

Universal History,

FROM THE

· Earliest ACCOUNT of TIME.

Compiled from

ORIGINAL AUTHORS;

AND

Illustrated with MAPS, CUTS, NOTES, &c.

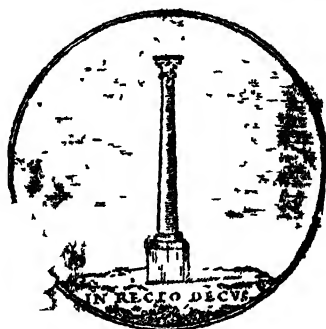
WITH

A GENERAL INDEX to the Whole.

*ἱστορίας ἀρχαίας ἐξέρχεσθαι μὴ κατανόει· ἐν αὐταῖς γὰρ ευρήσεις
ἀκρίτως, ἅπτερ ἑτέροι συνέξαν γλῶσσαι*

Basil. Imp. ad Leon. fil.

V O L. XX.

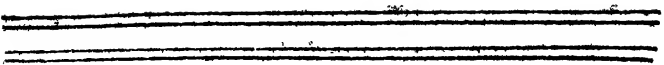


L O N D O N:

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M.DCC.XLVIII.

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T H E P R E F A C E.

HISTORY is, without all doubt, the most instructive and useful, as well as entertaining, part of literature, more especially when it is not confined within the narrow bounds of any particular time or place, but extends to the transactions of all times and nations. Works of this nature carry our knowledge, as *Tully* observes, beyond the vast and devouring space of numberless years, triumph over time, and make us, though living at an immense distance, in a manner eye-witnesses to all the events and revolutions, which have occasioned astonishing changes in the world. By these records it is that we live, as it were, in the very time when the world was created; we behold how it was governed in its infancy, how overflowed and destroyed in a deluge of water, and again peopled; how kings and kingdoms have risen, flourished, and declined, and by what steps they brought upon themselves their final ruin and destruction. From these and other like events occurring in history, every judicious reader may form prudent and unerring rules for the conduct of his life, both in a private and public capacity. But as the eminent advantages accruing to us from this valuable branch of learning, have been sufficiently displayed, and the others, we shall not trouble our readers with the detail of them, but hasten to what is the principal work, which we now offer to the Public.

P R E F A C E.

WE promised, in the preface to *vol. i.* to prefix to this volume, when it was completed, a general one, wherein, after some account of the method we have observed, and the authors we have chiefly followed in the work, we should examine the different computations of time, the coins, weights, and measures, used by the several nations, whose histories should be therein delivered, with such other particulars as we should judge useful and necessary. This promise is what we now intend to discharge, and to begin with a succinct account of the method we have pursued.

OUR intent was to write a General History of Mankind, from the earliest Account of Time to the present. Pursuant to this design, before we enter upon the history itself, we have thought it necessary to premise, by way of introduction, an account of the cosmogony or production of the earth, as being the theatre on which the scenes of the ensuing history were to be acted. In this prelude discourse, after having related, without omitting any thing that was really curious, or entertaining, the various opinions both of the antient and modern philosophers, concerning the formation of the animate and inanimate world, we proceed to the only authentic and genuine history of the creation, that which has been left us by *Moses*. The opinions of the philosophers are, for the most part, absurd, incoherent, and contradictory; whereas the *Mosaic* account, if rightly understood, carries with it all the marks of truth and probability, even though it be regarded only as an human composition, abstracted from divine authority. Having attended the earth through its several degrees of formation, seen it perfected, clothed with trees and plants, replenished with animals, and at last man, for whom the whole was designed, and to whom the dominion of it was ¹⁰given by its Maker, introduced and placed in the notice of the opinion of those, who were in being before *Adam*, whom they have been the progenitor of the *Jews* only; several inquiries that have been made concerning

P R E F A C E.

concerning the time and season of the creation, the place where *Adam* was created, &c. and close the introduction with some account of the creation of the angels, of the nature, power, employments, &c. of those spiritual beings, that so eminently concerned themselves in the affairs of mankind, at least in the first ages of the world. The introduction, we hope, will not be thought of a disproportionable length: so copious a subject as the origin of the world and mankind, could not be well reduced into a narrower compass. If there should be some little obscurities or inconsistencies, where we have delivered or explained the opinions of the old philosophers, we need not say much to excuse ourselves to those, who know in what uncertainty and confusion the history of those philosophers and their opinions have been left by the Antients.

FROM the cosmogony or formation of the earth, and things that were made for the use of man, we proceed to the general history of the world till the flood; but premise several curious inquiries touching the situation of the garden of *Eden*, the state of innocence, and its continuance, the two trees, the prohibition laid on the first pair, the tempter, and his punishment, the fall of man, and the effects it had on human nature, and on the earth, with the different opinions touching the manner in which the change in the constitution of man, and of the earth, was effected. The chronology from the creation to the deluge is what we likewise thought necessary to settle, before we entered upon the history of the antediluvian world. That we state and settle accordingly*, and then deliver the history of the antediluvian patriarchs, as transmitted to us in the writings of *Moses*, which are the only records to be depended upon in those early times. However, we have thought it not amiss to collect the most material pieces of history to be found in profane authors, relating to the times preceding the flood; among which, ^{even long} ~~there~~ ^{be} some which bear the apparent marks ~~of antiquity~~, yet

P R E F A C E.

we believe the greater part will be judged to deserve little credit : however, as every thing which has the least pretence to so great antiquity cannot but be entertaining and curious, we hope our labour in collecting them will not be condemned as useless.

FROM the history of the antediluvian world, we pass to that of the flood, where we produce profane testimonies of that wonderful catastrophe ; relate various conjectures of antient and modern writers, as to the manner in which that dreadful devastation was brought on the earth ; give some account of the ark, whereby *Noah* and his family, with such kinds of living creatures, as he took in with him, were delivered from that destruction ; and, lastly, before we dismiss the history of the old world, take a transient view of the antediluvian state of mankind, of their religion, policy, arts, and sciences, of the alterations which have been wrought in nature by the flood, of the longevity of the antediluvians, and the causes of it, as well as of the prodigious fertility of the first earth. To these we add an inquiry touching the situation of mount *Ararat*, and the various opinions about it.

HAVING thus collected, in the best manner we could, what we have found worthy of notice, from writers of various times, religions, and countries, relating to the antediluvian world, we proceed to the general history from the deluge to the birth of *Abraham* ; but first settle the chronology from the deluge to the departure of *Abraham* from *Haran* *. Having stated the chronology, we come to the history of *Noah* after the flood, and of his descendents to *Abraham*, presenting the reader with whatever we find curious or entertaining, not only in sacred, but profane writers ; namely, in the small remains which are left us of the *Phœnician* antiquities, collected by *Sanctonidato*, and which are supposed even to relate to the earliest times. As the planting of nations, the two first general migrations, the forming of societies and governments, the rise of arts and

* Vol. i. p. 252, &c.

sciences, the beginning of states and monarchies, fall within this period, we give the reader as distinct an account of these important facts, as the records, which have reached us, will allow of.

FROM the general history of the migrations of the children of *Noah*, of the peopling of the earth by them, and the settling of the first governments, we descend to the particular histories of each kingdom, beginning with that of *Egypt*, which is without doubt one of the most antient nations of the world, having been peopled either by *Ham*, or his son *Mizraim*, with his own issue, which inhabited several parts of it, under the names of *Mizraim*, *Pathrusim*, *Cosubim*, and *Caphthorim*. This history we pursue from the first original of the *Egyptian* nation to its conquest by the *Persians*, when the severe prediction of the prophet ^c was fulfilled, *There shall be no more a prince of the land of Egypt*. And here to acquaint the reader, in a few words, with the method we have followed in delivering the particular histories of each nation; we begin with accounting, in the best manner we can, for the name or names which each nation bears; then we proceed to a description of the country, containing an account of its situation, extent, climate, divisions, fertility; of its animal and vegetable productions; of the natural and artificial curiosities it contains; of its cities, rivers, mountains, lakes, and whatever else worthy of notice is to be found in each province. Next, we inquire into the original and antiquity of the inhabitants, consider their laws, government, religion, customs, institutions, language, commerce, learning, trade, navigation; and also endeavour, as far as so intricate a subject will allow, to settle the chronology of each nation. Lastly, we deliver the series and history of their kings, which comprises the wars, treaties, revolutions, and all the most remarkable events of each country. Thus we may say, without vanity or ostentation, that ^{with} ~~no~~ ^{we} ~~man~~ ^{has} ~~hitherto~~ ^{hitherto} appeared in any language, which ~~with~~ ^{with} more

justice challenge the title of an Universal History than the present, since it comprises not only the history of all nations and countries, but of all religions, and religious ceremonies, of all arts and sciences, of the laws that have been any-where observed, of trade and navigation, and, in short, of whatever has been invented for the use and convenience of human race. But to return to the sequel of our history :

AFTER delivering the succession of the kings of *Egypt*, according to the *Greek* and *Latin* authors, we thought it might be deemed an omission, if we should take no notice of the series of the *Egyptian* kings given us by the Oriental writers. Wherefore we have set down their names, and briefly mention their principal actions as related by the Eastern historians, leaving the Reader to judge what credit ought to be given them.

NEXT to the history of the *Egyptians* we give that of those nations, with whom the children of *Israel* waged war before, or upon, their settling in the land of *Canaan*, namely the *Moabites*, *Ammonites*, *Midianites*, *Edomites*, *Amalekites*, *Canaanites*, and *Philistines*. From these we proceed to the history of the antient *Syrians*, *Phœnicians*, and that of the *Jews*, from *Abraham*, founder of the *Jewish* nation, to the *Babylonish* captivity. We have enlarged somewhat on the latter, giving a distinct account of their patriarchs from *Abraham* to *Moses* ; of their *Egyptian* bondage, deliverance, and forty years wandering in the wilderness ; of their wars with the inhabitants of *Canaan*, and the neighbouring nations ; of their religion, government, laws, customs, learning, arts, commerce, with an accurate description of the *Land of Promise*, &c. We have also settled the *Jewish* chronology, from the call of *Abraham* to the *Babylonish* captivity, and then proceeded first to the history of the judges that governed *Israel*, from the death of *Joshua* to *Saul* their first king, and thence to the reign of *Zedekiah*, when the city of *Jerusalem* was burnt, and the whole nation carried into captivity by *Nebuchadnezzar*. Having thus delivered the histories of the most antient kingdoms, till they

were severally subdued by the great empires, and became parts or provinces of them, we enter upon the history of the said empires, and then proceed to the histories of the *Assyrian* empire to its conquest by the *Medes* and *Babylonians*, and of the *Babylonian* empire to its destruction by *Cyrus*.

Now, to say something of the authors we have chiefly followed in the work (for we have advanced nothing without quoting our authors, that the reader may, for his fuller satisfaction, recur, if he pleases, to the originals); we have annexed to this preface a catalogue of the principal authors and books quoted in some of the former volumes; and shall here give a succinct account of those we have chiefly followed, in treating of the original, and early antiquities of nations. *Moses* is the only authentic writer of what happened before, and for several ages after the flood. He is by universal consent allowed to be the most ancient historian now extant; for whether he was cotemporary with *Inachus*, as *Justin Martyr*, *Tertullian*, *Julius Africanus*, *Josephus*, *Tatian*, *Clemens of Alexandria*, *Porphyrus*, and others suppose, or lived in the time of *Cecrops*, the first king of *Athens*, as *Eusebius* affirms, it is certain, that his history was composed, not only before all the histories, but even before the fables, of the *Greeks*; since, according to the calculation of the former, he wrote six hundred and seventy-five years before the *Trojan* war, and, according to that of the latter, two hundred and seventy-five years before that æra. His history, as well as the *Jewish* laws, whereof he was author, are comprised in five books, known under the title of the *Pentateuch*, which is universally received both by the *Jews* and *Christians*, as penned by him, if we except *Abenezra* and *Spinoza* among the former, and some modern critics among the latter, if their avowed principles can permit us to call them *Christians*, who denied him to be author of it, and who have been learnedly confuted by a late writer^d. Besides the *Pentateuch*,

^d Abbadié, verit. de la relig. Chrétien.

there have been some other works ascribed to *Moses*, though without any certainty, such as the Book of *Job*, which some suppose, upon what grounds we shall see hereafter, to have been composed by him, during his forty years abode in *Midian*. He is also supposed to have written eleven Psalms; to wit, the 90th, 91st, and so on to the 100th. *Origen*^c believes him to have translated the book of *Job* out of the Syriac into *Hebrew*. Some few fragments of other books are likewise quoted by several of the antients, as written by him; such as, 1. his *Apocalypse*, out of which *St. Paul* is by them supposed to have taken those words, *For in Christ Jesus neither Circumcision availeth any thing*^f, &c. 2. his *Lesser Genesis*; 3. his *Ascension*; 4. *Assumption*; 5. his *Testament*, and other mysterious books. *St. Jerom*, who quotes a passage or two out of his *Lesser Genesis*, tells us, that they had it in *Hebrew* in his time^e. The *Sekbites*, an antient sect of heretics, quoted his *Testament*, and his *Mysterious Books* or *Discourses*; but all these were so far from bearing any authority in the church, that they fell into contempt and oblivion, in proportion as Christianity prevailed.

THOUGH the writings of *Moses* are the only records to be depended upon in the early times, yet we have not omitted to give some further accounts relating to the same period, transmitted to us by profane writers, namely by *Sanchoniatbo*, *Manetho*, and *Berosus*. *Sanchoniatbo*, a *Tyrian*, according to *Athenæus* and *Suidas*, according to others, a native of *Berytus*, is said by *Porphyry* the philosopher^h, *Eusebius*ⁱ, and *Theodoret*^k, to have lived about the time of the *Trojan* war; whence *Bochart*, *Huetius*, and others, suppose him to have been cotemporary with *Gideon*. But these writers are certainly mistaken in their chronology, and *Sanchoniatbo* must be of a much later date, since he speaks of *Tyre*, which was built but 91 years before the destruction of *Troy*, as a very antient city. He must there-

^c *Origen*. in *Job*.^f *Gal*. vi. 15.^e *Epist*. cxxvii. ad*Fabiol*. ^h *Lib*. iv. adversus *Christian*.ⁱ *Lib*. i. præpar.

evangel.

^k *Lib*. ii. de curat. Græcor. affect. p. 28.

fore have lived, as *Suidas* thinks, some considerable time after that war; but the number of years we cannot precisely determine. If what is said of *Sanchoniatho* be true, to wit, that he dedicated his book to *Abibal* king of *Tyre*, who was *Hiram's* father, and *Solomon's* ally, he must have been cotemporary with *David*, who did not begin his reign till several years after the *Trojan* war. He compiled the *Phœnician* history, according to *Porphyry*, from the antient monuments and memoirs which were imparted to him by one *Hierombalus* a priest, whom *Bochart*, *Huetius*, and some others, take to be *Gideon*, he being in the book of *Judges* sometimes named *Jerobaal*. But this conjecture is refuted by others ¹. He is said to have likewise made use of the registers of the cities of *Phœnice*, which he found lodged in the temples, and to have carefully sought out, as *Philo Biblius* informs us, the writings of *Taut*, knowing him to have been the first inventor of letters, and the same whom the *Egyptians* call *Thoth*, the *Greeks* *Hermes*, and the *Latins* *Mercury*. He wrote also the history of *Egypt*, and another book of the cosmogony and theogony of the *Phœnicians*. These works were translated out of the *Phœnician* into the *Greek* tongue by *Philo Biblius*, a famous grammarian, who lived in the reigns of *Vespasian*, *Titus*, *Domitian*, *Trajan*, and *Adrian*. *Philo* digested them into nine books, though *Porphyry* mentions but eight, perhaps, not counting, as *Bochart* conjectures, his cosmogony and theogony. He begins his history with the origin of the world and of mankind: but of that work we have now remaining only some fragments, the substance of which we have inserted in the present history ^m, together with bishop *Cumberland's* observations and amendments of the *Phœnician* records, where he suspected them to have been corrupted ⁿ. We must not forget to acquaint the reader, that some writers have, upon very slight grounds, endeavoured to prove all that has been

¹ *Vandalen. differ. de Sanchoniath.* ^m Vol. i. p. 181---189. & p. 303---317. ⁿ *Ibid.* p. 303. note (C); & p. 317---320.

said of *Sanchoniatbo* to be an arrant fable; and the work, which goes under his name, as well as the name itself, to have been forged by *Philo Biblius*, in opposition to the books which *Josephus* had written not long before against *Apion*. But their arguments are so frivolous, that they scarce deserve an answer.

MANETHO, an *Egyptian* by birth, high-priest and keeper of the sacred records of that nation, flourished in the reign of *Ptolemy Philadelphus*, by whose order he undertook the history of *Egypt*, translating out of the *Egyptian* language, into the *Greek*, the sacred registers that were committed to his care. This work he divided into three parts, whereof the first contained the history of the gods; the second, that of the demigods; and the third, the dynasties; which ended in *Nectanebus*, the last king of *Egypt*, who was driven out by *Ochus* in the year of the flood, 1998. before Christ 350. eighteen years before the conquest of *Persia* by *Alexander*, according to our computation. Besides his history of *Egypt*, he wrote several other books; to wit, one of the *theology of the Egyptians*, commonly stiled the *holy Book*; one of the *antient and religious ceremonies of the Egyptians*, called by *Porphyrus*, the *book of antiquity and piety*; one of *physic*; and one *concerning the manner of preparing incense to be used by the Egyptian priests*. The two latter books are ascribed by *Suidas* to another *Manetho*, by birth a *Mendesian*; but his authority in matters of this nature is little to be depended upon. He likewise wrote six books in verse on the influence and power of the stars, which he dedicated to *Ptolemy Philadelphus*. This piece is still extant, and was published in the original *Greek*, with a *Latin* explanation and notes by *Gronovius* in 1698. from the only manuscript that was remaining and lodged in the *Medicean Library at Florence*. To this work *Paulinus Nolanus* alludes in the following verses:

Nunc tria miremur texentem fata Platonem,
Aut Arati numeros, aut pieta Manethonis astra.

With reverence profound now let us prove
 The triple scheme, which *Plato's* science wove,
 Th' harmonious works of *Aratus* review,
 Or all the glitt'ring stars *Manetho* drew.

He published also a book of *the Jews*, which *Josephus* refutes in his first book against *Apion*, as filled with fabulous accounts. Of all his works, except his astronomy, there are now but a few fragments remaining in *Africanus*, *Eusebius*, and *Syncellus*. As for the arguments alleged by some to weaken the authority of this author, we refer the reader to what we have said on that subject in treating of the *Egyptian* chronology °.

BEROSUS, by birth a *Chaldean*, flourished under *Antiochus Soter*, or his son *Antiochus Theos*, and not in the time of *Moses*, as some, grossly mistaken, have imagined. For he dedicated his work to *Antiochus*, the third king after *Alexander*, as *Tatian* informs us, that is, to *Antiochus Theos*; *Alexander* was succeeded by *Seleucus Nicanor*; *Seleucus Nicanor* by *Antiochus Soter*; and he by his son *Antiochus Theos*. He tells us himself in his first book of the history of *Babylon*, that he was born during the minority of *Alexander the Great*. He wrote in three books the *Chaldean* and *Babylonish* history, which took in that also of the *Medes*. *Pliny* tells us †, that his history contains the events of 480 years. But of that work we have now remaining only some few fragments, quoted by *Josephus* in his books against *Apion*, and by *Alexander Polyhistor*; for the *Berosus*, published by *Annius of Viterbo*, is, without all doubt, a spurious piece. *Josephus* says, that he agreed with *Moses* in his accounts of the deluge, the fall of man, the ark, in which the restorer of mankind was saved; and adds, that he mentions the descendents of *Noah*, and their respective ages, to *Nabulassar* king of *Babylon*; and that, relating the actions of that prince,

° Vol. i. p. 530---534.

† Hist. nat. l. vi. c. 55.

he speaks of the taking and burning of *Jerusalem* by his son *Nebuchadonſor*; on which occaſion, ſays he, the *Jews* were carried captives to *Babylon*; whence enſued the deſolation of that city for 70 years, till the reign of *Cyrus*. He is quoted by *Pliny*, *Tatian*, *Clement of Alexandria*, *Tertullian*, *Vitruvius*, and *Eusebius*, which ſhews him to have been a writer of good authority. In the ſeries he gives us of the ten kings, whom he ſuppoſes to have reigned at *Babylon* before the flood, there are ſome ſmall variations in the authors, who have tranſcribed that hiſtorian; which has induced us to exhibit them to the reader's view, pag. 192. of the preſent hiſtory. As theſe ten ſucceſſions exactly anſwer the ten generations from the creation to the flood, the firſt king, by name *Alorus*, has been ſuppoſed to be the ſame with *Adam*, as *Xiſuthrus*; the laſt in the ſeries, plainly appears to be *Noah*. The reader will find his account of the *Chaldean* and *Babylonian* cosmogony, p. 29, 30. and the ſubſtance of the few fragments that are ſtill remaining, and relate to the earlieſt times, p. 192---195.

To *Beroſus* we may add *Abydenus*, who flouriſhed ſome time after him, and, in many things, follows him. *Abydenus* wrote the hiſtory of the *Chaldean* empire, whereof there are but a few fragments remaining in *Eusebius*, *Cyrillus*, and *Syncellus*. In one of theſe fragments he gives the names and reigns of the ten firſt kings of *Chaldea*, copied, with ſome ſmall variation, from *Beroſus*, as the reader may ſee, p. 192. In another he ſpeaks of the tower of *Babel*, and the confuſion of languages, agreeable to the account we have in Holy Writ. Theſe fragments *Scaliger* has illuſtrated with learned notes in his book *De emendatione temporum*. Some confound this *Abydenus* with *Palæphatus*, called alſo *Abydenus*, from the city of *Abydus*, the place of his birth. *Palæphatus* was coteremporary with *Alexander*, favourite diſciple of *Ariſtotle's*, and wrote the hiſtories of *Cyprus*, *Delos*, and *Arabia*.

ERATOSTHENES the *Cyrenæan* was a man of eminent learning, keeper of the famous library of *Alexandria*,

dria, and greatly in favour with *Ptolemy Evergetes*, by whose order he wrote the history of the *Theban* kings of *Egypt*. His catalogue of these princes, which has met with a very favourable reception, we have inserted *vol. ii. p. 14, 15.* and given there a particular account both of the author and his performance, *p. 24, 25.* of that volume. This author wrote a great number of books, whereof the catalogue may be seen in *Fabnicus, Galeus, Vossius, &c.* but the only piece now remaining intire, is his description and fabulous account of the stars. He starved himself through grief for the dimness of his sight, in the 10th or 12th year of *Ptolemy Epiphanes*, about 196 years before Christ. *

IN the history of *Egypt*, besides *Manetho*, we have chiefly followed *Herodotus*, and *Diodorus Siculus*. *Herodotus*, or, as others call him, *Erodotus*, is the most antient writer among the *Greeks*, whose works have reached us. There is no room left to doubt of the place of his birth, he himself having inserted, at the beginning of his history, both his name and country: *This is*, says he, *the Book of Herodotus of Halicarnassus*. He was also surnamed the *Thurian*, having accompanied a colony, which was sent from *Athens*, to settle at *Thurium*, a city of *Magna Græcia* on the *Tarentine* gulf. This happened the third year of the 83d *Olympiad*, during the prætorship of *Callimachus*. Here, if we believe *Pliny*¹, he wrote his history, being then forty years old, in the first year of the 84th *Olympiad*, 310 years after the foundation of *Rome*, and 444 before Christ. Before he began his history, he travelled all over *Greece, Italy, and Egypt*, to inquire into the origin, traditions, and records of the nations he was to write of. His main design was, to write the wars of the *Persians* against the *Greeks*, from the reign of *Cyrus* to that of *Xerxes*; but he extended it to the history of other nations, namely, of the *Lydians, Egyptians, and Scythians*. This history he divided into nine books, giving to each of them the name

¹ Lib. xii. c. 4.

of one of the nine muses ; wherein he has since been followed by *Cephalion*, *Bion* the Rhetorician, and *P. Aurelius Opilius* ; tho' some are of opinion, that his books were not by himself distinguished with those titles, but by the admirers of his performance. He recited his history, as *Lucian* informs us, on the public theatre at *Olympia*, to a crouded auditory of the chief men of all *Greece*, met to celebrate the *Olympic* games, and was more admired even than those who carried the prizes. *Eusebius* says, that this happened, not at *Olympia*, but at *Athens*, on the festival of the *Panathenæa*. On this occasion it was that *Thucydides*, tho' then eighty years old, was so touched with emulation, that he resolved to undertake the writing of an history, and strive to equal or excel *Herodotus*. The history of *Herodotus* has been proposed by *Tully*, *Hortensius*, *Quintilian*, and the best judges of antiquity, as a pattern to all historians. As for the truth of his accounts, we must own, that it has been called in question by men of no mean character. *Ctesias* doubts the truth of what he writes concerning the *Medes* and *Assyrians* ; but we shall prove hereafter this historian less worthy of credit than *Herodotus*. *Manetho* censures him, for advancing many falsities, with regard to the *Egyptian* history ; which charge is not quite groundless, since he himself owns, that what he relates to have happened before the reign of *Psammetichus*, and on the credit of others, is far from certain. But none ever attacked with more virulency, if we may be allowed the expression, the credit of *Herodotus*, than *Plutarch*, whose judgment would be of great weight, had he not himself declared, that the reputation of his country had engaged him in the dispute. *Herodotus* relates, that, in the expedition of *Xerxes*, the *Thebans*, to consult their own safety, abandoned the common cause, and joined the *Persians*. Though this was matter of fact, and *Demosthenes* afterwards reproached the *Thebans* with it, yet *Plutarch*, who was a native of *Chæronea*, a *Theban* city, could not bear the base behaviour of his countrymen to be transmitted to posterity, but vented his resentment against the

the publisher of their cowardice in a book wrote for that purpose, and intituled, *Of the malignity of Herodotus*. * But his exceptions are either trifling, or turn upon facts, which *Herodotus* himself delivers as doubtful. Besides, he betrays throughout the whole work a great deal of passion, prejudice, and ill-nature. On the other side, all *Greece*, by their solemn approbation, gave an ample testimony of his veracity, at a time when most of the transactions, which he describes, were very well known. Throughout his whole work there appears an air of sincerity, which even his enemies have been forced to acknowledge. He examines the truth of the facts, which he relates, and, for the most part, acquaints his readers with what others have said on the same subject. When he relates extraordinary events, he tells us, that he copied them from others, and declares which he believes, and which he suspects, adding, *as it is said; as I have been told; this does not at all seem probable; those, who feign such stories, relate, &c.* He often repeats, that what he relates ought not to be depended on, any further than it appears probable; that the character of an historian obliges him to relate what he had heard; but that the readers are not bound to believe whatever he has been told. As to the *Lydian* history, which some look upon as fabulous, it cannot be denied, but that he was acquainted with the transactions of that nation, which bordered on the *Asiatic Greek* cities; in one of which *Herodotus* was born, not above 60 years after the destruction of the *Lydian* empire. He seems very sincere in his *Egyptian* history; for he ingenuously owns, that all he relates before the reign of *Psammitichus*, is uncertain; and that he reports the early transactions of that nation on the credit of the *Egyptian* priests, on which he did not much depend. His history of the *Assyrians* and *Medes* does not at all agree with that which the modern chronologists have followed; but most of the antients have preferred *Herodotus* to all others. In his history of *Persia*, he differs in many particulars from *Xenophon's Cyropædia*; but we must observe with *Tully*, that the Cy-

ropædia is rather an instructive piece, than an history. The chronology of *Herodotus* is far from being exact, especially with relation to the *Egyptian* affairs, extravagant numbers of years having been imposed upon him, as well as upon *Diodorus* and *Plato*, by the *Egyptian* priests, who piqued themselves mightily on the antiquity of their nation. *Herodotus* wrote other books besides the history now extant; for *Aristotle* finds fault with him for saying, that an eagle drank during the siege of *Nineveh*; whereas no bird with hooked talons, as that philosopher affirms, ever drinks. This passage is not to be found in his works now extant; which has made some authors imagine, that *Aristotle* quoted it from the history of *Assyria*, which, in two places of his first book, he promised to write. But, if he had ever published it, we can scarcely believe, that none of the antients would have so much as mentioned it. It is more likely, that his present history was more complete in *Aristotle*'s time, than it is now; or even that *Aristotle* through mistake quoted *Herodotus* instead of some other author, whereof we have instances in other antient writers. Some ascribe to *Herodotus* the life of *Homer*, which, in most editions, is annexed to his history; but the diversity of stile, and the disagreement between *Herodotus* and the author of that piece, plainly evince these two works to have been penned by different hands. We refer the reader, for further particulars concerning *Herodotus*, to *Henry Stephens*, *Jacobimus Camerarius*, and *Montfaucon* in his book on *Judith*.

Diodorus Siculus was born at *Argyrium*, or *Agyrium*, a town of *Sicily*, and thence called *Siculus*, or the *Sicilian*. He flourished under *Julius Caesar* and *Augustus*, and began his history after the death of the former, as he himself informs us*. He traveled, with no small danger, over great part of *Europe*, *Asia*, and all *Egypt*, to acquaint himself with the geography of the places, as well as the customs and manners of the inhabitants. He wrote a general history from the ear-

* Lib. viii. de anima, c. 18.

* Lib. v. p. 208.

liest times to the 180th *Olympiad*, that is, to *Cæsar's* war with the *Gauls*. This history he intituled the *Bibliothèque*, or *Library*, having copied his accounts from the writers of different nations, who flourished before. In his history of the *Egyptians*, *Assyrians*, *Medes*, *Persians*, *Greeks*, *Carthaginians*, *Sicilians*, and *Rhodians*, he follows *Herodotus*, *Ctesias*, *Berosus*, *Thucydides*, *Xenophon*, *Philistus*, *Callisthenes*, *Theopompus* *Cbius*, &c. In what relates to the *Macedonians*, he depends on *Cardianus* and *Marsias*; in his history of *Crete* he quotes *Epimenides*, *Desiadas*, *Socrates*, and *Laosthenides*. Of the forty books of his history, fifteen only are now remaining; to wit, the five first, the eleventh, and the following to the twentieth. The four first books comprehend the theology and histories preceding the *Trojan* war, of the *Egyptians*, *Babylonians*, *Chaldeans*, *Indians*, *Scythians*, *Arabians*, *Ethiopians*, *Africans*, and *Greeks*. This part is interwoven with many fables, which, however, were believed by those nations, whose histories he writes. In the fifth book he gives an account of the origin and antiquities of the greater islands. The five following books contain the antiquities of all the eastern nations, the origins of the *Greeks* and *Romans*, and the most remarkable transactions that happened in any part of the world from the taking of *Troy* to the expedition of *Xerxes* into *Greece*. The eleventh book begins with the expedition of *Xerxes* into *Greece*, and ends in the year which preceded the expedition of the *Athenians* into *Cyprus* under the conduct of *Cimon*. The five following books continue the history of all nations to the time of *Philip* king of *Macedon*, whose exploits are related in the sixteenth, as those of his son *Alexander* in the seventeenth, and of his successors to the death of *Antigonus*, which happened in the 119th *Olympiad*, to *Cæsar's* war with the *Gauls*, that is, to the 180th *Olympiad*. The eleventh book, and the following, were written in the nature of annals, with the names of the *Athenian* archons, and *Roman* consuls, to each year. But *Diodorus* is not so exact in his computations, with regard to the *Roman* affairs, as could

be wished; for he places the beginning of *Xerxes's* war in the first year of the 75th *Olympiad*; which, according to him, concurred with the consulship of *Spurius Cassius* and *Proclus Virginus Tricostus*; but these had been consuls six years before, and those of that year were *Cæso Fabius* the second time, and *Spurius Furius Fusus*, a mistake which is continued through the whole sequel of his annals. In the affairs of *Egypt* he was likewise greatly imposed upon, as to the numbers of years, by the *Egyptian* priests.

IN the history of the *Moabites*, *Ammonites*, *Midianites*, &c. we chiefly follow the Scripture, and *Josephus*, from whom, however, we dissent, when he takes the liberty, as he frequently does, to dissent from holy writ. *Josephus* wrote his history of the *Jewish* war, and destruction of *Jerusalem*, first in *Hebrew*, or, as some say ¹, in *Syro-Chaldaic*, for the use of his own nation, and afterwards translated it into *Greek* about the seventh year of the reign of the emperor *Vespasian*, to whom he dedicated it. This work was, by the emperor's order, placed in the public library at *Rome*, and the author, as *Eusebius* and St. *Jerom* inform us ², distinguished with a statue, an honour conferred upon very few. Besides his history, he wrote twenty books of the *Jewish* antiquities, which he dedicated to *Epaphroditus* his great patron. In these books he gives us the history of the *Jews* from their first origin to the 12th year of *Nero*, when they began to shake off the *Roman* yoke. This work, as *Josephus* himself informs us, was completed in the 13th year of *Domitian*, that is, in the 93d of *Christ*. In his chronology he often disagrees both with the *Septuagint*, and the writers of other nations; nay, he is frequently inconsistent with himself, which we may impute to the carelessness and ignorance of his transcribers, seeing there appears such a disagreement between the ancient manuscripts of the ten last books of his antiquities, and the printed copies, that some have imagined ³ him to have

¹ Sam. Basnagius, exercit. in Baronium. hist. eccles. & Hieron. c. 13. catalog. epistolæ Reinesii ad Bosium, p. 381.

² Euseb. l. iii. ³ Emericus Bigot.

left two different ones. The veracity of this writer, especially in the books of his antiquities, has been often called in question ; and truly, his accounts sometimes not only vary from holy writ, but are diametrically opposite to what we read in the history of *Moses* and the *Prophets*, and this after having solemnly protested, that his design was to add nothing of his own, but faithfully to transcribe, without the least alteration, what he found in the sacred records of his nation. He wrote also two books against *Apion*, who, in the third and fourth book of his *Egyptian* history, had defamed and traduced the *Jews*. In this work he shews himself conversant not only in the history of his own, but of all other nations, and to have perused, as *St. Jerom* expresses it *, all the libraries of the *Greeks*. This book likewise *Josephus* dedicated to *Epaphroditus* : whence it is manifest, that it was published before the 95th year of *Christ* ; for in that year *Epaphroditus* was, by order of *Domitian*, put to death. Besides his history and antiquities, he wrote the history of his own life ; and, according to some, a discourse on the empire of reason, in commendation of the seven *Maccabees* ; a book also against the *Greeks*, namely against *Plato*, is ascribed to him ; but it is uncertain whether he was the author of the two latter, some affirming, some denying, him to have written them.

THE *Jews* disown and condemn *Josephus's* history in *Greek*, and, instead of it, would fain obtrude upon us an *Hebrew Josephus*, under the name of *Josippon Ben Gorion*, pretending the latter to be the authentic, and the *Greek* a spurious *Josephus*. But this book was never heard of till the year 1140. when it was first mentioned by *Solomon Jarchi*, a *French Jew*. It was afterwards quoted by *Aben Ezra*, *Abraham Ben Dior*, and *R. David*, who all three lived in the same century ; and, it is now in such request among the *Jews* as to be accounted one of their principal books, inferior to none except those of the inspired penmen. But the book

* Epist. lxxxiv. ad Mag. Orator.

itself sufficiently proves the imposture, mention being frequently made in it of *Lombardy, France, England, Hungary, Turkey, &c.* which names were never heard of till several hundred years after the time, in which they pretend it to have been written. It is a medley of apocryphal and talmudic fables, and what else it contains has, for the most part, been borrowed by the author, or rather impostor, from the true *Josephus*, not from the *Greek* original, but from the *Latin* translation by *Ruffinus*, which has led him into several gross mistakes'.

IN our history of the antient *Syrians*, we have had always before our eyes the books of the Kings, the Chronicles, and the Prophets; and have left *Josephus*, and the profane historians, where they seem to contradict holy writ, but at the same time acquainting the reader in our notes with their various opinions, and the reasons that are alleged to support them. The history of the *Phœnicians* we have taken chiefly from *Diodorus Siculus, Justin, Curtius, Pausanias, Appian, Orosius, Plutarch*, and from *Dius, Menander*, and *Philostrates*, as quoted by *Josephus*. *Dius* and *Menander* wrote the history of *Phœnice*, and are both commended by *Josephus* as very exact in their accounts, having compiled their histories from the antient records that were lodged in the temples. *Dius* was by birth a *Phœnician*, and *Menander* an *Ephesian*. The accounts of both perfectly agreed, as *Josephus* often repeats, with Scripture. Besides the history of *Phœnice*, *Menander* wrote the life of *Ithobal* king of *Tyre*, where he mentioned the drought that happened in *Abab's* reign. *Philostrates* likewise wrote the history of *Phœnice*, and, as *Josephus* informs us, gave an exact account of the siege of *Tyre*.

THE account we give of the *Phœnician* kings from the antient fabulous history of the *Greeks*, is chiefly extracted from *Apollodorus*. This writer was by birth an *Albanian*, by profession a grammarian, disciple of

* Vide Scalig. in elencho Trihæz. Nicol. Serrarii, c. 4. & Prideaux's connect. vol. ii. part 1. preface, p. 16, &c. in octavo,

Aristarchus the grammarian, and *Panetius* a *Rhodian* philosopher, who lived in the reign of *Ptolemy Evergetes*. He wrote his history, which he intituled *the Bibliothèque of the Gods*, in the reign of *Attalus Philadelphus* king of *Pergamus*, who died in the third year of the 160th *Olympiad*, that is, 138 years before *Christ*. Of this work there are now but three books remaining, though there is no doubt but it contained several others; for *Macrobius* quotes the 14th, *Hermolaus* the 16th; and *Photius* tells us, that *Sopater* the sophist, handling the same subject, copied several passages out of this work from the 1st to the 24th book. This piece, in *Scaliger's* opinion, is a very judicious performance, and, though mostly fabulous, yet such as may give us some insight into antient history, the fables being founded on historical truth, and the persons such as have existed, though their actions be exaggerated or disguised. The same author adds, that we may extract from *Apollodorus* a more certain and better grounded chronology, than from the rhapsodies of *Beroaldus*; and *Vossius* is of opinion, that, by separating the fabulous stories from real events, we may form from his writings a true history. He begins with *Inachus*, who is believed to have founded the kingdom of the *Argivi*, in *Abraham's* time; and brings his history down to the time of *Theseus* prince of *Athens*. The books that are lost reached to the 1040th year after the *Trojan* war, or to the 258th *Olympiad*.

In the history of the *Jews* we have followed the Scripture, and *Josephus*, where he agrees with the sacred history, not neglecting to acquaint the reader in our notes with the traditions of the rabbies.

THE history of the *Assyrians*, *Chaldeans*, and *Babylonians*, we have likewise delivered agreeably to what we have found in Scripture relating thereto. We have rejected as an arrant fable the *Assyrian* history of *Ctesias*; but as it has been, we may say, from all antiquity admitted into the body of history, we shall here give some account of that writer.

CTESIAS was a native of *Cnidos*, and accompanied *Cyrus* in his expedition against his brother *Artaxerxes*, on which occasion he was taken prisoner; but having cured *Artaxerxes* of a wound he received in the battle, he became a great favourite at the court of *Persia*, where he continued practising physic for the space of seventeen years. Thus far *Diodorus Siculus*. *Photius* likewise informs us, that he flourished in the time of *Cyrus*, the son of *Darius*, and brother of *Artaxerxes*, who possessed himself of the kingdom of *Persia*. *Strabo*, speaking of the great men of *Cnidos*, mentions *Ctesias*, who, says he, cured *Artaxerxes*; and *Xenophon*, who was his cotemporary, tells us, that *Ctesias* of *Cnidos* was a physician; and, being taken prisoner, dressed the wound, which *Artaxerxes* received in the engagement. He was employed, as he himself witnesses, by *Artaxerxes* in negotiations with the king of *Salamis*, with *Conon*, and the *Lacedæmonian* ambassadors; which shews what credit he was in at the court of that prince. *Ctesias* wrote the history of *Persia* in twenty-three books, whereof the first six contain the history of the *Assyrians* and *Medes*, the other seventeen the whole history of *Persia*, from *Cyrus* to the author's death. He also wrote the history of the *Indies*. But these works are lost, and all we have remaining of them is an abridgment compiled by *Photius*, which is also imperfect, he having omitted the history of the *Assyrians* and *Medes*. However, we have that history too abridged in *Diodorus*, and the names of the kings, which *Diodorus* left out, carefully set down by *Eusebius* and *Syncellus*. *Ctesias* has always been looked upon by the most judicious among the antients, as a fabulous writer. *Aristotle*, who was almost his cotemporary, declares him a writer unworthy of credit. *Antigonus Caristius*, who lived in the time of *Ptolemy Philadelphus*, says, that he frequently lyes, and relates what is altogether incredible. *Plutarch*, in his life of *Artaxerxes*, calls him a vain man, and a notorious liar. *Lucian* charges him with relating in his *Indica* what he had never seen or heard; and truly, whoever

whoever peruses that work, must immediately conclude him to have been a man of no sort of sincerity. His history of *Assyria* is most evidently calculated to astonish, amaze, and to strain credulity beyond all bounds. His list of the *Assyrian* kings seems to be a gross forgery, it being a medley of *Greek*, *Persian*, *Egyptian*, and other names. Again, in all long lists of kings the same names, or some bearing a near resemblance to them, are observed often to recur. But the names in *Ctesias* are not alone what may prompt us to pronounce him guilty of forgery; the length of the reigns may be urged as another argument against him; except it be answered, that in those very early days, so nearly bordering on the times of the deluge, such length is not to be wondered at. But this would be no answer at all; for at least three fourths of them must have lived, when the life of man was reduced to its present standard. But yet, several of the antient historians, and, what is more surprising, of the modern *Christian* writers, have blindly followed him, in opposition to Scripture, *Herodotus*, and other more undoubted authorities. *Diodorus Siculus* transcribed him; *Cephaleon*, *Castor*, *Trogus*, and *Velleius Paterculus*, have copied several accounts from him. *Julius Africanus*, *Eusebius*, and *Syncellus*, have adopted, in part, his chronology of the *Assyrian* kings, wherein they have been followed by most of the modern chronologers.

WE shall now give a succinct account of several authors quoted by us in this work, with whom perhaps every reader may not be acquainted. These are,

ZOROASTER, a *Bactrian*, whom some suppose to have been cotemporary with *Nimrod*, and king of the *Bactrians*. *Cluverius* takes him for *Adam*; *Procopius*, *Gazeus*, and *Epiphanius*, for *Abraham*; *Huetius*, for *Moses*; *Gregory of Tours*, for *Shem*, &c. We are in no less uncertainty as to the time wherein he flourished; *Epiphanius* making him cotemporary with *Nimrod*, *Eusebius* with *Semiramis*, and *Apuleius* with *Cyrus* and *Cambyfes*. *Plato* calls him the most antient of all the *Persian* sages: *Eudoxus*, *Pliny*, and *Hermippus*, tell us,
that

that he lived five thousand years before the *Trojan* war: *Xanthus* of *Lydia*, according to the testimony of *Lactantius*, reckons but 600 years from *Zoroaster* to *Xerxes*. As to his works, *Hermippus* says that he wrote two millions of verses. *Suidas* gives us the titles of some of his works; to wit, four books of nature, one of precious stones, and five of astronomical predictions. *Eusebius* quotes a passage from his sacred history of *Persia*, containing an excellent description of the Divine attributes. *Theodorus* of *Mopsuestia*, treating of the magic of the *Persians*, produces *Zoroaster's* hypothesis, admitting two principles. *Proclus* collected the pretended oracles of *Zoroaster* in two hundred and eighty hexameter verses. He is said to have been the inventor of magic among the Eastern nations; but by magic nothing was meant in those days besides physic and theology, as *Nauæus* proves with very convincing arguments.

Mochus or *Moschus*, a *Sidonian*, lived before the *Trojan* war, as *Strabo* informs us, and wrote the history of *Phœnice*. He is quoted by *Josephus* in the first book of his antiquities, by *Athenæus*, and *Tatian*, who names two other *Phœnician* writers; to wit, *Theodotus* and *Hisicrates*. His history was translated into Greek by *Chæritus* or *Lætus*; but we have now only a few fragments of it remaining in the above-mentioned writers.

ALEXANDER POLYHISTOR, a celebrated writer in the reign of *Ptolemy Latbyrus*, and by *Sylla* carried captive to *Rome*, wrote a great many histories, as his name witnesses, and, among others, that of *India* and *Egypt*. *Clement of Alexandria* quotes a book of his, concerning the *Jews*, wherein were inserted *Solomon's* letters to the *Egyptian* and *Phœnician* kings, with their respective answers. *Eusebius* also recites a fragment of the same author, relating to the *Jews* ².

ORPHEUS, surnamed the *Libretian*, was a *Thracian*, and is famous among the antients, not only for poetry and music, but also for theology. He is said to have

² Euseb. præpar. evang. l. ix.

been the first that taught the *Greeks* the *Egyptian* mysteries. *Clement of Alexandria* says, that *Homer* borrowed several passages from his poems. The antients mention many pieces that went under his name, some of which are still extant; to wit, an epic poem, intitled, *The Argonautics*; eighty-six hymns; a poem on precious stones, and their virtues; and several fragments of other works, ascribed to him by *Proclus*, *Tzetzes*, and other writers. *Plato* mentions the hymns of this author in his eighth book of laws: *Stobæus* and *Suidas* ascribe the hymns to *Onomacritus*, and others, with *Clement of Alexandria*, to *Pythagoras*. We also find several verses cited by *Justin Martyr*, *Clement of Alexandria*, *Eusebius*, and *Theodoret*, out of the *Testament of Orpheus*; but we need only read them to be convinced, that they are the performance of a more modern writer.

NEITHER have *Eusebius* bishop of *Cæsarea* in *Palestine*, *Africanus*, and *Syncellus*, been excluded from our history. In their time the libraries of *Greece* were furnished with excellent manuscripts, which have been since lost. From them they made their collections; and we may judge of their sincerity by the authors who remain, and whom they have faithfully quoted; so that when other guides had forsaken us, they have often put us in the way in our pursuit of truth.

In the descriptions of countries we have chiefly followed, among the antients, *Strabo*, *Ptolemy*, and *Dionysius Periegetes*. *Strabo* flourished under *Augustus* and *Tiberius*, and visited most of the places which he describes: whence his descriptions are very exact, if we except those of *Germany*, wherein he depended on the relations of others. He published several works; but his seventeen books of geography are the only performance of his that has reached us. In these he not only describes the situation of the places, but often the manners, customs, laws, and religion of the inhabitants.

PTOLEMY was of *Pelusium* in *Egypt*, and flourished, in the reign of *M. Aurelius Antoninus*. In his geography he followed *Marinus Tyrius*, who was almost his cotemporary. He is often mistaken as to the degrees
of

of longitude and latitude, and sometimes speaks of cities which had been destroyed many years, not to say ages, before his time, as still extant. Most of his mistakes have been carefully corrected by *Ortelius*, and *Gberardus Mercator*, *Cluverius*, *Velferius*, and others. His canon is so exactly agreeable to Scripture-history, that if holy writ could possibly stand in need of confirmation, so far as it relates to the history of the two great empires, the *Affyrian* and *Babylonian*, nothing could more strongly confirm it than this canon, which has given birth to one of the most famous profane æras, that of *Nabonassar*. This canon takes date from about the 23d year of *Pul's* first appearance on this side the *Euphrates*, that is, about the year of the flood 1602. according to our computation, and 747 years before Christ; which shews the kingdom of *Babylon* to have been immediately of *Affyrian* origin, according to the prophet *: *Behold, the land of the Chaldæans; this people was not till the Affyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof.*

DIONYSIUS PERIEGETES, born at *Cbarax*, a town situated on the gulph of *Arabia*, flourished in the reign of *Augustus*, by whom he was sent, as *Pliny* informs us ^b, to survey the eastern countries, namely *Armenia*, *Parthia*, and *Arabia*. His geographical description of the world was originally written in *Greek* verse, and translated into *Latin* verse by *Rufus Festus*, *Avienus*, and *Priscian*, *Eustathius* archbishop of *Theſſalonica* wrote in *Greek* a learned commentary on this work.

Thus we have taken the materials to compose this history from the purest sources of antiquity. However, we must own, that as to the history of antient times, and the original of particular nations, we have not been able to give such satisfactory accounts as we could wish, not one of the histories of those antient nations, whom the *Grecians* called *Barbarians*, written by the natives, or extracted immediately from their re-

* *Isai.* xxiii. 13.^b *Lib.* v. c. 27.

cords, having reached us. What fragments of them have been preserved here and there in other writers, we have connected together, filling up the chasms of one writer with the testimony of another, and melting down together the most precious metals of antiquity, in order to form a new one, less precious indeed, but perhaps more serviceable.

BUT as the authors that we have had occasion to follow, or even to transcribe, in this work, are such as have transmitted to us accounts of the earliest times, we must here, in a few words, remove the prejudices which some critics have raised against the profane writers in general, who have treated of the original and early antiquities of nations. In most nations, say they, poets were the first historians, who of course interspersed their accounts with a thousand fables. From such infected sources the historians in after-ages, for want of better materials, copied; and consequently deserve no more credit than those they transcribed.

To answer this objection, we must with *Varro* divide the whole series of time into three periods; the first, from the beginning of the world to the deluge; the second, from the deluge to the first *Olympiad*; and the third, from the first *Olympiad* to the present. The first period he calls an age intirely unknown; and truly we find nothing in profane historians, relating to that time, which has any appearance of truth, if we except two or three, quoted by *Josephus*, whose accounts of the deluge, and the times preceding it, agree, as he informs us, in many particulars, with that of *Moses*. The second period *Varro* stiles the fabulous time, by reason of the many fables, with which the accounts of it, that have been transmitted to posterity, are interwoven: the last he calls the historical time. *Diodorus Siculus* extends the fabulous age no farther than the *Trojan* war; and indeed from that time the impenetrable mist, which had overcast the preceding ages, begins to clear up, and some rays of truth to break out. Now, to answer the objection, we do not pretend to give any tolerable account of the first ages, from profane authors.

P R E F A C E.

In after-ages, when the use of letters was introduced, poets, it is true, are said to have been the first historians ; but we must not suppose whatever they wrote to be a mere fable ; their ground-work was often truth, though embellished with various fictions. Thus, for instance, *Homer's* poems ought not to be regarded only as an excellent poetical performance, but as the most antient history of *Greece* ; insomuch that, if we had no other remains of antiquity than *Homer's* works, to convince us of the *Trojan* war, and the taking of that city, we could not call in question the truth of that event. *Homer*, tho' a poet, discovers to us the state of *Greece* at that time ; he gives us an account of their kings and generals ; describes their states, cities, and government ; shews us that *Greece* was divided into several small dynasties, each of which had their respective sovereigns, of which *Agamemnon* king of *Mycenæ*, *Cicyon*, and *Corinth*, was the most powerful, &c. These and a great many other events are purely historical, and confirmed by credible historians ; so that *Homer's* work is both a poem and an history. And what we have instanced in one poet, may in the same manner be applied to others : for though their works were interspersed with many fabulous strokes, yet they might have furnished a judicious historian, that could distinguish between truth and fiction, with good materials for an history. Besides, it is not to be doubted but that, ever since the use of characters was first introduced, men have left behind them monuments of such things as might concern their posterity ; fathers, what regarded their domestic affairs ; princes and magistrates, what related to the public. These were the first histories of mankind, and the most antient historians have done nothing else but digest them into a better form. Thus *Manetho* compiled his history from the memoirs of *Jerombalus* an *Egyptian* priest ; *Berosus*, from the registers of the *Babylonians* ; *Sanctioniatho*, from those of the *Phœnicians*, &c. And indeed there is reason to suppose, that most cities and states had registers, in which from year to year they wrote down the most remarkable occurrences, and archives,

chives, wherein they lodged letters, treaties, and other pieces, which might serve as evidences to posterity. They also transmitted the memory of things by the institution of festivals, the building of cities, erecting of stones, pillars, altars, tombs, and the like monuments. The custom of engraving on stone is, without doubt, very antient, and the number of these most faithful monuments of antiquity was almost infinite, as is plain from all the antient historians, who often appeal to them. From these, as well as from the poets, it is reasonable to suppose, that the first historians extracted their histories; and therefore they deserve the same credit: nay, the poets themselves often worked upon materials already prepared, and only put into verse what they found registred in the annals of their country. But who can warrant, that the priests, who in most nations were the first annalists, did not through superstition insert many fictions? Priests, zealous for the worship of their gods, and whose interest it was by false prodigies to deceive people, may have scattered such up and down in their accounts, and made their gods interpose in the principal actions. And in this point the best historians have suffered themselves to be imposed on. But, as to the substance of the narrations in matters of war, politics, new settlements, treaties, deaths of princes, &c. what motive could the priests have to be guilty of forgeries? The relating of prodigies is an abuse, which superstition has brought into all the histories of the world. Has not credulity inserted even into the modern histories a thousand prodigies? and are these histories less credible with respect to the great events?

It is true, that most of the monuments of antiquity are now lost; but they were in great part extant, when those historians wrote, whose works have reached us. Besides, though many of the public monuments have been destroyed by wars, time, misguided zeal, and other casualties; yet they are not all lost. What few facts we have still remaining in the most antient writers, furnish a stock of materials, which, with the help of criticism, whose province it is to distinguish between truth

truth and fiction, may be made use of, without danger of our being imposed upon. The fragments of those venerable historians, preserved here and there in other writers, are like so many rays, which, in the midst of the darkness thrown over the early times, serve to discover a way through the ruins.

NEITHER is the disagreement of authors among themselves any certain proof, that they deserve no credit. Oftentimes, with respect to things that have happened in our days, and almost in our sight, we find a difference in the accounts given by those who were eye-witnesses to what they relate. The particulars of a battle are not always told the same way by those who distinguished themselves in it. The nearest objects appear differently, according to the different views of the spectators. Imagination, prejudice, and partiality, often set a bias on mens understandings; and hence arise all those variations we find in the writings which have served as memoirs to the first historians of particular nations. This disagreement among authors has very much increased the labour of collecting them into one body: we have often been in suspense about the choice and preference, and always taken care to relate, at least in the notes, the variations we found among different authors, it not being reasonable to confine the reader to our own sentiments.

AN exact distribution of time is, as it were, the light of history: without this it would be only a chaos of facts heaped together. An exact chronology is like *Ariadne's* clue, which conducts our steps through all the windings of the labyrinth. By the means of certain fixed epochs we perceive the progress of states, the variations of their fortunes, and the changes made in their government. For this reason we have thought it necessary to settle the chronology, and refer the facts we have collected to their proper dates. Our general æras are, the *Creation*, the *Flood*, and the *Years before or after Christ*. The mind being thus conducted, the ideas we acquire by reading, are more distinct, and more easily fixed in the memory.

GEOGRAPHY is another essential part of history. Every historian that neglects it, must of necessity be confused in his relations. We have therefore, endeavoured to be exact in the situation of the towns, rivers, forests, lakes, and mountains, whither the course of events has led us. Our guides in this were not only the historians, who are not always very exact, but also the most eminent geographers of antiquity, whom we have mentioned above; and, in doubtful cases, we have had recourse to the moderns, particularly to *Cluverius*, *Ortelius*, *Cellarius*, and such of the modern travelers as have surveyed the places, and are generally looked upon as exact and faithful in their accounts. From all these together we have got maps drawn by a skilful hand, where we thought them necessary. Thus the reader will be able, with one cast of an eye, to run over the several countries which he reads of. There are many nations, which have not the same limits at this day that they had formerly; neither are all towns, which have ancient names, unquestionably situated in the very places, where the towns of the same name stood heretofore. We have therefore chose rather to describe most of the places mentioned in our history, by their ancient names; but at the same time we have constantly taken care to reconcile the ancient geography with the modern in our notes, and to mark the different limits of the new nations and the old.

It is not usual to publish histories with notes, or at least to crowd them with so great a number: but though no other history perhaps has need of them, yet they are necessary to this which we have undertaken. The manners, customs, religions, arms, dress, government, &c. of the various nations we describe, are not only so different among themselves, but from any thing we now see or are acquainted with, that it would have been hardly possible to give just ideas of them without explications, which could not have well been brought into the text. The thread of the most beautiful story would have been often broken, and no point

of history would have been brought to its conclusion but in a languid manner. It was necessary therefore to throw into *notes* the great number of instructive observations, without which the history would have been imperfect. Besides, abundance of disputes have been raised by learned men upon several events, which we are obliged to inform the public of, in order to make our work more complete. But this could not have been, if we had not taken notice of the variations of the several authors who have transmitted to us the same facts. Historians often disagree as to the circumstances, and, on the other hand, the thread of the history will not admit but of one way of relating the event. We have therefore placed in the body of the history what seemed to us most probable, and the rest in the notes, lest those readers, who peruse but one author, should charge us with falshood, if we differed from his historian. The length of some of our notes ought not to frighten the reader. Every judicious person will perceive, that we have taken pains to be as concise as the subject would allow us, having often brought within the compass of a few lines, dissertations, with which learned men have filled large volumes.

THE knowledge of the coins, weights, and measures of the antients, is necessary for the right understanding of their writings, as well as of the present history, where we could not avoid using now-and-then their terms and phraseology. But as it cannot be expected, that we should enter here into a minute discussion of a subject which has supplied matter to whole volumes, we shall only exhibit some tables, wherein the value of the antient coins, weights, and measures, is, with great care and exactness, reduced by Dr. *Arbutnot* to the *English* standard. Several writers of great abilities, namely bishop *Cumberland*, Mr. *Greaves*, and Dr. *Hooper*, have with great learning and accuracy handled the same subject: but we have given the preference to Dr. *Arbutnot*'s calculations, by reason they are more adapted to the capacity of every reader; and, on the other

other hand, do not differ in any considerable matter from those of the learned writers we have mentioned. In these tables the reader will find, 1. The *Greek*, *Roman*, and *Jewish* measures of length. 2. Their measures of capacity for things both liquid and dry; and, lastly, Their money reduced to the *English* standard.

I.

ENGLISH MEASURES of LENGTH.

Inch									
3	Palm								
9	3	Span							
12	4	1 $\frac{1}{2}$	Foot						
18	6	2	1 $\frac{1}{2}$	Cubit					
36	12	4	3	2	Yard				
60	20	6 $\frac{2}{3}$	5	3 $\frac{1}{2}$	1 $\frac{2}{3}$	Pace			
72	24	8	6	4	2	1 $\frac{1}{2}$	Fathom		
198	66	22	16 $\frac{1}{2}$	11	5 $\frac{1}{2}$	3 $\frac{1}{3}$	2 $\frac{1}{2}$	Pole	
7920	2640	880	660	440	220	132	110	40	Furlong
63360	21120	7040	5280	3520	1760	1056	880	320	8 Mile

III.

ROMAN MEASURES OF LENGTH.

Digitus transversus			Engl. Paces.	Feet.	Inch.	Dec.
1 $\frac{1}{4}$	Uncia	3	.	.	.	0—0—0,725 $\frac{1}{4}$
4	3	Palms minor	.	.	.	0—0—0,967
16	4	Pes	.	.	.	0—0—2,901
20	5	1 $\frac{1}{4}$ Palmipes	.	.	.	0—0—11,604
24	6	1 $\frac{1}{2}$ Cubitus	.	.	.	0—1—2,505
40	10	2	.	.	.	0—1—5,406
80	20	4	.	.	.	0—2—5,01
10000	2500	625	.	.	.	0—4—10,02
80000	20000	5000	.	.	.	120—4—4,5
		3333 $\frac{1}{3}$.	.	.	967—0—0
		1000	.	.	.	
		8	.	.	.	
		Milliare	.	.	.	

IV.

SCRIPTURE MEASURES OF LENGTH.

Digit						Engl. Feet. Inch. Dec.
						0—0,912
4	Palm					0—3,648
12	3	Span				0—10,944
24	6	2	Cubit			1—9,888.
96	24	8	4	Fathom		7—3,552
144	36	12	6	1½	Ezekiel's Reed	10—11,328
192	48	16	8	2	1½ Arabian Pole	14—7,104
1920	480	160	80	20	13½ Schœnus meas. line	145—11,4

V.

The LONGER SCRIPTURE MEASURES.

Note, *The East used another Span, equal to $\frac{1}{3}$ of a Cubit.*

Cubit						Engl. Miles. Paces. Feet. Dec.
						0—0—1,824
400	Stadium					0—145—4,6
2000	5	Sab. Day's Journey				0—729—3,0
4000	10	2	Eastern Mile			1—403—1,0
12000	30	6	3	Parasang		4—153—3,0
96000	240	48	24	8	a Day's Journey	33—172—4,0

VI.

VI.

ENGLISH SQUARE MEASURES.

Inches

144	Feet				
1296	9	Yards			
3600	25	$2\frac{2}{3}$	Paces		
39204	$272\frac{1}{2}$	30	10,89	Poles	
1568160	10890	1210	435,6	40	Rood
6272640	43560	4840	1743,6	160	4 Acre

VII.

ENGLISH MEASURES OF CAPACITY.

Wine Measure.

Solid Inches

28 $\frac{1}{2}$	Pint						
231	8	Gallon					
4158	144	18	Rundlet				
7276 $\frac{1}{2}$	252	$31\frac{1}{2}$	$1\frac{3}{4}$	Barrel			
9702	336	42	$2\frac{1}{2}$	$1\frac{1}{3}$	Tierce		
14553	504	63	$3\frac{1}{2}$	2	$1\frac{1}{3}$	Hoghead	
19279	672	84	$4\frac{2}{3}$	$2\frac{2}{3}$	2	$1\frac{1}{3}$	Punchion
29106	1008	126	7	4	3	2	$1\frac{1}{2}$ Butt
58212	2016	252	14	8	6	4	3 Tun

P R E F A C E.

VIII.

ENGLISH CORN MEASURES,

Are raised from a *Winchester Gallon*, which contains $272\frac{1}{4}$ Solid Inches, and as far as serves our purpose, are,

Solid Inches

34 $\frac{1}{2}$	Pints				
272 $\frac{1}{4}$	8	Gallon			
544 $\frac{1}{2}$	16	2	Peck		
2178	64	8	4	Bushel	
17424	512	64	32	8	Quarter

IX.

GRECIAN SQUARE MEASURE.

PLETHRON, by some said to contain 1444, others, 10000 Square Feet; ARURA, the Half of the PLETHRON.

The ÆGYPTIAN ARURA was the Square of 100 Cubits.

ROMAN SQUARE MEASURE.

The ROMANS divided their AS, LIBRA, or any INTEGER, after the following Manner; so the JUGERUM was reckoned the INTEGER.

JUGERUM contained

	Uncia.		Sq. Feet.	Scruples.	Engl. Square Roods.	Poles.	Square Feet.	
1	As	12	As	28800	288	2	18	250,05
$\frac{1}{2}$	Deunx	11	Deunx	26400	264	2	10	183,85
$\frac{1}{3}$	Dextans	10	Dextans	24000	240	2	2	117,64
$\frac{1}{4}$	Dodrans	9	Dodrans	21600	216	1	34	51,42
$\frac{1}{5}$	Bes	8	Bes	19200	192	1	25	257,46
$\frac{1}{6}$	Septunx	7	Septunx	16800	168	1	17	191,25
$\frac{1}{8}$	Semis	6	Semis	14400	144	1	9	125,03
$\frac{1}{10}$	Quincunx	5	Quincunx	12000	120	1	1	58,82
$\frac{1}{12}$	Triens	4	Triens	9600	96	0	32	264,85
$\frac{1}{16}$	Quadrans	3	Quadrans	7200	72	0	24	198,64
$\frac{1}{20}$	Sextans	2	Sextans	4800	48	0	16	132,43
$\frac{1}{24}$	Uncia	1	Uncia	2400	24	0	8	66,21

NOTE, Actus Major was 14400 Square Feet, equal to a Semis-Clima 3600 Square Feet, equal to a Sescuncia.

Actus Minimus was equal to a Sextans.

ATTIC MEASURES OF CAPACITY, for THINGS LIQUID.

		<i>English Wine Measure.</i>	
Kollation		Gall.	Pints. Sol.Inch. Dec.
2	Cheme	0	— $\frac{1}{128}$ — 0,356 $\frac{1}{11}$
2 $\frac{1}{2}$	1 $\frac{1}{4}$ Myfron	0	— $\frac{1}{64}$ — 0,712 $\frac{1}{8}$
5	2 Konche	0	— $\frac{1}{32}$ — 0,89 $\frac{1}{8}$
10	4 2 Kyathos	0	— $\frac{1}{16}$ — 0,178 $\frac{1}{4}$
15	6 3 1 $\frac{1}{2}$ Oxybaphon	0	— $\frac{1}{12}$ — 0,356 $\frac{1}{4}$
60	24 6 4 Kotyle	0	— $\frac{1}{4}$ — 2,14 $\frac{1}{2}$
120	48 12 8 2 Xestes	0	— 1 — 4,283
720	288 72 48 6 Chus	0	— 6 — 25,698
8640	4320 3456 1728 864 576 144 72 12 Metretes	10	— 2 — 19,626

XI.

ATTIC MEASURES OF CAPACITY, for Things DRY.

Kochliarion		<i>English Corn Measure.</i>				
		Pecks.	Gall.	Pints.	Sol. Inch.	
10	Kyathos	0	—	0	—	0,276 $\frac{1}{2}$
15	1 $\frac{1}{2}$ Oxybapion	0	—	0	—	2,763 $\frac{1}{2}$
60	4 Kotyle	0	—	0	—	4,144 $\frac{3}{4}$
120	8 Xestes	0	—	0	—	16,579
180	12 Choinix	0	—	0	—	33,158
8640	576 Medimnos	0	—	1	—	15,705 $\frac{1}{2}$
	144 72 48	4	—	6	—	3,501

Note, 1. Besides this Medimnus, which is the Medicus, there was a Medimnus Georgicus, equal to six Roman Modii.

Note, 2. There are some other Measures (mentioned by Authors) of uncertain Value, easily reducible to those of the Tables.

XII.

ROMAN MEASURES OF CAPACITY, for Things LIQUID.

		<i>Engliſh Wine Measures.</i>	
		Gall.	Pints. Sol. In. Dec.
Ligula		0 — 0 $\frac{1}{4}$	0,117 $\frac{1}{2}$
4	Cyathus	0 — 0 $\frac{1}{2}$	0,469 $\frac{2}{3}$
6	1 $\frac{1}{2}$ Acetabulum	0 — 0 $\frac{1}{2}$	0,704 $\frac{1}{2}$
12	2 Quartarius	0 — 0 $\frac{1}{4}$	1,409
24	4 2 Hemina	0 — 0 $\frac{1}{2}$	2,818
48	8 2 Sextarius	0 — 1	5,636
288	48 6 Congius	0 — 7	4,942
1152	288 4 Urna	3 — 4 $\frac{1}{2}$	5,33
2304	576 8 2 Amphora	7 — 1	10,66
46080	11520 3840 1920 960 160 40 20 Culeus	143 — 3	11,95

Note, 1. Quadrantal is the ſame with the Amphora, Cadus, Congiarius, and Dolium; and denotes no certain Meaſure.

Note, 2. The Romans divided the Sextarius, as the Libra, into twelve equal Parts, called Cyathi; and therefore they denominated their Calices, Sextantes, Quadrantes, Trientes, according to the Number of Cyathi which they contained.

XIII.

XIII.

ROMAN MEASURES OF CAPACITY,
for Things DRY.*English Corn Measure.*

Ligula						Pecks.	Gall.	Pints.	Sol.In.
						0	0	$0\frac{1}{8}$	0,01
4	Cyathus					0	0	$0\frac{1}{2}$	0,04
6	1 $\frac{1}{2}$	Acetabulum				0	0	$0\frac{1}{8}$	0,06
24	6	4	Hemina			0	0	$0\frac{1}{2}$	0,24
48	12	8	2	Sextarius		0	0	1	0,48
384	96	64	16	8	Semimod.	0	1	0	3,84
768	192	128	32	16	2	Modius	1	0	7,68

XIV.

JEWISH MEASURES OF CAPACITY,
for Things LIQUID.*English Wine Measure.*

						Gall.	Pints.	Sol.Inch.
Caph						0	— 0 $\frac{2}{3}$	— 0,177
1 $\frac{1}{3}$	Log					0	— 0 $\frac{1}{2}$	— 0,211
5 $\frac{1}{3}$	4	Cab				0	— 3 $\frac{1}{3}$	— 0,844
16	12	3	Hin			1	— 2	— 2,533
32	24	6	2	Seah		2	— 4	— 5,67
96	72	18	6	3	Bath	7	— 4	— 15,2
960	720	180	60	30	10	Coron, Chomer		75 — 5 — 7,625

XV.

XV.

JEWISH MEASURES OF CAPACITY,
for Things DRY.

				<i>English Corn Measure.</i>			
				Pecks.	Gall.	Pints.	Sol. In. Dec.
Gachal	.	.	.	0—0—0	$\frac{1}{2}$	0	0,031
20	Cab	.	.	0—0—2	$\frac{1}{2}$	—	0,073
36	$1\frac{2}{3}$	Gomor	.	0—0—5	$\frac{1}{8}$	—	1,211
20	6	$3\frac{1}{2}$	Seah	1—0—1	—	—	4,036
360	18	10	3	Epha	3—0—3	—	12,107
1800	90	50	15	5	Leteah	16—0—0	—26,500
3600	180	100	30	10	2	Chomer, Coron	32—0—1 —18,069

XVI.

ENGLISH TROY WEIGHT.

Grains			
24	Peny-weight		
480	20	Ounce	
5760	240	12	Pound

XVII.

The *Most Antient* GRECIAN WEIGHTS,
reduced to TROY WEIGHT.

		Pounds.	Ounces.	Penwts.	Grains.
Drachma	;	00	— 00	— 06	— $2\frac{3}{4}$
100	Mna	01	— 01	— 00	— $4\frac{1}{2}$
6000	60	Talanton	65	— 00	— 12 — $5\frac{1}{2}$

XVIII.

XVIII.

The *Less Ancient* GRECIAN and ROMAN WEIGHTS,
reduced to ENGLISH TROY WEIGHT.

		Pounds. Oun. Perwt. Grains.	
Lentes		- 0- 0- 0- 0- 0- 11½	
4	Siliquæ	-	-
12	3 Obolus	-	-
24	6 2 Scriptulum	-	-
72	18 6 3 Drachma	-	-
96	24 8 4 1½ Sextula	-	-
144	36 12 6 2 1½ Sicilicus	-	-
192	48 16 8 2½ 2 1½ Duella	-	-
576	144 48 24 8 6 4 3 Uncia	-	-
6912	1728 576 288 96 72 48 36 12 Libra	0- 10- 18- 13½	

The Roman Ounce is the English Avoirdupois Ounce, which they divided into seven Denarii, as well as eight Drachms; and since they reckoned their Denarius equal to the Attic Drachm, this will make the Attic Weights $\frac{7}{8}$ heavier than the correspondent Roman Weights.

Note, The Grecians divided their Obolus into Chalci and Lepta. Some, as Diodorus and Suidas, divided the Obolus into six Chalci, and every Chalcus into seven Lepta: others divided the Obolus into eight Chalci, and every Chalcus into eight Lepta or Minuta.

XIX.

The GREATER WEIGHTS, reduced to ENGLISH TROY WEIGHT.

Libra		Pounds. Oun. Penwt. Grains.
		0—10—18—13 $\frac{1}{2}$
1 $\frac{1}{2}$	Mina Attica communis	0—11—7—16 $\frac{3}{4}$
1 $\frac{1}{3}$ 1 $\frac{2}{3}$	Mina Attica Medica	1—2—11—10 $\frac{3}{4}$
62 $\frac{1}{2}$ 60 46 $\frac{1}{2}$	Talentum Atticum comm.	56—11—00—17 $\frac{1}{2}$

Note, *There was another Attic Talent, by some said to consist of 80, by others of 100 Minæ.*

Note, *Every Mina contains 100 Drachmæ, and every Talent 60 Minæ; but the Talents differ in weight, according to the different standard of the Drachmæ and Minæ, of which they are composed. The value of some different Minæ and Talents in Attick Drachmæ, Minæ, and English Troy Weight, is exhibited in the following table:*

XX.

M I N A				Pounds. Oun. Penny. Grains.			
Ægyptiaca	-	-	} est Drachm. Atticar.	133 $\frac{1}{2}$	1—	5—	6—2 $\frac{3}{4}$
Antiochica	-	-		133 $\frac{1}{2}$	1—	5—	6—2 $\frac{3}{4}$
Cleopatraz Ptolemaica	-	-		144	1—	6—	14—16 $\frac{1}{2}$
Alexandrina Dioscoridis	-	-		160	1—	8—	16—7 $\frac{1}{2}$
T A L E N T U M							
Ægyptiacum	-	-	} est Minar. Atticar.	80	86—	8—	16—8
Antiochicum	-	-		80	86—	8—	16—8
Ptolemaicum Cleop.	-	-		86 $\frac{1}{2}$	93—	11—	11—0
Alexandriæ	-	-		96	104—	0—	19—14
Infolanum	-	-		120	130—	1—	4—1 $\frac{1}{2}$
Antiochiæ	-	-		360	390—	3—	13—11

XXI.

JEWISH WEIGHTS, reduced to ENGLISH TROY WEIGHT.

Shekel		Pounds. Oun. Penw. Grains.
		0—0—9—2 $\frac{1}{2}$
60	Maneh	2—3—6—10 $\frac{1}{2}$
3000 50	Talent	113—10—1—10 $\frac{1}{2}$

Note, *In reckoning Money, 50 Shekels made a Maneh; but in weight, 160 Shekels.*

XXII.

The Value and Proportion of the GRECIAN COINS.

Lepton	Chalcos	Hemiobolus	Obolos	Diobolon	Tetrobolon	Drachme	Didrachmon	Stater	Tetradrachmon	Pentadrachm.
7	2	4	8	16	32	48	96	192	384	768
14	4	8	16	32	64	96	192	384	768	1536
28	8	16	32	64	128	192	384	768	1536	3072
56	16	32	64	128	256	384	768	1536	3072	6144
112	32	64	128	256	512	768	1536	3072	6144	12288
224	64	128	256	512	1024	1536	3072	6144	12288	24576
336	96	192	384	768	1536	2304	4608	9216	18432	36864
662	192	384	768	1536	3072	4608	9216	18432	36864	73728
1324	384	768	1536	3072	6144	9216	18432	36864	73728	147456
1660	480	960	1920	3840	7680	11520	23040	46080	92160	184320

Note, 1. Of these the Drachma, Didrachm, &c. were of Silver, the rest, for the most part, of Brass; the other parts, as Tridrachm, Triobolus, &c. were sometimes coined.

Note, 2. I have supposed, with the generality of authors, that the Drachma and Denarius were equal, though there is reason to believe the Drachma was somewhat the weightier.

XXIII.

The GRECIAN GOLD COIN WAS

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>The Stater Aureus, weighing two Attic Drachms, or half of the Stater Argenteus, and exchanging equally for 25 Attic Drachms of Silver, in the Money According to our Proportion of Gold to Silver</i>	0	16	1 $\frac{3}{4}$
<i>These were likewise the Stater Cyzicenus, exchanging for 28 Attic Drachms, or</i>	1	0	9
<i>Stater Philippicus, and Stater Alexandrinus, of the same Value</i>	0	18	1
<i>Stater Darius, according to Josephus, worth 50 Attic Drachms, or</i>	1	12	3 $\frac{1}{2}$
<i>Stater Craeus, of the same Value</i>			

XXIV.

The GRECIAN Manner of reckoning Sums of Money was by

	<i>l.</i>	<i>s.</i>	<i>d.</i>
DRACHM Æ. { 1	0	0	7 $\frac{3}{4}$
10	0	6	5 $\frac{1}{2}$
100 equal to a Mina	3	4	7
M I N Æ. { 1	3	4	7
10	32	5	0
60 equal to a Talentum	193	15	10
T A L E N T A. { 1	193	15	0
10	1937	10	0
100	19375	0	0

XXV.

P R E F A C E.

XXV.

I have given the Value of the different Talents and Minæ, considered as Weights; but, when they denote Sums of Money, they vary after the following manner:

M I N A Syra	.	.	} est Drachm. Atticar.	{	25
Ptolemaica	.	.			33 $\frac{1}{2}$
Antiochica	.	.			100
Eubœa	.	.			100
Babylonica	.	.			116
Attica major	.	.			133 $\frac{1}{3}$
Tyria	.	.			133 $\frac{1}{3}$
Ægina	.	.			166 $\frac{2}{3}$
Rhodia	.	.	}	{	166 $\frac{2}{3}$

TALENTUM	Syrum		{	15
Ptolemaicum	.	.		20
Antiochicum	.	.		60
Eubæum	.	.		60
Babylonicum	.	.		70
Atticum majus	.	.		80
Tyrium	.	.		80
Æginæum	.	.		100
Rhodium	.	.		100
Ægyptium	.	.		80

XXVI.

The Value and Proportion of the ROMAN COINS.

Teruncius					-	-	-	-	-	-	<i>d.</i>	<i>q.</i>
2	Sembella				-	-	-	-	-	-	0	0 $\frac{77}{1066}$
4	2	Libella, As				-	-	-	-	-	0	1 $\frac{11}{1066}$
10	5	2 $\frac{1}{2}$	Sestertius			-	-	-	-	-	1	3 $\frac{1}{4}$
20	10	5	2	Quinarius, Victoriatius			-	-	-	-	3	3 $\frac{1}{2}$
40	20	10	4	2	Denarius			-	-	-	7	3

Note, *Of these the Denarius, Victoriatuſ, Seftertius, and ſometimes the As, were of Silver, the reſt of Braſs.*

There were sometimes also coined of Brass, the Triens, Sextans, Uncia, Sextula, and Dupondius.

XXVII.

XXVII.

The ROMAN GOLD COIN was the AUREUS,
which weighed generally double the DENARIUS.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>The Aureus, according to the first Proportion of</i>	1	4	$3\frac{1}{2}$
<i>Coinage, mentioned by Pliny, Lib. xxxiii. Cap. 3.</i>			
<i>was worth</i>			
<i>According to the Proportion that obtains now amongst</i>	1	0	9
<i>us, worth</i>			
<i>According to the Decuple Proportion, mentioned by</i>	0	12	11
<i>Livy and Julius Pollux, worth</i>			
<i>According to the Proportion mentioned by Tacitus, and</i>	0	16	
<i>which afterwards obtained, whereby the Aureus</i>			
<i>exchanged for 25 Denarii, its Value</i>			<i>s.</i>

XXVIII.

Some Alterations of the Value of the ROMAN COIN,
mentioned by Pliny.

<i>In the Reign of Servius</i>	} <i>the As weighed of Brass</i>	{	1 Pound
<i>A. Urb. 490 . . .</i>			2 Ounces
<i>A. Urb. 537 . . .</i>			1 Ounce
<i>A. Urb. 586 . . .</i>			$\frac{1}{2}$ Ounce
<i>A. Urb. 485 . . .</i>	} <i>Denarius exchange'd for</i>	{	10 Asses
<i>A. Urb. 537 . . .</i>			16 Asses
<i>A. Urb. 547 Scruple of Gold worth</i>			20 Sestertii
<i>Coin'd afterwards of the Pound of Gold</i>			20 Denarii
<i>In Nero's Time of the Pound of Gold</i>			45 Denarii
			Aurei

XXIX.

The ROMAN Manner of reckoning Sums of Money, reduced to the ENGLISH STANDARD.

SESTERTII NUMMI.	l.	s.	d.	q.
Sestertius - - - - -	0	0	1	3 $\frac{3}{4}$
Decem - - - - -	0	1	7	1 $\frac{1}{2}$
Centum - - - - -	0	16	1	3
Mille equal to a Sestertium - - -	8	1	5	2
SISSERTIA.				
Sestertium - - - - -	8	1	5	2
Decem - - - - -	80	14	7	6
Centum. <i>This Sum the Romans expressed thus, Debet mihi centum, debet mihi centum Sestertia; vel debet centum millia Sestertium</i> - - - - -	807	5	10	
Mille - - - - -	8072	18	4	
DECIES SESTERTIUM, &c.				
<i>The Above Centies are under stood.</i>				
Decies Sestertium, <i>vel</i> Decies centena millia nummum - - - - -	8072	18	4	
Centies, <i>vel</i> Centies H. S. - - - - -	80729	3	4	
Millies H. S. - - - - -	807291	13	4	
Millies Centies H. S. - - - - -	80020	10	8	

XXX.

The ROMAN Manner of reckoning INTEREST of Money.

Afces usuræ <i>vel</i> Centesima usuræ	1	per Cent. a	12	per Cent. a
Semisses usuræ - - - - -	1	Month.	6	Year
Tientes usuræ - - - - -	1		4	
Quadrantes usuræ - - - - -	1		3	
Sextantes usuræ - - - - -	1		2	
Unciæ usuræ - - - - -	1		1	
Quincunces usuræ - - - - -	1		5	
Septunces usuræ - - - - -	1		7	
Besses usuræ - - - - -	1		8	
Dodrantes usuræ - - - - -	1		9	
Dextantes usuræ - - - - -	1		10	
Deunces usuræ - - - - -	1		11	

XXXI.

JEWISH MONEY, reduced to the ENGLISH
S T A N D A R D.

						<i>l</i>	<i>s.</i>	<i>d</i>	<i>q.</i>
Grah	-	-	-	-	-	0	0	1	$\frac{1}{6}$
10	Bekah	-	-	-	-	0	1	1	$\frac{1}{6}$
20	2	Shekel	-	-	-	0	2	3	$\frac{1}{2}$
1200	120	50	Maneh, Mna Hebræica	-	-	5	14	0	$\frac{1}{2}$
60000	6000	3000	60	Talent	-	342	3	9	
Solidus Aureus or Sextula, worth						0	12	0	$\frac{1}{2}$
Siclus Aureus, worth						1	16	6	
A Talent of Gold, worth						5475	0	0	

Note, In all the Tables of Money, I reckon Silver at five Shillings, and Gold at four Points, the Ounce.

Now to say something of the different computations of time; *Berosus* wrote his chronology by the computation of *Sari*, *Neri*, and *Sofi*; which, being antient measures of time, and well known when the original records were written, could not then have wanted explanation. But *Berosus*, or some later writer, has, either out of ignorance or design, magnified these measures beyond all imagination; telling us, that the *Sarus* contained the interval of three thousand six hundred years; the *Nerus*, of six hundred; and the *Sofus*, of sixty. But other authors have taken those years for days only^c; and indeed with a great deal of reason: for, not to insist on the incredible length of the reigns of the *Chaldean* princes in the first hypothesis, which

^c Syncellus, p. 17.

no writer of common sense could offer to impose on the world, it plainly appears, that they were no more than days, from the reign of the sixth king^a of *Chaldaea*, which is expressed in the first table of those kings exhibited *vol. i. p. 192.* to be ninety-nine years; but in the others by the round number of ten *Sari*, or 100 years. The word *Sarus*, throwing away the termination, is no other than the *Chaldee* or *Syriac Sar, ben.* The *Sarus*, therefore, contained three thousand six hundred days, or just ten old *Chaldaean* years, of three hundred and sixty days each; and that, before the deluge, not only the civil, but also the tropical, solar, and lunar year consisted of twelve months, of thirty days apiece, or three hundred and sixty days in the whole, has been fully proved by a modern writer^d.

THE *Egyptians*, who addicted themselves to the study of astronomy in the earliest ages, and were well acquainted with the motions, periods, and stations, of the planets, were the first that adjusted the length of the year to the annual revolution of the sun, by adding to their twelve months of thirty days apiece five additional days and six hours, while the *Greeks* and *Romans* used the more rude and inconvenient form of lunar years, intercalating a month every third year. However, the five additional days, as *Syncellus*^e informs us, were not introduced till a thousand years after the deluge, and never were looked upon as proper parts either of the year, or of any of its months, but as days belonging to the nativity of five several *Egyptian* deities; who, as it is observed in a famous tradition related by *Plutarch*^f, were to be born neither in any year, nor in any month.

THE *Jewish* year, as is plain from the calculations which *Moses* gives us of the days of the flood, and elsewhere, consisted of 365 days, and consequently of

^a Allin's discourse on the antient year, in Mr. Whiston's theory, book xi. p. 144. ^e Syncell. p. 123. ^f Plut. de Isid. & Osirid.

12 solar months, the last of which had 35 days. As *Moses* had been brought up in *Egypt*, it is very likely, he learned* that way of reckoning there; and besides, it must have been the most known and easy method to the *Jews*, who had been accustomed to it during their long abode in *Egypt*. *Scaliger*^s, and others after him, have indeed supposed, that they had an intercalary month, once every 120 years; but it is plain, that the Scripture hints nothing like such an intercalation, or year of 13 months; though it is not easy to guess how they disposed of the six additional hours of the *Egyptians*, without some such supposition. However, *Moses*, by express command of God, did afterwards compute the years by moons.

THE antient year of *Greece*, *Lydia*, and the *Grecian* colonies in *Asia*, as well as the first *Roman* year, before the correction of *Numa Pompilius*, consisted likewise of 360 days, as the learned writer we have quoted above, fully proves^h.

BESIDES the computation of months and years, the *Greeks* reckoned their time by *Olympiads*, each *Olympiad* containing the space of four years. This method of computation had its rise from the *Olympic* games, which were celebrated every fourth year, and became so considerable, that the *Greeks* made them their epoch. They commenced, according to some, the year of the world 3208. 796 years before *Christ*, and 22 before the founding of *Rome*; according to others, in the year of the world 3251. 753 years before *Christ*.

THE *Romans* computed by *lustrums*, or purifying sacrifices, which were instituted by *Servius Tullius*, about the year 180. of *Rome*, and were to be renewed every five years, immediately after the *census*; whence the *lustrum* contained the space of five years. But they must have been for some time disused, as appears from the *Fasti Capitolini*, where the 50th *lustrum* is said to have been made in the 574th year of *Rome*.[•]

^s Scaliger, de emend. temp. l. ii.
supra.

^h Mr. Allin, ubi

As to the chronology of the antients, there is no depending upon it. That of the eastern nations has been strangely depraved by contentions arising among them about their antiquity, each claiming the preference in that point. Thus *Herodotus* tells us¹, that the priests of *Egypt* reckoned from the reign of *Menes* to *Sethon*, who put *Sennacherib* to flight, 341 generations, as many priests of *Vulcan*, and an equal number of kings of *Egypt*. He adds, that three generations make an hundred years; so that, according to this computation, the whole time from the reign of *Menes* to that of *Sethon*, was eleven thousand three hundred and forty years. The *Chaldeans* also piqued themselves on their antiquity, and pretended to have observed the stars 473,000 years; and *Callisthenes*, the disciple of *Aristotle*, sent astronomical observations from *Babylon* to *Greece*, said to be of 1903 years standing. The chronology of the ancient *Greek* authors is no less uncertain. Those who wrote of antiquities, as *Phercydes*, *Epimenides*, *Hellanicus*, *Hippius* the *Elean*, *Ephorus*, &c. digested their works by genealogies, or the ages and successions of the priestesses of *Juno Argiva*, of the *ephori*, of the kings of *Sparta*, and the *archons* of *Athens*, &c. nor did they begin to set down the generations, reigns, and successions in numbers of years, till some time after the death of *Alexander*; which makes their chronology very uncertain. And such it was reputed by the *Greeks* themselves, as is manifest from several passages in *Plutarch*². The chronology of the *Latins* is still more uncertain. *Plutarch* and *Servius* represent great uncertainties in the original of *Rome*. The old records of the *Latins* were burnt by the *Gauls*, about 64 years before the death of *Alexander*; and *Quintus Fabius Pictor*, the most antient *Latin* historian, lived 200 years after that king, and copied the greatest part of his history from *Diocles Pe-*

¹ Herod. l. ii. c. 142.
Solon.

² Plut. in vit. Lycurg. &

parethius a Greek. Not one of the *European* nations had any chronology at all before the time of the *Persian* empire; and whatever chronology they now have of antient times, has been formed since by reasoning and conjecture: so that, on a strict view and due examination of the antiquities of nations, and the records which have been left us, those of the *Jews*, exclusive of their divine authority, will evidently appear to be the most certain and authentic, and consequently the surest foundation to build our chronology upon.

HOWEVER, it must be confessed, that there is no certain uniformity in the *Jewish* computation; and that the several copies of their records, to wit, the *Hebrew*, *Samaritan*, *Pentateuch*, and *Septuagint*, differ very much from one another: which disagreement hath arisen from two things; 1. Corruption, or errors of frequent transcribing; and, 2. The want of computing from some fixed æra, and digesting the history as it was written, into a chronological method: for besides the great disagreement among the various copies, with regard particularly to the ages of the patriarchs, there is a seeming difference, at least, betwixt the whole numbers of several intervals. Thus, for instance, the interval from the *exodus* to the founding of *Solomon's* temple, is expressly mentioned¹ to be 480 years; whereas the sum of all the patriarchs given in the book of *Judges*, &c. amount to about 592 years. Which particulars not being adjusted by the years of some certain æra, we are at a loss for the true distance of time, not knowing by what standard the measure of the intervals is to be taken.

THIS variety of computations hath left room for chronologers to enlarge, or contract, the space of time betwixt the flood and the birth of *Christ*, by adhering to one copy rather than another; or by rejecting, or retaining, the whole numbers, or the particulars, just as it suited their humour of making the Sacred History

¹ 1 Kings vi. 1.

agree with the profane ; or otherwise of reducing the profane to the Sacred. And as the disagreement among the heathen writers is great also, and every author hath followed the historian he liked best, hence a wide difference hath arisen amongst modern chronologers, as appears by the various computations several of them have made of the years of the world to the birth of *Christ*; which we here give, as collected by *Strauchius*^m, *Chevreau*ⁿ, and others.

A T A B L E of the Years of the World to the Birth of CHRIST, according to the Computation of several Chronologers.

	Years.	Mon.
<i>Alphonſus king of Caſtile (in Muller's tables)</i>	6984	
<i>The ſame (in Strauchius)</i>	6484	9
<i>Onuphrius Panvinius</i>	6310	
<i>Suidas</i>	6000	
<i>Lactantius, Philaſtrius</i>	5801	
<i>Nicephorus</i>	5700	
<i>Clemens Alexandrinus</i>	5624	
<i>The author of the Faſti Siculi</i>	5608	9
<i>Iſaac Voſſius, and the Greeks</i>	5598	
<i>The ſame (in Chevreau)</i>	5590	
<i>Theophilius Antiocenus</i>	5515	
<i>The Conſtantinopolitans, and Grabe's Septuagint</i>	5508	3
<i>Cedrenus (in Chevreau)</i>	5506	
<i>Julius Africanus, Theophanes, Eutychius, &c.</i>	5500	
<i>The Ethiopians</i>	5499	9
<i>Cedrenus (in Strauchius)</i>	5493	9
<i>Panodorus</i>	5493	
<i>Maximus Monachus</i>	5491	9
<i>Sulpitius Severus</i>	5469	
<i>Viſtor Giſelius, in his remarks on Sulpitius</i>	5419	
<i>St. Auſtin (in Genebrard)</i>	5351	
<i>Iſidorus Peluſota</i>	5336	
<i>Abunazar</i>	5328	
<i>Rabanus Maurus</i>	5296	

^m Breviarium chronologicum, lib. iv. cap. 1.
monde, lib. i. cap. 1.

ⁿ Hiſt. du

	Years.	Mon.
<i>Isidor. Hispalensis</i> (in <i>Strauchius</i>)	5210	
<i>Paulus de Fossembrona</i>	5203	
<i>Eusebius</i>	5200	9
<i>Beda</i> (in <i>Strauchius</i>)	5199	
<i>Philippus Bergamensis, Orosius, &c.</i>	5198	
<i>Philo the Jew, Sigebert</i>	5096	
<i>Epiphanius</i>	5049	
<i>Metrodorus</i>	5000	
<i>Ado</i> archbishop of <i>Vienna</i>	4832	
<i>Josephus</i> corrected	4698	
<i>Odiato, or Ebwico</i>	4320	
<i>Marianus Scotus</i>	4192	9
<i>Laurentius Codomannus</i>	4141	9
The same (<i>L. Godomeau</i> in <i>Chevreau</i>)	4140	
<i>Ribera</i>	4095	
<i>Genebrard</i>	4090	
<i>Arnold de Pentac</i>	4088	
<i>Michael Mæstlinus</i>	4079	3
<i>J. Baptist Riccius</i>	4062	3
<i>R. Moses Maimonides</i>	4058	
<i>Jacobus Saliarius</i> (in <i>Strauchius</i>)	4053	9
The same (in <i>Chevreau</i>)	4052	
<i>Henr. Spondanus</i>	4051	9
<i>Tyrnellus</i>	4051	
<i>Gul. Langius</i> (in <i>Strauchius</i>)	4041	9
The same (in <i>Chevreau</i>)	4040	
<i>Erasmus Rheinbold</i>	4021	3
<i>Jacobus Cappellus</i>	4005	9
<i>John Wickman</i>	4004	9
<i>Thomas Lydiat, and Laurence Eichstadt</i>	4004	
<i>Edward Simpson, and Archbishop Usher</i>	4003	9
<i>M. Ant. Cappellus, and Abp. Usher</i> (in <i>Chevreau</i>)	4000	
<i>Dionysius, Petavius, Decker, Kepler, &c.</i> (in } <i>Chevreau</i>)	3984	
<i>Petavius</i> (in <i>Strauchius</i>)	3983	3
<i>Krentzheim</i>	3971	9
<i>Abraham Bucholtzer</i> (in <i>Strauchius</i>)	3970	9
The same, <i>J. Cluverius</i> (in <i>Chevreau</i>), <i>Pan-</i> <i>taleon, Boxhornius, Fansenius, M. Dresser</i> }	3970	
<i>Christ. Matthias, and J. Cluverius</i> (in <i>Strauchius</i>)	3968	9
<i>Henry Bunting</i> (in <i>Strauchius</i>)	3967	9
The same (in <i>Chevreau</i>), and <i>Andrew Soelmatter</i>	3967	
<i>Christ. Longomontanus</i>	3966	3

	Years.	Mon.
<i>Peter Opeemer</i>	3966	
<i>Christ. Longomontanus</i> , in his <i>Hypothesis in Astro-</i> <i>nomiam Danicam</i> , <i>Tostatus</i> , <i>Philip. Melanc-</i> <i>thon</i> , <i>Funccius</i> , and others (in <i>Strauchius</i>)	3964	
<i>Melancthon</i> , <i>Funccius</i> , &c. (in <i>Chevreau</i>)	3963	
<i>Jacobus Haynlinus</i>	3963	3
<i>Sixtus Senensis</i>	3962	
<i>Joh. Lucidus</i> , <i>Sculter</i> , <i>John Lightfoote</i> , and se- veral others	3960	
<i>Alph. Salmeron</i> (in <i>Chevreau</i>), <i>John Picus</i> count of <i>Mirandula</i> , and others	3959	
<i>Lamberg</i> , and <i>Salmeron</i> (in <i>Strauchius</i>)	3958	
<i>J. G. Herwart</i> at <i>Hohenburg</i>	3955	
<i>Beda</i> , <i>Hermanus Contraetus</i> , <i>George Herwart</i> (in <i>Chevreau</i>)	3952	
<i>Cornelius à Lapide</i>	3951	
<i>Scaliger</i> , <i>Calvisius</i> , <i>Ubbo Emmius</i> , <i>Behmius</i> , and <i>Helvicus</i> (in <i>Strauchius</i>)	3949	3
<i>Origen</i> , <i>Argoli</i> , <i>John Seybor</i>	3949	
<i>Christianus Schotanus</i>	3948	3
<i>Johannes Micraelius</i>	3948	
<i>Scaliger</i> , <i>Calvisius</i> , <i>Helvicus</i> (in <i>Chevreau</i>), <i>Al-</i> <i>sted</i> , &c.	3947	
<i>Hermanus Contraetus</i> (in <i>Strauchius</i>)	3945	9
<i>John Carrion</i>	3944	
<i>St. Jerom</i> in his <i>Hebraic</i> questions	3941	
<i>Gerard Mercator</i>	3928	
<i>Matthæus Beroaldus</i>	3927	3
<i>B. Arias Montanus</i>	3849	
<i>Andreas Helwigius</i>	3836	
Some <i>Talmudists</i>	3784	
<i>R. David Ganz</i> (in <i>Chevreau</i>)	3761	
The <i>Jewish</i> vulgar computation	3760	3
<i>R. David Ganz</i> (in <i>Strauchius</i>)	3760	
<i>Hieron. à Sancta Fide</i> , <i>Paulus de S. Maria</i> , <i>Galatinus</i> , <i>Georgius Venetus</i>	3760	
<i>R. Hahson</i> , in his treatise of the cycles of passover	3740	
<i>R. Jafen Nosen</i>	3734	
<i>R. Abraham Zaccuth</i>	3671	
The lesser chronicon of the <i>Jews</i>	3670	
<i>R. Lippoman</i>	3616	

It would be endless, as well as unnecessary, here to examine into the particular causes of this great difference among authors, every one still pretending to ground his system on the authority of the Scripture: It will be sufficient, after we have stated the times from the creation to the birth of CHRIST, according to the computation observed in the three several copies of the Scripture before-mentioned, to subjoin one or two schemes of the same intervals, according to the different supputations of the best modern chronologers; which, besides illustrating our subject, will be of use to the reader in perusing the historians, who make use of one or other of those computations.

T A B L E

TABLE I. formed out of the whole Numbers of the Intervals.

	Hebrew.				Samaritan, according to EUSEBIUS, and the preſent Copies.				Septuagint, Common Copies.			
	1 Year of the World.	2 Year of the Flood.	3 Year before Chriſt.	4 Years Inter.	1 Year of the World.	2 Year of the Flood.	3 Year before Chriſt.	4 Years Inter.	1 Year of the World.	2 Year of the Flood.	3 Year before Chriſt.	4 Years Inter.
1. The Creation	0		3944		0		4305		0		5270	
2. The Deluge	1656		2288	1656	1307		2998	1307	2242		3028	2242
3. The Vocation of Abraham	2023	367	1921	367	2384	1077	1921	1017	3389	1147	1881	1147
4. The Exodus	2453	797	1491	430	2814	1507	1491	430	3819	1577	1451	430
5. The Founding of the Temple	2953	1277	1011	480	3294	1987	1011	480	4239	2017	1011	440
— Captivity												
6. The Burning of the Temple	3357	1701	587	424 ³	3718	2411	587 ¹⁴	424 ¹	4683	2441	587 ¹³	424 ²
— the first of Cyrus	3409	1753	555		[3770]	2463 ⁶	535		[4735]	2493	535	
— the second of Darius Hyſ.	3427	1771	517	[70]	[3588]	2481	517	[70]	[4753]	2511	517	70
7. The Birth of Chriſt	3944	2288	0	587	4305	1298	0	587 ¹³	5270	3028	0	587 ¹²

TABLE II. formed out of the Particulars.

	Hebrew.				Samaritan.				Septuagint, according to Dr. GRABE'S edition, and the Constantinopolitans.			
	1 Year of the World.	2 Year of the Flood.	3 Year before Christ.	4 Years of the Inter.	1 Year of the World.	2 Year of the Flood.	3 Year before Christ.	4 Years of the Inter.	1 Year of the World.	2 Year of the Flood.	3 Year before Christ.	4 Years of the Inter.
1. The Creation	0		4111	1656	0		4424	1307	0		5508	2262
2. The Deluge	1656		2455	1656	1307		3117	1307	2262		3246	2262
3. The Vocation of Abraham	2083	427	2040	427	2384	1077	2040	1077	3469	1207	2039	1207
4. The Exodus	2513	857	1610	430	2814	1507	1610	430	3894	1629	1614	425
5. The Founding of the Temple	3093	1437	1018	592	3406	2099	1018	592	4495	2230	1013	601
— Captivity			607				607					
6. The Burning of the Temple	3523	1867	588	430	3836	2409	588	430	4919	2654	589	424
— the first of Cyrus	[3575]	1919							[4995]			
— the second of Darius Hyf.	[3583]	1937										
7. The Birth of Christ	4111	2455	0	588	4424	3117	0	588	5508	3246	0	589

TABLE III. according to the Supputation of certain Authors.

	Usher.				Josephus.				Septuagint, Pizon.			
	1	2	3	4	1	2	3	4	1	2	3	4
	Year of the World	Year of the Flood	Year of the Birth of Abraham	Year of the Birth of Jesus	Year of the World	Year of the Flood	Year of the Birth of Abraham	Year of the Birth of Jesus	Year of the World	Year of the Flood	Year of the Birth of Abraham	Year of the Birth of Jesus
1. The Creation	0	0	4001	0	0	0	4001	0	0	0	4001	0
2. The Deluge	1650	1650	2348	1656	1556	1556	2348	1656	2256	2256	3017	2256
3. The Vocation of Abraham	2083	427	1921	427	2523	9-7	2135	967	2513	1257	2360	1257
4. The Exodus	2513	857	1491	430	2953	1397	1705	430	3943	1687	1930	430
5. The Death of Moses	2513	857	1491	430	2953	1397	1705	430	3943	1687	1930	430
6. The Founding of the Temple	2902	1336	1012	479	3545	1989	1113	592	4815	2560	1057	873
7. The Captivity	3392	1741	607	588	4015	2459	643	470	5268	3012	605	452
8. The Burning of the Temple	3416	1760	588	424	4015	2459	643	470	5268	3012	605	452
9. The first of Cyrus	3408	1752	580	416	4007	2451	635	462	5260	3004	597	444
10. The second of Darius Hystaspes	3486	1830	658	494	4085	2530	714	540	5337	3081	586	519
11. The Birth of Christ	4004	2348	0	588	4658	3102	0	643	5351	3095	536	69

THE reader may perceive, at one view of the preceding tables, what room the several copies of the Scriptures we now have, give for varying the chronology of the whole, and how many different systems may be grounded on them. By the calculation made use of in the first table, which consists of the intervals, inserted in the fourth or right-hand column of each division, from the creation to the birth of *Christ*, according to the whole numbers mentioned in the text of the respective copies, the *Samaritan* account exceeds the *Hebrew* by three hundred and one years, while the *Septuagint* exceeds the *Samaritan* by one thousand and twenty-five years. Which difference still becomes greater in the second table, made out of the particular numbers, which compose the intervals, by an addition of one hundred and nineteen years to the *Samaritan*, and two hundred and thirty-eight to the *Septuagint* computation; which therefore exceeds the *Hebrew* computation in the first table, by no less than one thousand five hundred and sixty-four years.

THE third table exhibits three other forms, the first of which, being that of the great primate *Usher*, is grounded on the *Hebrew* whole numbers, and differs from that in the first table but sixty years, which are added to the interval from the deluge to the call of *Abraham*. The second is composed from the chronology of *Josephus*, as cleared up by Dr. *Wills* °, and Mr. *Whiston* ^p; who, reckoning according to the particulars, observes somewhat of a mean between the *Samaritan* and the *Septuagint*; and the third is that of *P. Pezron*, being an enlargement of the *Septuagint* and *Greek* computation, in order to accommodate the sacred to the profane history.

Of these different computations, we have chosen, in this edition, that which is founded, according to the

° Pref. to L'Estrange's edition of *Josephus*. ^p Chronol. of the Old and New Test. and his *Essay for restoring the true text*, &c.

learned *Usher's* system, on the *Hebrew* whole numbers, as better known, more universally received, and at the same time liable to no greater difficulties than the *Samaritan* or *Septuagint* calculations; for to some they are all alike liable. Such of our readers as prefer either of the two latter, may, with very little trouble, reduce the *Hebrew* to that they like best.

THE reader may observe, that the whole difference betwixt the *Hebrew* and the *Samaritan* computation (for we have no more than the Pentateuch in that character) lies in the interval between the creation and the calling of *Abraham*, and arises from the different ages assigned the patriarchs at the birth of their sons mentioned in *Genesis*. The *Septuagint* copy carries this difference down to the founding of the temple, which, according to that text¹, happened in the four hundred and fortieth year of the *exodus*, forty years short of the *Hebrew*². The length of the interval from the founding to the burning of the temple, is limited within the four hundred and thirty years³ of God's patience towards the *Jews*; and is collected out of the years of the reigns of the kings of *Israel* and *Judah*, as they have been collated and adjusted by judicious chronologers⁴: so that there is no room for allowing more than forty years to the reign of *Solomon*, as assigned him in all the copies extant, the Scripture affording means for reconciling the seeming inconsistencies with regard to the ages of him and his son *Rehoboam*, at their respective accessions to the throne. But here we should be at a great loss (the *Babylonish* captivity interrupting the course of the *Jewish* history), if it was not for the opportunity we have of connecting this period with the *Nabonassarian* or *Babylonian* æra, by means of the famous astronomical canon of *Ptolemy*; whereby we are

¹ Vide *Septuag.* 1 Kings vi. 1. ² 1 Kings vi. 1. ³ *Ezek.* iv. 4, 5, 6. ⁴ See *Usher's Chronologia Sacra*, pars poster. and *Whiston's Short view of the chronology of the Old Test.* p. 83.

enabled with certainty to carry the account of time down to the birth of *Christ*, which, according to our supputation, falls in the year of the world 4004. and of the flood 2348. according to the supputation exhibited in the third table.

WE have taken the liberty to depart, in one point, from the general method observed hitherto by chronologers; for, instead of carrying down our computation from the creation, through the several ages, to the birth of *Christ*, we discontinue it at the flood, and begin a new reckoning from thence; and this we have been induced to do for several reasons.

1. BECAUSE the period between the creation and the flood contains little memorable, besides the age and death of each patriarch. 2. Because it is a particular period, cut off, as it were, from the rest of time, and hath little or no connection with the ages succeeding the deluge. 3. Because at the deluge the old world was destroyed, and from thence a new origination of mankind began, whose affairs have little or no dependence on those of the antediluvians. 4. Because it will help to give the reader a more distinct notion of the distance of time, as derived from a period with which we are more immediately concerned, and beyond which no genuine history of any nation reaches. 5. Because it will bring the several scriptural computations nearer to an agreement among themselves, the great disproportion among them arising chiefly from the difference this period creates. Thus in the whole space of time, from the creation to the birth of *Christ*, the *Septuagint*, according to the first table, differs from the *Hebrew* one thousand three hundred and twenty-six years, and but seven hundred and forty, reckoning from the flood. The difference also between the *Septuagint* and the *Samaritan*, reckoning from the creation, is no less than nine hundred and sixty-five years; and no more than thirty, if you compute from the flood. The *Septuagint* chronology exceeds that of *Josephus* six hundred and twelve years, taking in the times preceding the deluge; but,

P R E F A C E.

Septuagint computation in the second table, in the year of the world 4495. Now the present year of our Lord 1748, being the 7256. according to their account, it is only deducting 4495. from 7256, and you have 2761, which is the number of years since the founding of *Solomon's* temple to this time, according to their reckoning: whereas, before we could be able to discover it by that single character, we should be obliged, perhaps, to search a good while to find out the system which the author goes upon; and when we had met with it, should be at the trouble of using subtraction as well as addition. So that the joining the year before Christ to that of the world, or of the flood, is one of the greatest improvements in chronology; and as necessary for ascertaining the true time of every event, as the longitude and latitude are in geography to determine the exact situation of a place. In a word, these two sorts of reckonings ought to be made inseparable; and whoever gives only one of them without the other, can afford his reader no satisfactory idea of things; and indeed must write in confusion himself.

Thus far of our chronology in general, and of the several periods of it from the creation and the flood to the birth of Christ. We shall hereafter give the analysis of each period, as we proceed, to shew the authority upon which our system is grounded.

In the history itself we have endeavoured to execute our proposals in the best manner we could; and hope we have made no slips therein but such as are excusable. Some, no doubt, there are; for we have not the vanity to think ourselves able to write a perfectly complete history, which, as a modern author^u expresses it, is not to appear but in that year which discovers the perpetual motion, and the philosopher's stone.

We shall conclude with candidly owning, that in composing the following work, we have all along taken *liberty* (to use the words of an ingenious gentleman,

^u Le Moÿne,

whom we have followed in this respect) “ to translate,
 “ to imitate, or even literally to introduce, any parts of
 “ the authors from whom we have made our collections,
 “ if we found them really conducing to the use or or-
 “ nament of the design, not being able to discover any
 “ merit, or cunning, in varying the style and sense of
 “ an author, for no other purpose than to conceal the
 “ ignorance of the transcriber, or to destroy an obliga-
 “ tion of gratitude, which ought to be confessed to all
 “ mankind ”.

As to the present edition, we have not only faith-
 fully performed, so far as in us lies, what we had pro-
 mised in the preface prefixed to it ; but moreover im-
 proved it with many very material additions and alter-
 ations, which have occurred to us since, upon a more
 strict revisal and examination of the whole, or have
 been suggested with respect to particular histories, by
 our learned correspondents both at home and abroad.
 As the uncommon reception our performance has met
 with from persons of all ranks and conditions, leaves
 us no room to doubt of its being universally approved ;
 so it has not only encouraged us to undertake, but laid
 us under an obligation of pursuing, with the same care
 and application, the MODERN HISTORY. For, after all,
 without the Modern, the Antient History would be
 but an imperfect work ; and to stop there would be
 but ill acquitting the obligation we owe to the public
 for the extraordinary encouragement which we have
 hitherto met with. As the MODERN HISTORY is far
 more interesting, if not more diverting, than the An-
 tient, it is not to be doubted but it will be, at least, as
 well received ; and we can assure the public, that it is
 now in great forwardness, and will be published with
 all convenient speed.

* Mr. Lewis, in his preface to his *Origines Hebrææ*.

A LIST of the PRINCIPAL AUTHORS and BOOKS
quoted in the Four First Volumes of this Work.

A.	Alpinus	Azariah, <i>R.</i>
A Badie	Alstedius	B.
Abdalrahman	Altinga	Racon, <i>Sir F.</i>
Abdamnana	Ambrose	Baker
Abenezra	Ambrosiast	Balbi
Abraham, <i>ben Levi</i>	Ammianus, <i>Marcel.</i>	Bambrige
————— <i>Nicol.</i>	Anastatius	Bamidbar, <i>Rabbah</i>
Abravanel	Anaxagoras	Barabbin
Abu'l, <i>Faraguz</i>	Anaximander	Barcepha, <i>R.</i>
Abu'l, <i>Fida</i>	Annianus	Bardefan
Abu'l, <i>Shafi Khantz</i>	Aufelm	Baronius
Abu, <i>Moham. Must.</i>	Antoninus, <i>Marc.</i>	Barreman
Abunazar	Anton us, <i>Liberal.</i>	Barthenora, <i>R.</i>
Abydenus	Apollodorus	Bartolocci
Achilles, <i>Tatius</i>	Apollonius	Bafil
Acofta	Apulcius	Bafnage
Ado	Aquila	Bayle
Adrian	Aquinas, <i>Th.</i>	Becchai, <i>R.</i>
Æschylus	Arabic Version	Beckius
Ætius	Arbuthnot	Beda
Africanus	Aristobulus	Bedford
Agatharchides	Aristocles	Behmius
Agathias	Aristotle	Beker
Ahmed, <i>Ebn Yusef</i>	Armenius	Bellarmin
Ainsworth	Arnobius	Bellonius
Al'atyr	Arrian	Ben Gerthom, <i>R.</i>
Al'mioflætraf	Arrias, <i>Montan.</i>	<i>Dav.</i>
Al'foynti	Artapanus	Berefhith, <i>Rabbah</i>
Al'tabari	Artemidorus	Bernard
Al'termedi	Affemanus	Bernardi, <i>Edw.</i>
Albertus, <i>Aques.</i>	Athanasius	Bernier
Alex. <i>ab Alexand.</i>	Athenæus	Beroaldus
————— <i>Halles</i>	Athenagoras	Berofus
Alexandrian Chro-	Atlas Sinenf.	Pseudo Berofus
nicle	Auétuarium ad Diof-	Berruyer
————— <i>Septuagint</i>	coridem.	Bertram
Allin	Auguftin	Beveridge, <i>bp.</i>
Allix	Avicen	Berovicus
Alphonfus, <i>king of</i>	Avienus	Beyer
<i>Nav.</i>	Aufonius	

Bion	Caryand	Cumberland, <i>bp.</i>
Blount	Casaubon	Cunæus
Bochart	Cassian	Cuper
Bodinus	Cassiodorus	Curtius, <i>Quint.</i>
Bolduc	Castalio	Cyprian
Bonfrere	Castro, <i>de</i>	Cyril
Boot. <i>Ans. de</i>	Celsus	
Borrichius	Censorinus	D.
Bosluet	Chalcidius	Dacier
Boullage	Chaldee Paraphr.	Dale, <i>Van</i>
Brawn	Chalepta, <i>R. ben Jos.</i>	Damachus
Brett	Chardin, <i>Sir John</i>	Damascen, <i>Nic.</i>
Breves, <i>de</i>	Chatillon	Damiati
Bræ	Chazelles	Dandily
Brochard	Chemnitius	Danhaver
Broughton	Chevinah, <i>R.</i>	De Dieu, <i>Lud.</i>
Brown	Chevreau	Del Rio
Bruyn, <i>le</i>	Childea, <i>R.</i>	Democritus
Bucer	Chitræus Choisy	Derham
Budcius	Chomer, <i>R. Elias</i>	Dicæarchus
Bugenhag	Choronensis, <i>Mof.</i>	Diæty, <i>Cret.</i>
Bull, <i>bp.</i>	Chrysoftom	Didymus
Bundy	Cicero, <i>M. T.</i>	Diodorus Sicul.
Bunting	Clarke, <i>Dr. Sam.</i>	Diogenes Laert.
Buigenfis, <i>Lud.</i>	Clavius	Diogenet
Burnet	Cleitarchus	Dionysius Perieg.
Burratius	Clemens, <i>Alex.</i>	— <i>Patr. Jacob.</i>
Burretini	Clerk, <i>le</i>	Dioscorides
Buteon	Cluverius	Dius
Buxhornius	Cocceius	Dodwell
Buxtorf, <i>fen.</i>	Codomanus, <i>Laur.</i>	Dorotheus
— <i>jun.</i>	Colvius	Dositheus
	Columba	Driedo
	Comestor	Drufius
C.	Compend. Relig.	Dupin
Caietanus	Mohammed	Dupleffis
Calmet	Compte, <i>Fath. le</i>	Dutch embassy
Calvesius	Conrigius	
Calvin	Coreal	E.
Cantacufenus	Cofmas	Ebn, <i>Abd. al Hokhm.</i>
Capzovius	Couplet	Ebn, <i>Al amy</i>
Cardan	Cozi, <i>R. Mof.</i>	Ebn, <i>Patric.</i>
Cardinalis, <i>Hug.</i>	Cozri, <i>lib.</i>	F bn, <i>Shonah</i>
Carlow	Cratylus	Ebwicus
Carofalo	Cross, <i>Alex.</i>	Ecchellenfis
Carrión	Ctefias	Edwards
Cartefius	Cudworth	Edelien
Cartwright		Eichftad

Eichstad		Halley
Eldred	G.	Hammond
Eliakim, <i>R.</i>	Gabalus, <i>Count de</i>	Harduip
Eliezer, <i>R.</i>	Gabriel Sionita	Harman
Elle, <i>Hadvarim rab.</i>	Galatinus	Haroph, <i>R. Abr.</i>
Elleshemoth, <i>rab.</i>	Gale	Hart, <i>Vander</i>
Elmacin	Galen	Hayntinus
Empedocles	Gaon, <i>R.</i>	Hecatæus
Enoch, <i>lib. apocr.</i>	Ganz, <i>R. David</i>	Heidegger
Ephesius	Gassendi	Helladius
Ephodeus	Gastrel, <i>bp.</i>	Hellanicus
Ephrem, <i>Syr.</i>	Gaulmin	Helmont, <i>Van</i>
Epiphanius	Gazæus	Helvicus
——Pseudo	Gedaliah, <i>R.</i>	Herbelot, <i>de</i>
Eratoſthenes	Gellius, <i>Aul.</i>	Herbert
Eſtrange, <i>Sir Roger</i>	Gemayra Hierof.	Herman
Eucharus	——Babyl.	Hermias
Eudoxus	Genebrard	Hermippus
Eugubinus	Gerard	Herocles
Eupolemus	Gerundenſis, <i>R.</i>	Herodian
Euripides	<i>Mof.</i>	Herodotus
Eusebius	Gefner	Herrera
——Pamphilus	Glycas	Hefiod
Eustathius	Goar, <i>R.</i>	Hefizæus
Eutropius	Golius	Hefychius
Euthymius	Gomarrus	Hevelius
Eutychius	Goodwin	Hierocles
	Gordon	Hilarius
F.	Gorion, <i>Joſeph ben</i>	Hill, <i>Aaron</i>
Fabricius	Goropius Becan.	Hillerus
Fagius	Gouſſet	Hippocrates
Falconeri	Grabe	Hirtius
Ferus	Grand, <i>le</i>	Hiſcunius
Feflus, <i>Rufus</i>	Greaves	Hobbs
Feuillee	Gregorius Magn	Holtſtein, <i>Lue.</i>
Figueria	—— Nyſſen.	Homer
Fitch	—— Nubienſ.	Horace
Flacceius	Mac Gregory	Hornius
Fleury	Grew	Hofpin
Folard	Grotius, <i>Hug.</i>	Hoflein
Fontenelle	Gurtler	Hottinger
Foffenbrona, <i>Paul</i>	Gyraldus	Howel
Fœueric, <i>Cæſar</i>	H.	Hudſon
Frefier	Hackluit	Huetius
Froes, <i>Lua.</i>	Hahſon, <i>R.</i>	Hyde
Fuller	Haitho	Hyginus,
Funccius	Halicarnaffi, <i>Di</i>	

I.	Lamy	Manoch, R.
Jallalo', <i>din</i> .	Lanbergh	Marcion
Jamblichus	Lapide, <i>Cornel. a</i>	Marcus Diacon.
Jdes	Launoy	Marianna
Jean dos Santos	Leo, <i>Judah</i>	Marraccius
Jehuda, R.	— de Modena, R.	Marroc, R. <i>Sal.</i>
— Hakkodefh	Leon, <i>Hebreu</i>	Marfham, <i>Sir Rob.</i>
Jerom, <i>St.</i>	Lefcalopier	Martianay
Jerombalus	Lesley, <i>Charles</i>	Martini
Johan. Hierofol.	Letters V concern-	Martyr, <i>Pet.</i>
Johnfon	ing Inspiration	Mafius
Jonathan, R.	Levi, R.	Maſſochet, <i>Peffa-</i>
Jones	Levita, R. <i>Elias</i>	<i>chim.</i>
Jornandes	— <i>Abr. ben Dior</i>	Maſſorah
Joſephus	Leufden	Maundrel
Jovinius .	Lightfoote	Mede, <i>Jof.</i>
Journal des Scavants	Lipenius	Medina, R. <i>de</i>
Ifidorus, <i>Hiſpal.</i>	Lippoman, R.	Megaſthenes
— <i>Pcluſiota</i>	Lipſius Juſtus	Megillath, <i>Thaba-</i>
Iſter .	Iſſle, <i>de</i>	<i>nith</i>
Judah, R. <i>ba Levi</i>	Littlebury	Meibomius
Juchafin, <i>lib.</i>	Livy, T.	Melancthon
Julius Firmic.	Lluydd	Mela
— Pollio	Locke	Menage
Junius, <i>Franc.</i>	Longomontanus	Menander
Juſtin Martyr	Lord	Mendez
— ex Trogo	Loubere, <i>la</i>	Meral, <i>al' Zeman</i>
Juvenal	Lucan	Mercennus
Izaak, R.	Lucas	Mercer
	Lucian	Mefner
	Lucretius	Methodius
K.	Ludolph	Metzer
Karo, R. <i>Mof.</i>	Luther	Meyer
Keil	Lydiat, <i>Th.</i>	Micrelius
Kidder, <i>bp.</i>	Lyranus, <i>Nic.</i>	Middraſhim
Kircher		Mildendorp
Kitab, <i>Taffir</i>	M.	Minutius, <i>Felix</i>
Kohnd, <i>Amyr.</i>	Macrobius	Mirandula, <i>Pic. de</i>
Kopping	Mæſtlinus, <i>Mich.</i>	Mirat-kainat
Koran, <i>Al</i>	Maſſæus	Mitylenenſis, <i>Zach.</i>
	Maimonides, R.	Moebius
L.	Maldonat	Moham, <i>Ebn. Jacob.</i>
Lactantius	Malela	Moncæus
Laet, <i>John de</i>	Mallebranche	Monconiſ
Lætus Pomponius	Manaffe, <i>Conſtant.</i>	Monozah
Lambeccius	— <i>ben Iſrael</i>	Montfaucon
Lamberg	Manetho	Mopſuet
		Morinus

Morinus	Pagninus	Poiret
Morizon	Panætius	Pollion, <i>Treb.</i>
Mornay, <i>Phil. de</i>	Panodorus	Polybius
Moschus, <i>Job</i>	Pantaleon	Polyænus
Moses Ægyptius	Paracelsus	Polyhistor, <i>Alex.</i>
—— Cof.	Patricio, <i>Fr.</i>	Pontac, <i>Arnold.</i>
—— Barcepha	Patrick, <i>bp.</i>	Pool
Munster	Paul Burgens.	Porphyrius
Muyfius	—— de Middleburg	Posidonius
Muscato, <i>R.</i>	Pausanias	Postellus
Musculus	Peletier	Poulet
	Pelican	
N.	Pelling.	Præcepta { Affirm.
Nachman, <i>R.</i>	Perdiccas	and
Nathan, <i>R.</i>	Peritzol	Negat.
Nepos, <i>Cornel.</i>	Perizon	
Newberry	Perkins	Prateolus
Newton, <i>Sir Is.</i>	Petavius	Prideaux
Nicen. acta Concil.	Petit	Proclus
Nicetas	Peucer	Procopius
Nichols	Peyrerius	Propag. of the Gospel
Nicolson	Pezron	Prosper
Nieuhoff	Pfeiffer	Ptolemy
Noldius	Philip, <i>P.</i>	Puffendorff
Nonnius	Philippe, <i>de St.</i>	Purchas.
Nosen, <i>R. Jason</i>	Philippus Berg	Pyrrho
Numenius	Philastrius Brix.	Pythagoras
	Philo Biblius	
O.	—— Judæus	Q.
Oakley, <i>Sim.</i>	Philochoras	Quadra, <i>de la</i>
Ocellus, <i>Lucan.</i>	Philopon	Quandt
Odoardus	Philosoph. Transact.	Quaresin
Olearius	Philostratus	
Oleaster	Philostorgius	R.
Onkelos	Phocas	Raban, <i>Maur.</i>
Onuphrius	Phornutius	Radzivil
Opeemerus	Photius	Ramazzin
Origen	Picrius	Raleigh, <i>Sir Walt.</i>
Orosius	Pignorius	Rascius
Ortelius	Pineda	Rauwolf
Osthanes	Piscator	Ray
Overald	Plato	Regnauld
—— <i>vid.</i>	Pliny	Reinhold
Outram	Plot, <i>Dr.</i>	Reland
	Plotinus	Relation des Indes
P.	Plutarch	Orient.
Packhurst	Pocock	Renaudot
		Reuchlinus
		Reymer

Rheinford	Seleucus	Symmachus
Rhodoginus, <i>Cæl.</i>	Seller	Syncellus
Ribera	Semedo	Synod. Oecumenic.
Ricciolus, <i>J. Bap.</i>	Seneca	Syrian
Rivinus	Sepharadi, <i>R. Abr.</i>	
Rogers	Septuagint	T.
Rohault	Serrarius	Tabari
Rollin	Sextus, <i>Emp.</i>	Tacitus
Romuald, <i>St.</i>	Shabtai, <i>R.</i>	Talmud Hierosol.
Roque, <i>de la</i>	Shaltheleth, <i>bakabal.</i>	————— Babyl.
Rubruquis	Shem, <i>tobb R.</i>	Tanhuma, <i>R.</i>
Rufinus	Sherira, <i>R.</i>	Tarcensis
Rufus	Shuckford	Targums
Rypertus	Sibyl. Erythræa	Tavernier
	Sicard	Tatius
S.	Sigonius	Temple, <i>Sir Wil.</i>
Saadias, <i>R.</i>	Silius, <i>Ital.</i>	Temporarius
Sacrobius	Simeon, <i>R.</i>	Ten Rhine
Safoddin	———— <i>ben Paki</i>	Tennison
Salden	Simler	Tertullian
Saliar	Simon, <i>Fath.</i>	Testam. XII. Pa-
Salmasius	Simpfon	triar.
Salmeron	Smith	Texira
Samaritan Pentat.	Solinus	Thales
Sanches	Solomon Jarchi	Thearidas
Sanchoniatho	———— ben Melech	Themistius
Sanctius	Solomonis Judicium	Themistocles
Sanders	Sozomen	Theodoret
Sandys	Spanheim	Theodotus
Sanfon	Spencer	Theophrastes
Sarisbury	Spinofa	Theophylact
Saubert	Spondanus	Theopompus
Saurin	Stackhoufe	Thevenot
Scaliger <i>sen.</i>	Stanley	Thomasini
———— <i>jun.</i>	Stephanus, <i>Byz.</i>	Thoyth
Scene, <i>le</i>	Sternheilmius	Thuanus
Schikard	Steuchus	Thucydides
Scholiafts	Stillingfleet	Thymestes
Schotus, <i>Gasp.</i>	Stobæus	Tillotson
Schindler	Strabo	Timæus
Schroeder	Strada, <i>della</i>	Toland
Schultens	Struys	Tornelius
Schotanus	Stunica, <i>Diego de</i>	Toftatus
Scotus Marian.	Suetonius	Tournefort
Seder Olam { <i>Rabba</i>	Suidas	Tournemine
{ <i>Zutta</i>	Sulpitius, <i>Sever.</i>	Trallius
Selden		Travels

Travels of the Preach.	Velferius	Whifton
Tremellius	Victor, <i>Hug. de St.</i>	Whitby
Trithemius	Vignier	Wikman
Tudela, <i>Berj. de</i>	Villalpandus	Wilkins, <i>bp.</i>
Turre Cremata	Vilhamont	Willibald, <i>Sir Wil.</i>
Turretinus	Villet	Woodward
Tyrius, <i>Maxim.</i>	Vincent	Wolf
——— <i>Guillelmus</i>	Virgil	Worstius
Tzetzes	Vitringa	Wootton
	Vitruvius	
	Vives, <i>Lud.</i>	X.
V.	Vossius <i>sen.</i>	Xanthus
Vagenschid	——— <i>jun.</i>	Xenophon
Vajicra, <i>rabbah</i>	Voyage, <i>de Perse</i>	Xiphilinus
Valerius Maximus	Usher, <i>archbp.</i>	
——— Flaccus	Ufiel, <i>ben R.</i>	Y.
Valesius, <i>Franc.</i>	Usuardus	Ya'hya
Valle, <i>Peto de la</i>		Yarchi
Vandal	W.	
Varenius	Walton	Z.
Varro	Wansleb	Zacchut, <i>R.</i>
Vasmuth	Warren	Zamachlari
Vatablus	Watt,	Zeno
Vega	Webb	Zohar, <i>lib.</i>
Vegetius	Wells	Zoroaster.
Velleius, <i>Pater.</i>	Wendelen	

The constant recourse we have had to the Sacred Books throughout this WORK, would make it an endless task to give here (as is usual in others of the like kind) a full list of all the texts quoted out of them. That which is here subjoined is only designed to direct our readers to the principal passages, that have been either explained, vindicated, commented upon, or differently translated, by us; and to refer to the volumes and pages where they are to be found.

G E N E S I S.

Chap.	Verse	Vol.	Page, Note.
i.	1	I.	1 & seq. 85 & seq
	2 & seq.		ibid. & seq.
	11 & seq.		89 & seq.
	20 & seq.		90 & seq.
	26 & seq.		91 & seq. and notes.
ii.	7		ibid. & 109 & seq.
	8		110 & seq. 121 & seq.
iii.	1 & seq.		122 & seq 127 & seq. See also Vol. III. p. 191, & seq
	3 & seq.		128 & seq.
	11 & seq.		131 & seq.
	14 & seq.		134 & seq.
	21 & seq.		132 & seq.
	24		133 & seq.
iv.	1 & seq.		78, 150 & seq
	2, 3		151 & seq.
	11 & seq.		154 & seq.
	19		159 & seq.
	26		161 & seq.
v.	22 & seq.		162 and notes.
vi.	1 & seq.		170 & seq.
	4 & seq.		176 & seq and I, K.
	17 & seq.		180
vii.	1 & seq.		205, 208, 219, and notes.
viii.	pass.		226 & seq.
	4		239 & seq.
ix.	3 & seq.		239, 259, & seq.
	13 & seq.		238
	20 & seq.		268 & seq. and notes.
x.	1 & seq.		264 & seq.
	8 & seq.		276 & seq. and notes.
	21		265 & seq.

A List of Texts cited in this Work.

Chap.	Verse.	Vol.	Page, Note.
xi.	10 & seq.	I.	265 & seq.
xiv.	20 & seq.	II.	191 & seq. 196 & seq.
xv.	13	III.	253 K.
xvi.	12 & seq.		255 L, M.
xvii.	1 & seq.		257 P.
	10		ibid. & seq. and R.
xviii.	pass.		261 T.
xix.	pass.	II.	120 & seq.
	11		121 & seq. A.
	26		122 & seq.
xx.	16	III.	262 & seq. W.
xxi.	9		263 Y.
xxii.	2 & seq.		264 B.
	20		265 D.
xxiii.	3 & seq.		265 F, F
xxiv.	3 & seq.		265 H.
xxv.	1 & seq.		270 P
	22 & seq.	II.	161 & seq. and notes;
	30 & seq.		162 C.
xxvi.	1 & seq.		227 and notes.
xxvii.	pass.		164 and notes
	33	III.	276 F
	40		277 & seq. and notes.
xxviii.	9 & seq.		278 & seq. X.
xxx.	14		280 Y.
	16		281 Z.
xxxi.	19		282 B.
	ibid. & seq.		284 C.
xxxii.	3 & seq.		286 D.
	24 & seq.		287 & seq. D, E.
xxxiii.	5		289 F.
	17 & seq.		ibid. ibid.
xxxvii.	3		291 K
xxxviii.	2 & seq.		294 & seq. and notes
	24		295 R.
xl.	13		296 S
xli.	45 & seq.		298 & seq. and notes.
xlvi.	pass.		301 X.
xlvi.	11 & seq.		302 Y.
xlvi.	8 & seq.		308 B.
xlvi.	22		313 C.
xlvi.	3 & seq.		315 E.
	5, 6.		316 F.
	10, 11.		317 & seq. G, H.
	13 & seq.		319 I, K.
	19		321 M.
	20 & seq.		322 N.

A List of Texts cited in this Work.

lxix

chap.	Verse.	Vol.	Page.	Note.
xliv.	21	III.	ibid	O.
	22		323 & seq.	P, Q, R.
	27		324 & seq.	S.

E X O D U S.

i.	7	III.	336 & seq.	A.
	9 & seq.		338 & seq.	C, D, E.
	15---21		341 & seq.	F, G.
ii.	1 & seq.		344 & seq.	I, K, L.
	10 & seq.		346 & seq.	M, N.
iii.	2 & seq.		354	R, S.
	1, & seq.		356	T.
	11, 22		362	X.
iv.	24 & seq.		365	A.
vi.	2		371	C.
vi.	3		372	D.
	11		373	E.
	14 & seq.		375	F.
viii.	19		376 & seq.	G.
x.	pass		381	H.
xii.	1 & seq.		382	K, L.
xiii.	19 & seq.		386 & seq.	N, O.
xiv.	21 & seq.		390	P.
xvi.	4 & seq.		399 & seq.	Q.
	15 & seq.		400	R.
xvii.	6 & seq.		ibid	& seq. S.
xx. xxi & seq.			406	Y.
	pass.			
xxv. xxvi	pass.		102 & seq.	and note.
xxviii.	5 & seq.		106	Z.
xxviii.	15		76 & seq.	X.
	30		79	Z.
	36		80 & seq.	A, B.
xxxii.	4 & seq.		412 & seq.	B.
xxxviii.	8 & seq.		113 & seq.	F.

L E V I T I C U S.

iii. & seq.	pass.	III.	51 & seq.	and notes.
xiii.	pass.		157 & seq.	F, G.
xxiii.	26 & seq.		44 & seq.	S, T, V.
xxv.	4 & seq.		35 & seq.	K, L, M.
	8		39 & seq.	and notes.
xxvii.	28 & seq.		65 & seq.	O, P.

N U M B E R S.

Chap.	Verse.	Vol.	Page.	Note.
i.	51 & seq.	III.	84 & seq.	and notes.
v.	24 & seq.		137 & seq.	and D, E.
vi.	24 & seq.		51	
xi.	7		399 & seq.	R.
xii.	1 & seq.		420	
xvi.	1 & seq.		423 & seq.	
xxxv.	6---19		92 & seq.	

D E U T E R O N O M Y.

vi.	4	III.	10 & seq.	H.
xvii.	8		125	R.
xviii.	10 & seq.		166 & seq.	H.
xxii.	5		156	
xxiii.	1 & seq.		117 & seq.	K.
xxiv.	1 & seq.		146 & seq.	and notes.

J O S H U A.

i.	1	III.	455 & seq.	A.
ii.	1 & seq.		456	X.
iii.	13 & seq.		458	and B.
v.	2 & seq.		459 & seq.	C.
vi.	4		461	D.
vii.	16		463	E.
x.	12 & seq.		465 & seq.	G.
	13		471	L.
	11		474 & seq.	M.
xxiv.	1		482	B.
	29 & seq.		ibid.	& seq. C.

J U D G E S.

i.	13	IV.	5	A.
iii.	31		11	B.
vi.	31 & seq.		16	F.
ix.	4		17	I.
	7 & seq.		18 & seq.	L.
xi.	30 & seq.		23 & seq.	O.
xii.	1 & seq.		26	A.
xiii.	1 & seq.		27	B.

R U T H.

i.	1 & seq.	IV.	29.	R.
----	----------	-----	-----	----

Chap.	1 S A M U E L.	Vol.	Page,	Note.
ii.	25	IV.	30	S.
iii.	1 & seq.		31	T.
vi.	19 & seq.		33	V.
xiii.	11 & seq.		39	A.
xvi. xvii.	pass.		42	& seq. C, D, E.
xix.	24		46	H.
xxiv.	3		50	& seq. K.
xxvii.	8 & seq.		53	& seq. M, N.
xxviii.	11, 12		54	& seq. O, P.
xxxi.	4 & seq.		58	& seq. Q.

	2 S A M U E L.			
ii.	10	IV.	59	R.
iii. & seq.	pass.		60	S.
v.	9		229	& seq. L.
vi.	2 & seq.		64	& seq. W, X.
	6 & seq.		65	Y.
viii.	17		67	B.
	18		68	C.
x.	2 & seq.	II.	145	& seq. and notes.
xi.	3	IV.	69	E.
xvi.	7		75	L.
xxi.	3 & seq.		82	Q.
xxiv.	1 & seq.		83	R.
	8		84	S.
	17 & seq.		85	V, W.
	24		ibid.	X.

	1 K I N G S.			
i.	5	IV.	86	Y.
iv.	26		92	C, D, E.
vii.	12 & seq.		95	& seq. 193 & seq.
	23 & seq.		98	& seq. and notes.
ix.	26 & seq.		102	& seq. Q, R.
x.	1 & seq.		106	& seq. S.
xi.	41 & seq.		108	& seq. W.
xii.	25 & seq.		112	& seq. Y.
xv.	16 & seq.		117	& seq. B.
xxi.	27 & seq.		123	H.
xxii.	8---11		122	G.

	2 K I N G S.			
vi.	25	IV.	129	O.
viii.	22		128	N.
ix.	11		133	R.

A LIST of Texts cited in this Work

Chap.	Verse.	Vol.	Page.	Note.
x.	15	IV.	136	S.
xii.	19 & seq.		143	Y.
xiii.	14 & seq.		145	Z.
xiv.	25		147	A.
xv.	19		149	E.
	5		151	H.
xvi.	pass.		153	& seq. I, K.
	7 & seq.		156	L.
xvii.	3 & seq.		157	H.
xviii.	3 & seq.		159	O.
xx.	11 & seq.		164	S.
	12 & seq.		169	V.
xxi.	2 & seq.		170	X.
	17		171	& seq. Y, Z.
	19		173	C.
xxii.	8 & seq.		176	& seq. D, E.
xxiii.	11		175	C.
	30 & seq.		180	& seq. F.
	34 & seq.		181	& seq. I, K, L.
xxiv.	10 & seq.		183	M, N.
xxv.	pass.		185	& seq. O, P, Q
	4		188	R.

1 CHRONICLES.

v.	26	IV.	149	& seq. E.
xxi.	1		83	R.
	6 & seq.		84	S.
	12 & seq.		ibid.	& seq. T.
	24 & seq.		85	V---X.
xxix.	4 & seq.		87	Z.

2 CHRONICLES.

viii.	3	IV.	100	O.
ix.	pass.		ibid.	& seq. P.
xiv.	1 & seq.		117	B.
xvi.	ult.		ibid.	in fin. not.
xxiii.	pass.		142	& seq. not.
xxxiii.	11 & seq.		171	Y.
xxxvi.	7 & seq.		173	B.
	20 & seq.		181	K.

E Z R A.

i.	1 & seq.	X.	177	& seq. A.
	8		179	C.
ii.	2		ibid.	& seq. D.
	64 & seq.		180	& seq. F.

A List of Texts cited in this Work.

lxxxv

Chap.	Verse.	Vol.	Page, Note.
ii.	36 and 39	X.	181 G.
iii.	12, 13		183 K.
iv.	1 & seq.		184 L.
	23		186 M.
vi.	6 & seq.		189 O.
vii.	1 & seq.		192 & seq. S, T.
viii.	24---33		194 W.
ix. and x. pass.			195 X, Y.

N E H E M I A H.

i.	1 & seq.	X.	212 G.
vii.	2 & seq.		214 K.
xiii.	5 & seq.		217 & seq. P.

J O B.

i.	1 & seq.	III.	350 & seq.
xv.	24 & seq.		352
xxii.	15		ibid. & seq.
xxxvi.	12		ibid. & seq.
xxxviii.	7	I.	102

P S A L M S.

xxii.	1 & seq.	X.	603 D.
	6	III.	54 in fin. not.
	16	X.	605 D.
lxxii.	16		211 sub not.
lxxxii.	6		545 & T.
lxxxvii.	pass.	III.	193 sub not.
cx.	2 & seq.		224 sub not.

P R O V E R B S.

xxxi.	19	III.	143 H.
-------	----	------	--------

I S A I A H.

vii.	14	IV.	153 & seq. I.
ix.	6 & seq.	X.	455 and T.
xi.	1 & seq.		497 sub not.
xx.			459 Y, Z.
xxiii.	13	IV.	251 sub not.
	15 & seq.		183 M.
xxvii.	12	I.	357 A.
xxxvii.	11 & seq.	IV.	315 sub not.
l.	6	X.	598 T.
liii.	pass.		592 in fin. N. 605 sub not.

A List of Texts cited in this Work.

J E R E M I A H.			
Chap.	Verse.	Vol.	Page, Note.
xiii.	13 & seq.	I.	370 & seq.
xxii.	24 & seq.	IV.	185 P.
xxv.	11	X.	177 A.
	38	IV.	281 P.
xxix.	10	X.	177 A.
xxxi.	22		456 U.
	15 & seq.		495 C.

E Z E K I E L.			
xii.	13	IV.	187 Q.
xiv.	pass.	X.	186 M.
xix.	2 & seq.	IV.	182 L.
xxviii.	2 & seq.	VI.	5 & seq.
xxxix.	1 & seq.		8 & seq. C.
xlvi.	6	IV.	443 & seq.

D A N I E L.			
ix.	1 & seq.	IX.	197 A.
	21		274 B.
	24 & seq.	X.	446 Q.
xi.	12 & seq.	IX.	294 O.
	31	X.	267 L.
xii.	1	I.	104

N A H U M.			
i.	1 & seq.	IV.	170 W.

Z E P H A N I A H.			
i.	1 & seq.	IV.	176 D.

J U D I T H.			
i.	1 & seq.	IV.	172 in fin. not.

M A T T H E W.			
i.	1 & seq.	X.	451 & seq. R.
ii.	1 & seq.		461 & seq. B, C.
	15 & seq.		494 & seq. and B.
	18 & seq.		ibid. & seq. C.
	ult.		496 D.
iii.	1 & seq.		528 G.
	13 & seq.		529 H.
iv.	24		540 Q.
v. & seq.	pass.		449 & seq. W.
viii.	29 & seq.		556 E.
ix.	9		542 R.

A List of Texts cited in this Work.

lxxxvii

Chap.	Verse.	Vol.	Page.	Note.
x.	1 & seq.	X.	547	V.
	4			ibid. & seq.
xi.	29		550	X.
xii.	31		552	Z.
	36		553	A.
	39			ibid. & seq. B.
xvii.	24		567	P.
xxi.	9 & seq.		580	Z, A.
	17		584	D.
xxii.	42 & seq.		586	F.
xxvi.	30		590	K.
	36			ibid. & seq. L.
xxvii.	1		593	P.
	5		594	Q.
	11		596	R.
	26		598	T.
	33		600	X.
	34		601	Z.
	45		600	Y. 603 C.
	46			ibid. & seq. D.
	50 & seq.		605	E.
	57		606	F.
	65		607	H.
xxviii.	4 & seq.		609	A.
	5 & seq.		611	B.

	M	A	R	K.
iii.	17	X.	547	V.
v.	1 & seq.		555	D.
	ult.		558	G.
xi.	13		556	E.
xv.	33		600	Y.

	L	U	K	E.
i.	& seq.	X.	458	X.
ii.	22	III.	60	F.
	25	X.	466	F.
iii.	1 & seq.		453	R.
	23 & seq.		450	& seq. R.
vi.	1	III.	17	sub not.
x.	38 & seq.	X.	540	Q.
xxii.	41 & seq.		591	M.
xxiii.	32		601	A.
	38		602	B.
	44		603	C.
	46		604	sub not.
xxiv.	51		614	D.
			g 4	

JOHN.

		J O H N.			
Chap.	Verse.	Vol.	Page.	Note.	
i.	28	X.	529	H.	
ii.	4		530	I.	
iii.	1 & seq.		532	& seq. L, M.	
v.	1		544	S.	
vii.	35		572	U.	
	52		ibid.	& seq.	
x.	35		545	T.	
xi.	39 and 44		577	& seq. & Y.	
xiii.	1 & seq.		587	G.	
	6 & seq.		588	H.	
xviii.	31		593	P.	
xix.	39 & seq.	III.	173	P.	
	21, 22	X.	602	B.	
A C T S.					
i.	13	X.	616	F.	
	18 and 25		594	& seq. Q.	
	23		617	G.	
v.	34		620	K.	
vi.	5		621	L.	
xv.	13		627	O.	
xviii.	18	III.	69		
R O M A N S.					
v.	7 and 8	III.	236	P.	
I C O R I N T H I A N S.					
x.	4	III.	401	T.	
xvi.	22		134	Y.	
H E B R E W S.					
xiii.	11 and 12	III.	55		
I P E T E R.					
i.	12	III.	103	in fin. T.	
2 P E T E R.					
ii.	4	I.	105	& seq.	
	5 & seq.		210		
iii.	5 & seq.		77		
J U D E.					
	6 & seq.	I.	105	& seq.	
R E V E L A T I O N.					
iv.	5 & seq.	I.	104	& seq.	
v. vi. & seq.	pass.		ibid.	& seq.	

CONTENTS

OF THE

TWENTY VOLUMES.

T <i>HE Cosmogony</i>	vol. i. p. 1
<i>The General History of the World till the Flood</i>	i. 1-9
<i>The General History, from the Deluge to the Birth of Abraham</i>	i. 252
<i>The History of Egypt, to the Time of Alexander the Great</i>	i. 390
<i>The History of Moab</i>	ii. 1-9
<i>The History of Ammon</i>	ii. 139
<i>The History of Midian or Madian</i>	ii. 150
<i>The History of Edom</i>	ii. 161
<i>The History of Amalek</i>	ii. 181
<i>The History of Canaan</i>	ii. 183
<i>The History of the Philistines</i>	ii. 217
<i>The History of the antient Syrians</i>	ii. 254
<i>The History of the Phœnicians</i>	ii. 319
<i>The History of the Jews, from the Birth of Abraham to the Babylonish Captivity</i>	ii. 380
<i>The Explanation at large of Solomon's Temple, and of the City of Jerusalem, according to the Sacred Historians</i>	iv. 193
<i>The History of the Assyrians</i>	iv. 242
<i>The History of the Babylonians</i>	iv. 322
<i>The History of the Phrygians</i>	iv. 427
<i>The History of the Medes</i>	v. 3
<i>The History of the Persians</i>	v. 49
<i>The History of the Celtes</i>	vi. 3
<i>The History of the Scythians</i>	vi. 56
<i>The History of the Mysians</i>	vi. 100
<i>The History of the Lydians</i>	vi. 108
<i>The History of the Lycians</i>	vi. 125
<i>The History of the Cilicians</i>	vi. 129
<i>The History of the fabulous and heroic Times</i>	vi. 136
<i>The History of the antient Kingdom of Argos</i>	vi. 150
<i>The History of the antient Kingdom of Attica</i>	vi. 170
<i>The History of the antient Kingdoms of Bœotia and Thebes</i>	vi. 189
<i>The History of the antient Kingdom of Arcadia</i>	vi. 201
<i>The History of the antient Kingdom of Thessaly</i>	vi. 213

Contents of the Twenty Volumes.

<i>The History of the antient Kingdom of Phocis</i>	vi. 225
<i>The History of the antient Kingdom of Corinth</i>	vi. 231
<i>The History of the antient Kingdom of Lacedæmon or Sparta</i>	vi. 241
<i>The History of the antient Kingdoms of Elis, Ætolia, Locris, Doris, and Achaia</i>	vi. 261
<i>The History of Athens, from the establisbing annual Archons to the Achæan League</i>	vi. 285
<i>The History of Sparta, from Lycurgus to its being joined by Philopœmen to the Achæans</i>	vii. 3
<i>The History of Thebes, from the Time of its becoming a Commonwealth to its Reduction by, and Peace with, Philip of Macedon</i>	vii. 160
<i>The History of Achaia, from the Beginning of the Achæan League to the present Time</i>	vii. 218
<i>The History of Ætolia, from the Achæan League to the present Time</i>	vii. 325
<i>The History of Athens, from the Achæan League to the present Time</i>	vii. 376
<i>The History of Boeotia</i>	vii. 396
<i>The History of Acarnania</i>	vii. 401
<i>The History of Epirus</i>	vii. 403
<i>The History of Ionia</i>	vii. 406
<i>The famous Retreat of Xenophon</i>	vii. 438
<i>The History of Sicily</i>	vii. 511
<i>The History of Syracuse</i>	vii. 536
<i>The History of Rhodes</i>	viii. 157
<i>The History of Crete</i>	viii. 212
<i>The History of Cyprus</i>	viii. 236
<i>The History of Samos</i>	viii. 259
<i>The History of Proconnesus</i>	viii. 284
<i>The History of Besbicus</i>	viii. 286
<i>The History of Tenedos</i>	viii. 288
<i>The History of Lesbos</i>	viii. 289
<i>The History of Chios</i>	viii. 296
<i>The History of Icaria</i>	viii. 304
<i>The History of Patmos, Leros, Pharmacusa, and Lade</i>	viii. 305
<i>The History of Cos</i>	viii. 305
<i>The History of the Islands in the Cretan Sea</i>	viii. 308
<i>The History of the Cyclades</i>	viii. 313
<i>The History of Delos</i>	viii. 333
<i>The History of Rhenæa and Scyrus</i>	viii. 341
<i>The History of Sciathus and Peparethus</i>	viii. 343
<i>The History of Icus, Halonesus, and Chryse</i>	viii. 344
<i>The History of Lemnos</i>	viii. 344
<i>The History of Imbros and Thasos</i>	viii. 350
<i>The History of Samothrace</i>	viii. 352
<i>The History of Saron and Corcyra</i>	viii. 357
<i>The History of Sybæta, Leucas, &c.</i>	viii. 359
<i>The</i>	<i>The</i>

Contents of the Twenty Volumes.

xcī

<i>The History of Ithaca and Cephalonia</i>	viii. 360
<i>The History of the Sirophades, &c.</i>	viii. 361
<i>The History of Cranae, &c.</i>	viii. 362
<i>The History of Ægina</i>	viii. 362
<i>The History of Salamis</i>	viii. 367
<i>The History of Eubœa</i>	viii. 368
<i>The History of Atalanta, and the Islands Petaliciæ</i>	viii. 380
<i>The History of the Macedonians</i>	viii. 381
<i>The History of the Seleucidæ in Syria</i>	ix. 169
<i>The History of Egypt, from the Foundation of that Monarchy by Ptolemy Soter, to its being made a Roman Province</i>	ix. 361
<i>The History of the Armenians</i>	ix. 482
<i>The History of the Kingdom of Pontus</i>	ix. 531
<i>The History of Cappadocia</i>	x. 3
<i>The History of Pergamus</i>	x. 16
<i>The History of Thrace</i>	x. 49
<i>The History of the antient Kingdom of Epirus</i>	x. 65
<i>The History of Bithynia</i>	x. 113
<i>The History of Colchis</i>	x. 134
<i>The History of Iberia</i>	x. 138
<i>The History of Albania</i>	x. 141
<i>The History of Bosphorus</i>	x. 146
<i>The History of Media</i>	x. 155
<i>The History of Bactria</i>	x. 156
<i>The History of Edeffa</i>	x. 160
<i>The History of Emeſa</i>	x. 162
<i>The History of Adiabene</i>	x. 163
<i>The History of Elymais</i>	x. 169
<i>The History of Characene</i>	x. 170
<i>The History of Commagene</i>	x. 171
<i>The History of Chalcidene</i>	x. 173
<i>The History of the Jews, from their Return from the Babylonish Captivity, to the Destruction of Jerusalem by Titus Vespasian</i>	x. 174
<i>The History of the Parthians, from Arsaces to the Recovery of the Kingdom by the Persians</i>	xi. 3
<i>The History of the Persians, from the recovering the Empire from the Persians, to their being subdued by the Arabs, according to the Greek and Latin Authors</i>	xi. 64
<i>The History of the Persians, according to the Oriental Historians</i>	xi. 141
<i>The antient State of Italy, to the Building of Rome</i>	xi. 207
<i>The Roman History, from Romulus to the Commonwealth</i>	xi. 276
<i>The Roman History, from the Beginning of the Commonwealth to the Burning of the City by the Gauls</i>	xi. 357 ^r
<i>The Roman History, from the Rebuilding of Rome, to the first Punic or Carthaginian War</i>	xii. 3
<i>The</i>	<i>The</i>

Contents of the Twenty Volumes.

<i>The Roman History, from the First Carthaginian War to the Second</i>	xii. 160
<i>The Roman History, from the Beginning to the End of the Second Punic War</i>	xii. 233
<i>The Roman History, from the End of the Second Punic War to the Destruction of Carthage</i>	xii. 338
<i>The Roman History, from the Destruction of Carthage to the End of the Sedition of the Gracchi</i>	xii. 385
<i>The Roman History, from the End of the Sedition of the Gracchi to the perpetual Dictatorship of Sylla</i>	xii. 446
<i>The Roman History, from the perpetual Dictatorship of Sylla to the Triumvirate of Cæsar, Pompey, and Crassus</i>	xiii. 88
<i>The Roman History, from the First Triumvirate to the Death of Crassus</i>	xiii. 151
<i>The Roman History, from the Death of Crassus to the Death of Pompey</i>	xiii. 172
<i>The Roman History, from the Death of Pompey to the Death of Cæsar</i>	xiii. 222
<i>The Roman History, from the Death of Cæsar to the First Consulship of Octavianus</i>	xiii. 282
<i>The Roman History, from the First Consulship of Octavianus to the Death of Cassius and Brutus</i>	xiii. 345
<i>The Roman History, from the Death of Cassius and Brutus to the Settling of the Empire by Octavianus</i>	xiii. 416
<i>The Roman History, from the perfect Settlement of the Roman Empire to the Death of Nero</i>	xiii. 490
<i>The Roman History, from the Death of Nero to the Death of Vitellius</i>	xiv. 474
<i>A succinct Account of the dreadful Persecution the Jews underwent at Alexandria, and of Philo's Embassy to the Emperor Caius Caligula</i>	xiv. 576
<i>The Roman History, from the Death of Vitellius to the Death of Domitian</i>	xv. 3
<i>The Roman History, from the Death of Domitian to the Death of Trajan</i>	xv. 104
<i>The Roman History, from the Death of Trajan to the Death of Marcus Aurelius</i>	xv. 153
<i>The Roman History, from the Death of M. Aurelius to the Death of Alexander</i>	xv. 256
<i>The Roman History, from the Death of Alexander Severus to the Captivity of Valerian</i>	xv. 381
<i>The Roman History, from the Captivity of Valerian to the Resignation of Dioclesian</i>	xv. 425
<i>The Roman History, from the Resignation of Dioclesian to the Removal of the Imperial Seat to Constantinople by Constantine the Great</i>	xv. 521
<i>The History of the Etruscans</i>	xvi. 3
<i>The</i>	

Contents of the Twenty Volumes.

xciii

<i>The Constantinopolitan History, from the Removal of the Imperial Seat to Constantinople to the Death of Julian</i>	xvi. 131
<i>The History of the Eastern and Western Empire, from the Death of Julian to the Death of Valens</i>	xvi. 279
<i>The History of the Eastern and Western Empire, from the Death of Valens to the Division of the Empire</i>	xvi. 353
<i>The History of the Eastern and Western Empire, from the Death of Theodosius the Great to the Taking of Rome the first time by the Goths</i>	xvi. 455
<i>The History of the Eastern and Western Empire, from the Taking of the City by the Goths to the Death of Theodosius II.</i>	xvi. 515
<i>The History of the Eastern and Western Empire, from the Death of Theodosius II. to the total Failure of the Western Empire in Augustulus</i>	xvi. 563
<i>The Constantinopolitan History, from the Dissolution of the Western Empire to the Death of Justinian the Great</i>	xvi. 598
<i>The Constantinopolitan History, from the Death of Justinian the Great to the Deposing of Irene, and the Promotion of Nicephorus</i>	xvii. 3
<i>The Constantinopolitan History, from the Promotion of Nicephorus to the Death of Basilus II.</i>	xvii. 54
<i>The Constantinopolitan History, from the Death of Basilus II. to the Taking of Constantinople by the Latins</i>	xvii. 111
<i>The Constantinopolitan History, from the Expulsion of the Greeks to the Taking of Constantinople by the Turks, and the utter Destruction of the Roman Empire</i>	xvii. 172
<i>The History of the Carthaginians, to the Destruction of Carthage by the Romans</i>	xvii. 218
<i>The History of the Numidians, to the Conquest of their Country by the Romans</i>	xviii. 115
<i>The History of the Mauritanians, to the intire Reduction of their Country by the Romans</i>	xviii. 173
<i>The History of the Gærulians</i>	xviii. 213
<i>The History of the Melanogætuli, Nigritæ, and Garamantes,</i>	xviii. 220
<i>The History of the Libyans of Marmarica</i>	xviii. 228
<i>The History of Cyrenaica</i>	xviii. 232
<i>The History of Regio Syrtica</i>	xviii. 242
<i>The History of the Ethiopians</i>	xviii. 251
<i>The History of the Arabs, and their antient State, to Moham-med</i>	xviii. 333
<i>The History of Nice</i>	xviii. 441
<i>The History of Trapezond</i>	xviii. 444
<i>The History of the Spaniards</i>	xviii. 457
<i>The History of the Gauls to the Irruption of the Franks</i>	xviii. 528
<i>The History of the antient Germans to their breaking into the Ro-</i>	

Contents of the Twenty Volumes.

<i>Roman Empire, Invasion of Gaul, and Expulsion out of it by the Franks</i>	xix. 3
<i>The History of Britain to its Desertion by the Romans, and the Invasion of the Angles and Saxons</i>	xix. 68
<i>The History of the Huns till their settling in Hungary</i>	xix. 204
<i>The History of the Goths, till the Settling of the Visigoths in Spain, and the Ostrogoths in Italy</i>	xix. 253
<i>The History of the Vandals, till their settling in Spain and Africa</i>	xix. 330
<i>The History of the Sueves, till their settling in Spain</i>	xix. 356
<i>The History of the Franks, till their settling in Gaul</i>	xix. 370
<i>The History of the Burgundians</i>	xix. 434
<i>The History of the Alemans</i>	xix. 448
<i>The History of the Gepidæ</i>	xix. 461
<i>The History of the Heruli</i>	xix. 466
<i>The History of the Marcomans</i>	xix. 470
<i>The History of the Quadians</i>	xix. 474
<i>The History of the Sarmatians</i>	xix. 478
<i>The History of the Dacians</i>	xix. 489
<i>The History of the Lombards</i>	xix. 496
<i>The History of the Bulgarians</i>	xix. 512
<i>The History of the Ostrogoths in Italy</i>	xix. 539
<i>The History of the Lombards, from the Death of Clephis to Desiderius taken captive by Charlemagne</i>	xix. 616
<i>The History of the Turks, Tartars, and Moguls</i>	xx. 3
<i>The History of the Indians</i>	xx. 52
<i>The History of the Chinese</i>	xx. 109
<i>A Dissertation upon the Peopling of America</i>	xx. 157
<i>A Dissertation upon the Independency of the Arabs</i>	xx. 196

A LIST of the Maps and Cuts in the UNIVERSAL HISTORY OCTAVO.

	Page
<i>MAP of Paradise</i>	109
<i>Noah's Ark</i>	219
<i>The Genealogy of the Descendents of Noah</i>	264
<i>The Tower of Babylon</i>	329
<i>A Map of antient Egypt</i>	390
<i>The Pyramids in Egypt</i>	425
<i>Map of Syria, after the Death of Alexander the Great</i>	254
<i>View of the Temple and Ruins of Balbec</i>	267
<i>— Ruins of Palmyra</i>	276
<i>Solomon's Cisterns, &c.</i>	331
<i>Map of Palæstine</i>	381

View

A List of Maps and Cuts.

xcv

Vol. 3.	<i>View of the inner Porch, Altar, &c. of the Feast of Tabernacles</i>	26
	<i>The High-Priest on the Day of Expiation</i>	46
	<i>The Jewish High-Priest in his Pontifical Habit</i>	70
	<i>The golden Candlestick</i>	107
	<i>The Brazen Laver</i>	114
	<i>Map of the Journey in the Wilderness, &c.</i>	389
	<i>The Camp of the Israelites, according to Reyherus and Lamy</i>	448
Vol. 4.	<i>Plan of the Temple of Jerusalem</i>	193
	<i>City of Jerusalem</i>	223
	<i>Map of Mesopotamia and Babylonia</i>	332
	<i>The City of Babylon</i>	404
	<i>Map of Asia Minor</i>	426
Vol. 5.	<i>Map of Persia, or Shahistan</i>	49
	<i>32 different Views of Persepolis</i>	96
Vol. 6.	<i>Map of Migrations and Settlements of the Celtes, or Gomerians and Scythians</i>	3
	<i>antient Greece, with the Islands adjoining to it</i>	136
Vol. 7.	<i>Map of the Retreat of Ten thousand Greeks under Xenophon</i>	438
	<i>Sicilia</i>	511
	<i>the antient City of Syracuse, and Syracuse besieged by the Athenians</i>	516
Vol. 8.	<i>Map of the Kingdoms of Macedon, Thessaly, and Epirus</i>	381
	<i>Extent of Alexander's Conquests</i>	474
Vol. 9.	<i>Map of the Kingdoms of Armenia, Pontus, Cappadocia, Media, &c.</i>	482
Vol. 10.	<i>A Plan of Jerusalem, according to Josephus and the Rabbies</i>	174
	<i>The Elevation of the Temple of Jerusalem</i>	430
Vol. 11.	<i>Map of antient Italy</i>	207
	<i>Gallia Cisalp. Liguria, and the neighbouring Countries</i>	209
	<i>the Middle Regions of Italy</i>	213
	<i>Middle or Proper Italy</i>	217
	<i>Great Greece, &c.</i>	217
	<i>Plan of Rome in the Beginning of Romulus's Reign</i>	238
	<i>A 2d Plan of Rome, its Situation after the Union between Romulus and Tatius</i>	287
	<i>A Plan of ditto, containing its several Additions from the Time of Servius Tullius, to that of its being taken by the Gauls</i>	357
Vol. 12.	<i>Map of Africa Proper</i>	177
	<i>and Numidia</i>	177
	<i>the Route which Hannibal took through Gaul, &c.</i>	235
	<i>antient Spain</i>	262
	<i>Gallia Narbonensis, Lugdunensis, and Aquitania</i>	496
Vol. 13.	<i>Head of Julius Cæsar</i>	246
	<i>Palace of ditto</i>	246
	<i>The House and famed Turret of Mæcenas, &c.</i>	439
	<i>The</i>	

A List of Maps and Cuts.

	<i>The Head of Augustus</i>	490
	<i>Map of the Countries of Vindelicia, &c.</i>	517
	—— Pannonia, Moesia, Dacia, and Illyricum	526
l 14	<i>Map of Italy, as divided into Regions</i>	3
	<i>Mausoleum of Augustus</i>	43
	<i>Ditto</i>	43
	<i>Head of Tiberius</i>	46
	<i>Augustus's Theatre, erected in Honour of Marcellus</i>	48
	<i>Map of ancient Germany</i>	85
	—— Belgic, or Lower Germany	109
	<i>Head of Caligula</i>	263
	—— Claudius	324
	<i>The Amphitheatre of Claudius Cæsar in the Campus Martius</i>	324
	<i>Head of Nero</i>	367
	<i>Nero's Golden Palace</i>	415
	<i>Head of Galba</i>	474
	—— Otho	503
	—— Vitellius	534
l 15	<i>Head of Vespasian</i>	3
	—— Titus	37
	<i>The great City begun by Romulus, and finished by Tarquin</i>	44
	<i>Head of Domitian</i>	47
	<i>Domitian's Naumachia, or Naval Amphitheatre</i>	51
	<i>A general Map of the Roman Empire</i>	104
16.	<i>The Latin in Alphabet</i>	45
	<i>Map of Bosphorus, Meotis, &c.</i>	131
	<i>Historical Pillars &c</i>	198
	<i>The Thracian Bosphorus, &c.</i>	231
l 17	<i>Chart of ancient Carthage, with a Bird's View of it</i>	202
	<i>The Ruins of the Aqueduct near Old Carthage</i>	307
l 18.	<i>Map of Libya Inferior, Garamantum, &c.</i>	135
	<i>The Tree of Korush</i>	176
	<i>Map of Mauritania, Numidia, Gæulia, &c.</i>	193
	—— Ar non Perreæ, and Deserta	333
	<i>A Genealogical Table of the Tribes of the genuine Arabs descended from Keturah or Joktan</i>	376
	<i>A Genealogical Table of the Tribes of the naturalized Arabs, the Descendants of Ishmael, the Son of Abraham, by a Daughter of Moab the Ishmaelite</i>	375
•	<i>Map of ancient Gaul</i>	528
	<i>Plan of the famed Temple of Montmorillon, &c.</i>	567
l 19.	No Cuts	
• 20	No Cuts.	

A L I S T O F T H E

N A M E S of such S U B S C R I B E R S as are
come to hand.

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TH E Proprietors of this Work think themselves obliged, on the Closing of their great Undertaking, to return their humble Acknowledgements to the Public, for the great Encouragement and kind Reception it has met with: Which has enabled them (in order to shew their grateful Sense of its Favour) to augment the Bulk of the several Volumes, *without inbancing the Price*. And accordingly, as they *early* found, that the Work, *with the proposed ADDITIONS* to it, large as the Page, and close as the Print was, would extend to Twenty-two Volumes, they not only still further enlarged the Page, but increased the Number of Sheets, in each Volume; so that several of the Volumes will be found to contain upwards of Forty Sheets, and this last particularly, Fifty.

The Account of *the Dispersion of the Jews*, which was intended to be inserted in the *Antient History*, is referred to the *Modern*; to which it more properly belongs.

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Modern HISTORY

(Which, as near as can be computed, will be comprised in

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In O C T A V O)

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A N

Universal History,

FROM THE

Earliest Account of Time.

V O L. XX.

B O O K IV.

*The History of the TURKS, TARTARS,
and MOGULS.*

C H A P. XXX. S E C T. I.

*The Antiquity, Power, Government, Laws, Religion,
Customs, Language, Learning, and Disposition, of
the antient Turks, Tartars, and Moguls.*

TH E *Tartars* were at first called *Tatars*, a name they deduced from their great ancestor *Tatar Khân*, of tars whom we shall soon have occasion to speak. The *Moguls* received their denomination from *Mogul*, *Mogol*, or, name of according to some, *Mung'l*, brother to *Tatar Khân*. These *Tatars* princes founded two puissant empires in the East, which afterwards uniting, became a terror to all their neighbours. It has been observed, that the *Tartars* settled both in *Europe* and *Asia* still retain, as they have always done, among the neighbouring nations, their original appellation of *Tatars*.

* *ABU'L GHÂZI BAHADUR KHÂN's genealogic. hist. of the Tartars*, par. I. c. 3. & par. II. c. 1. *MIRKHOND, D'HERBEL.* biblioth. orient. p. 597. 875. See also the translator's preface, prefixed to *ABU'L GHÂZI BAHADUR KHÂN's genealogic. hist. of the Tartars*, p. 25.

As the progenitors of the present *Tartars* and *Moguls* agreed in most points with the antient *Scythians*, if they were not in all respects the same people with them, we shall not here enter very minutely upon the geography of their country. Nor shall we be prolix upon their government, laws, religion, customs, arts, and learning; these all having been largely discussed and expatiated upon in our history of the antient *Scythians*. However, some things that had escaped us there, will naturally occur in this place; and we shall, besides, have an opportunity of obliging our readers with the historical account the *Tartars* give of themselves, from the remotest ages to the time of their great conqueror *Jenghiz Khán*. This, we doubt not, will be acceptable to the curious; since every nation must, in many respects, be the best qualified to write their own history. For, however superior to them in genius, learning, and politeness, some foreigners may be; yet it is natural to suppose, that none can be so thoroughly versed in traditions relating to the first plantation of any country, several of which are undoubtedly founded on truth, or be so well acquainted with the antient state of it, as the natives themselves. Besides, the *Greek* and *Roman* writers had very inadequate ideas of the nation we are here considering. As for the *Persian* and *Arab* historians, they have committed several gross mistakes in relation to the *Tartarian* affairs. Nor can some of these be corrected by any writer, however learned, judicious, and impartial, he may be, but a *Mogul* or *Tartar* historian ^b.

The Moguls and Tartars descended from Japhet.

THAT the *Moguls* and *Tartars* were the descendents of *Japhet*, the eldest son of *Noah*, is almost universally agreed. The most learned and judicious writers of all nations, who have had a taste for *Oriental* literature, have assented to this (A) notion; and the *Tartars* themselves are fully persuaded of the truth

^b The translator's pref. prefixed to ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the *Tat.* p. 5.

(A) M. *Bayer* conjectures the earliest ancestors of the *Scythians* to have moved first out of *Armenia*, into some tract to the south of that country; from whence, according to him, they gradually advanced, first in an eastern, and afterwards a northern direction, to the eastern bank of the *Volga*.

But, admitting this to be true, which yet we cannot easily do, and that the *Scythians* were originally a colony of *Armenians*, yet still we must allow them to have been the descendents of *Japhet*. For this appears from *Herodotus* in conjunction with Scripture, and likewise from what we have already

truth of it. The progeny of *Magog*, *Meshech*, and *Tubal*, planted both the *Scythias*, and consequently the country of the ancient *Moguls* and *Tartars*, as has been already observed. Some traces of *Magog* appear in the word *Mogli*, the old name of the *Muscovites* and *Tartars*, which seems only a corruption or abbreviation of *Magogli*, the sons of *Magog*. The posterity of *Meshech* and *Tubal* we find denominated *Moschi* and *Tibareni* (B) by *Herodotus*, who joins them together in the

already observed in the history of the *Amenians* (1).

(B) That the country of the *Tibareni* was called *Tibar* or *Tubar*, may be inferred from *Diodorus Siculus*, *Eusebius*, and *Strabo*. Now the *Greek Tibar*, or *Tubar*, answered to the *Hebrew Tubal*, as may be proved from the *Septuagint* version of the Old Testament compared with the original *Hebrew*. This clearly appears from *תִּבְרֹן* for *Phicol*, *סֶלֶד* for *Saled*, *בִּלְחָל* for *Belial*, and other proper names that might be produced. Some imagine, that the *Muscovites* were the descendants of the *Moschi*, and that these last had for their great progenitor *Meshech* the brother of *Tubal*, which to us appears not improbable. Others believe, that some traces of *Tubal* are still preserved in the river *Tobol*, and the city *Tobolski*; which seems not remote from truth. It is true, *M. Bayer* does not come into either of these opinions. But then neither is the etymon, or reason, of the name *Muscov*, he, from *Brenner*, transcribes, satisfactory; to wit, *Muscov* from *Moskoi*, a

monastery in the neighbourhood of the city, so called from its being the seat or habitation of men. As this therefore, at first sight, appears forced, improbable, and unnatural, every thing *Mr. Bayer* builds upon it must be allowed very tottering and precarious, if it does not necessarily fall to the ground. But, indeed, this whole piece of *M. Bayer*, which he has intitled *Origines Russicæ*, is imperfect and incomplete, as will be easily discovered by every sagacious reader, who peruses it with proper attention. Nor ought we to be surprised at this, when we consider, that the editor of it has advertised the learned world, that it was one of those dissertations left unfinished by the author. In our opinion, he ought to have revised and re examined his whole plan, as doubtless he would have done, had he lived, and made some alterations in it. This we hope clearly to evince, when we come to treat of the origin of the *Russians*, in a future part of the *Universal History* (2).

(1) *Tib. S. g. Bayer de orig. Scythar. in comment. acad. scientiar. imperial. Petropolit. tom. i. p. 390. Petropolit. 1728. Herod. l. vii. c. 73. Jer. c. l. vers. 27. Univ. hist. vol. ix. p. 489.* (2) *Diod. Sic. l. iv. p. 413. Euseb. de præp. evang. lib. i. Strab. l. ii. Sam. Bochart. in Phil. l. iii. c. 12. Tib. Sig. Bayer. orig. Russicæ. in comment. acad. scientiar. imperial. Petropolit. tom. viii. ad an. 1736. p. 388---437. Petropolit. 1741.*

same manner that *Moses* and *Ezekiel* do *Meshech* and *Tubal*. The strict union and perfect harmony that reigned between them most evidently appears from the former author, when he informs us, that they were armed in the same manner, and commanded by the same general *Ariomardus*. As the *Turks* and *Tartars* were originally the same people, whatever is advanced concerning the first progenitors, and early antiquities, of the one, must be allowed to be, with the utmost propriety, applicable to those of the other.

WE may form some notion of the power of this nation from the military achievements of the ancient *Scythians*, as well as from the vast tract they inhabited. With regard to the latter, if the antients are to be depended upon, it was most extensive and (C) prodigious. But its limits we have already defined in a former part of this work, and shall consider them more minutely hereafter; so that there is no reason for us to be very particular on this head here. In general, however, it may be observed, that the people in view are supposed to have spread themselves at least over the two *Scythias*, the *European* and *Asiatic Sarmatia*, which some affirm to have appertained to the former countries, and *Iberia*. This very considerable part of the globe seems to have comprehended most of the *Russian* empire, *Great* and *Little Tartary*, *Georgia*, the *Peliss* and *Muscovian Ukraine*, *Lithuania*, *Poland*,

* MOHAMMED ERN EMIR KHOANDSCHAH in raoudhat alsafa, vol. v. KHONDEMIR in khilassat alakhbar. D'HERBEL. bibl. Orient. p. 897, & alib. ABU'L GHÂZI BAHADUR KHÂN, ubi supra, par. i. c. 2. Univ. hist. vol. vi. p. 57, 58. HERODOT. lib. vii. c. 78. BOCH. Phal. lib. iii. c. 12. Gen. c. x. ver. 2. EZEK. c. xxxviii. v. 2, & alib.

(C) The present of five arrows, sent by *Indathyrfus* to *Darius* the *Persian* monarch, plainly alludes to the number of tribes or cantons united in defence of their country, against the efforts of that prince. These were the *Gelonians*, *Budians*, *Sarmatians*, and the royal tribes conducted by their king. Hence we learn, that the tribes under regal government amounted to two; which is likewise countenanced by *Herodotus*, when he tells us, in his description

of *Scythia*, that beyond the *Gberus* were situated τὴν βασιλικὰν βᾶσινιν, those called the royal tribes. For this seems to imply, that two cantons of *Scythians* at least must have been governed by kings, or, in the *Tartarian* language, khans, in the reign of *Darius Hyllaspis*. But the farther discussion of this point we must beg leave to defer, till we come to the modern history of the *Tartars* (3).

(3) *Herodot. lib. iv. c. 20. Univ. Hist. vol. vi. p. 92.*

many provinces of *Hungary* and *Transylvania*, *Walachia*, *Moldavia*, *Bulgaria*, besides some part at least of *Finland*, *Lapland*, and *Sweden*. The three last countries were very thinly, if at all, peopled, before the extinction of the *Roman republic* ^d.

BUT, though several of the antients seem to have applied the name of *Scythia* to all those immense regions extending from the *Hyperborean* ocean, the sources of the *Ister*, the *Vistula*, the *Baltic*, *Euxine*, and *Caspian* seas, to the farthest extremity of the East known in their days, yet the proper or original *Scythia* was probably confined within much narrower bounds. For, when *Darius Hystaspis* undertook an expedition against the *Scythians*, about 514 years before the birth of Christ, their ancient dominions scarce exceeded the tract limited on the east by the *Tanais*, and on the west by the *Borysthenes*; though some of their colonies had passed the latter river, and advanced almost to the source of the *Tyras*. This may very justly be inferred from *Herodotus*, as has been observed by *M. Bayer*. Nay, that the *Scythian* territories were bounded even on the west by the *Volga*, called the *Araxes* by *Onomacritus*, *Aristotle*, and other *Greek* writers, in the reign of *Phraortes* king of *Media*, has been rendered extremely probable by that ingenious author. Before that time, the *Cimmerians* were undoubtedly separated from the *Scythians* by the *Araxes*, the *Rha*, or, according to the modern appellation, the *Volga*; for, that these names denoted the same river, after what has been advanced by *M. Bayer*, will admit of no dispute. But then the *Scythians*, under the conduct of their king *Madyes*, seized upon the country before occupied by the *Cimmerians*, and pursued that nation into the *Upper Asia*, as from *Herodotus* will more fully appear ^e.

HOWEVER, though *M. Bayer* seems to have thoroughly settled the point before us, yet, in one particular relating to the *Scythian* or *Tartarian* history, he can scarce be deemed consistent with himself. He strongly intimates, or rather di-

^d Univ. hist. ubi supra, & alib. THE SIG. BAYER de origin. Scythar. in comment. acad. imperial. Petropolitan. tom. i. Petropoli, 1728. EPHOR. apud Cosm. Indicopleust. in topogr. Christian. BAYER. ubi sup. tom. v. p. 347, 348. Petropoli, 1738.

^e EPHOR. apud Cosm. Indicopleust. ubi supra. THEOPHIL. SIGEFRIID. BAYER, de orig. & prisce. fed. Scythar. in comment. acad. scientiar. imperial. Petropolitan. tom. i. p. 385—400. HERODOT. ONOMACRIT. ARISTOT. PTOLEM. MEL. AGATHEMER. AMMIAN. MARCELLIN. apud BAYER. ubi sup. p. 394, 395, 396. HERODOT. lib. iv. BAYER de Scyth. sit. sub ætat. Herodot. ubi sup. p. 400—425. Petropoli, 1728.

rectly asserts, that the *Lithuanians*, *Prussians*, *Courlanders*, *Livonians*, *Estonians*, *Finlanders*, *Laplanders*, and some few of their neighbours only, are the descendants of the antient *Scythians*: whereas, from the whole tenor of his historical observations, every unprejudiced reader will conclude, that the proper original *Scythians* never reached the territories belonging to any of those nations. He also denies the *Turks* or *Tartars* to bear any relation to the antient *Scythians*, and yet affirms the *Scythians* to come originally from a country not far from *Turkey*, where his favourite *Tartar* historian has fixed the progenitors of the *Turkish* or *Tartar* nation, from the remotest antiquity. In fine, though he has settled the geography of *Scythia*, as it appears to have stood in the days of *Darius Hystaspis*, with uncommon learning, sagacity, and precision; yet we cannot infer from thence, that the region going under that denomination amongst the *Greeks* and *Romans*, was always of so narrow an extent as the *Scythia* described by *Herodotus*. On the contrary, that the *Scythia* of the *Greek* and *Roman* authors sometimes, at least, included the vast tracts above-mentioned, he himself expressly allows. Nor is this concession unsupported by *Abu'l Ghazi Bahadur Khan* and *M. Philip John Von Strahlenberg*, who have obliged the republic of letters with the best account of the antient *Tartars* that has hitherto made its appearance in the world^f.

It may, therefore, be looked upon as highly probable, that both the present *Turks* and *Tartars* are descended from the *Scythians* of *Aristas Proconnesius*, and the *Scythian Nomades* of *Herodotus*. Now, upon this supposition, the antient *Turks* or *Tartars* can neither be considered as one of the earliest nations of antiquity, nor as occupying a tract for many ages of very considerable extent. For they scarce made any figure at all before the reign of *Cyaxares* king of the *Medes*, or the time of *Ogus Khan*, about 637 years before the birth of Christ, when they drove the *Cimmerians* from their territories bordering upon the *Palus Mæotis* into the *Upper Asia*. Nor could their primitive seat, upon the eastern bank of the *Volga* or *Araxes*, at that time have been very spacious or extensive; since it is well known, that they were then a people of little note, and in the vicinity of some nations who were pushing for unlimited empire. Nay, *Scythia* lay only between the 45th and 57th degrees of longitude, and the 47th and 55th degrees of north latitude, in the time of *Herodotus*. So that the *Scy-*

^f THEOPH. SIG. BAYER. ubi sup. ABU'L GHAZI BAHADUR KHAN's genealogical hist. of the *Tat.* par. i. c. 2. M. PHILIP JOHN VON STRAHLENBERG's introduct. p. 51.

thians can by no means be considered as a very formidable power, even when *Herodotus* first obliged the world with his invaluable history ².

WE are told by that venerable historian, that the first *Scythian* king did not live, at farthest, above a thousand years before *Darius Hystaspis* invaded *Scythia*, in the year before Christ 514. Now, considering that not only the *Greeks*, but all other antient nations, placed events of remote antiquity too high, as has been demonstrated by the incomparable Sir *Isaac Newton*, we may fairly suppose the first *Scythian* prince not to have preceded *Darius Hystaspis* above 800 years. And, as no considerable number of men could possibly have subsisted long together, without being formed into a regular society, and appointing some person or persons to preside over them, we may from hence presume, that the countries bordering upon the *Palus Mæotis*, as well as the *Euxine* and *Caspian* seas, were very thinly peopled 1300 years before the commencement of the Christian æra. This will naturally suggest to us, that the countries directly to the east of the *Volga*, and especially those at a very remote distance from that river, in such a direction, must have been then almost destitute of inhabitants; and consequently that the *Assyrian* history of *Ctesias* is almost totally void of truth. From hence it is also manifest, that the high antiquity of the *Chinese* empire must be deemed little better than a fiction, notwithstanding what has been so confidently advanced in favour of such antiquity by some late celebrated writers ^h.

As the proper *Scythians*, according to *Herodotus*, were no very formidable power, when they made an irruption into the *Cimmerian* territories, the *Cimmerians* themselves seem not to have been a people of any great figure at the time of that event. This amounts to a strong presumption, that the tract about mount *Caucasus*, the *Palus Mæotis*, *Euxine* and *Caspian* seas, was then far from being replenished with inhabitants. Which if we admit, it will follow, that the posterity of *Gomer* could not even then probably have peopled the largest part of *Europe*. So that *Italy*, one of the last *European* regions to which the descendants of that planter advanced, did not receive any number of *Gomerians*, as may be fairly presumed, till about 600 years before the birth of Christ. From whence we may conclude, that no *Celtic* or *Gallic* colonies settled either

² ARISTEAS PROCONNESIUS apud HERODOT. lib. iv. ut & ipse HERODOT. ibid. TH. SIG. BAYER, ubi supra, & in chronolog. Scythic. p. 302. Petropoli, 1732. ^h HERODOT. ubi sup. NEWTON's chronol. CTES. apud Diod. Sic. lib. ii. COUPL. MARTIN. DU HALDE, &c.

in *Umbria* or *Etruria*, before the *Gauls* passed the *Alps* in the reign of *Tarquinius Priscus*; and consequently that neither the *Umbrians* nor the *Etruscans* deduced their origin from the *Celtes*¹.

THE *Tartars* in general at this day live in much the same manner as their progenitors the antient *Scythians* and *Sarmatians*. They rove about in hordes from one fruitful spot to another, not unlike the *Scenite Arabs*, without villages, towns, or any fixed habitations. This must be understood of the bulk of them; for some cantons, or tribes, of the *Tartars* are not destitute of towns, nor even considerable cities. *Cassa*, *Perecop*, *Oczakow*, *Otrar* or *Farab*, *Taraz*, and *Samarkand*, to omit many others that might be mentioned, put this beyond dispute. Nor was such a roving disposition at first confined to the *Tartars* or *Scythians*. The descendents of *Gomer*, for many ages, passed their days, as we have great reason to believe, in the same manner. It is probable, that, before the reign of *Misphragmuthosis*, who reigned in the *Upper Egypt* from *Syene* to *Heliopolis*, several parts of *Europe* were peopled by wandering *Cimmerians*, or *Gomerians*, from the backside of the *Euxine* sea, who lived a rambling wild sort of life, like the present *Tartars*. Few, if any, of the cities or towns to be met with in *Tartary*, are remarkable for their antiquity, and therefore deserve little attention here².

Turk the
great an-
cestor of
the Turks,
Tartars,
&c.

NOTWITHSTANDING the *Tartars* derive the name they generally go by, among the *Europeans* at least, from *Tatar Khan*, yet they will not allow this to have been their primitive name. They pretend to be descended from *Turk*, the eldest son of *Japhet*, whom they call *Japhis*. *Turk*, according to them, was appointed by *Japhis* to be the sovereign head of his family, to which indeed he had a claim by the right of primogeniture. The *Tartars*, therefore, look upon themselves to be of a more noble extraction than the neighbouring people, whom they consider as descended from the other sons of *Japhis*. In consequence of this notion, they affirm themselves first to have gone under the appellation (D) of *Turks*, which

¹ HERODOT. ubi sup.

² HEYLIN'S cosmograph. p. 763. Lond. 1703. NEWTON'S chronol. p. 10. Lond. 1728.

(D) The nation we are now considering were called *Scythians* only by the *Greeks*, if any credit may be given to *Herodotus*. The *Greeks* in the *Pontic* colonies, hearing their *Scythian* neighbours frequently call archers, shooters,

and hunters, who were very numerous among them, *Scyths*, *Schuten*, *Shuten*, or *Scythians*, applied that name to the whole nation. This word, or rather the antient primary signification of it, is still preserved in the *English*,

which they derived from their great ancestor just-mentioned. This name they seem to have retained till the time of *Jenghiz*

English, High-Dutch, Lithuanian, Finnish, Livonian, Courlandish, Lapponian, Prussian, and Esthonian tongues. The *Scythians*, according to *Herodotus*, went among themselves under the name of *Scoloten*, *Scoloti*, or *Scolotes*; as they likewise seem to have done sometimes among the *Athenians*, who, on certain occasions, used the word *Tolotes* or *Scolotes*, as equivalent to *Scythians*. It is no wonder, therefore, that the ancient geographers should have extended the last word, which was, properly speaking, an appellative, to the natives of all the vast tract above-mentioned, as they all excelled in the art it is expressive of. The ancient *Tartars* or *Mungals* named part of the primitive *Sarmatians*, afterwards denominated *Hunns*, *Oigur*; which denoted allies, confederates, united as brethren, and was sometimes pronounced *Vigur*. They were divided into two denominations, to wit, *Unn-Oigur*, and *Dokos* or *Nokos-Oigur*, called also *Ush-Urguri* and *Kuth-Urguri*, *Iguræi* and *Inugri*, *Oncgari* and *Unigari*; from whence undoubtedly we are to derive the word *Ungari* or *Hungarians*. The *European Scythians* had the name of *Ojum*, *Ovim*, or *Quim Nim*, given them by *Jornandes*, which answered to the *Scythian* or *Tartar Oyum*, or *Ovim Nim*, the names of two rivers which have their sources in *Great Permia*. *Ouwim*, or *Oyum*, the same with *Fenni*, *Finni*, *Venni*, and *Windi* or *Ve-*

nedi, has also been interpreted *fenny*, *woody*, *moorish*; and was probably deduced from the nature of the country this people inhabited. It has been already observed, that the primitive name of the *Tartars*, according to their own historian *Abu'l Gbazi Bahadur Khan*, was *Turks*, which they deduced from *Turk* the son of *Japhet*. That of *Moguls* they either derived from one of their *Khans* called *Mogul*, or from their great ancestor *Magog*, the latter of which appears to us the most probable. For *Mogli*, or *Moguli*, seems to be only a corruption, or abbreviation, of *Magogli*, the sons of *Magog*. As for that of *Tartars*, or rather *Tatars*, it might at first have been applied to the *Tauri* or *Tari*, from whence the *Taurica Chersonesus* received its denomination, a particular branch of the ancient *Tartars*. For, of *תר Tar* we may easily form *תתרה Tatar*, or *תהר Tatar*, in the same manner as of *גלל Galal*, or *גל Gigla*, of *קלל Kulal*, or *קל Kal*, *קיקלא Kikla*, &c. And this we take to be a more natural etymon than that produced by the *Tartar* historian; except it be admitted, that the true name of the prince he takes it from was *Tar*. In which case we may suppose both the ancient *Tauri* and *Tartars* to have received their appellation from one of their early kings, or khans, of the same name (4).

(4) *Herodot. lib. iv. Tb. Sig. Bayer. de origin. Scythar. p. 379, 380. Per- tropoli, 1728. Abu'l Gbazi Bahadur Khan's genealog. hist. of the Tur. vol. ii. sect. 2. Von Strahlenberg's introduction. p. 33-38. Univ. Hist. vol. vi. p. 57. Bespart. Chan. lib. ii. c. 7.*

Khan. But that prince having reduced all the tribes bearing the name of *Turks* under his obedience, they, with regard to their neighbours, gradually lost it, and were by them afterwards called *Tatars*. We say with regard to their neighbours, since the largest part of them have always denominated themselves *Turks*, nor do they allow, that any nation but themselves have the least title to that denomination ¹.

THE name of *Tatars* was at first probably applied to one particular tribe or horde of the *Turkish* nation, whose members seem to have been more considerable, warlike, and better known to the *Asiatics*, on account of their military exploits, than the rest, till the time of *Jenghiz Khan*. This was succeeded by that of *Moguls*, which prevailed but so long as the dominion of the people so called lasted over the southern provinces of *Asia*. When that expired, the former appellation took place again. It is observable, that *Sharif al Edrisi*, commonly called the *Nubian* geographer, makes no mention either of *Moguls* or *Tartars*; but intimates, that all the country at present going under the denomination of Eastern and Western *Tartary*, was peopled by different cantons of *Turks*. This is the more remarkable, as that author wrote but a little before the reign of *Jenghiz Khan*, about the year of Christ 1170. However, we hear of *Tartars* in other parts, as will be more particularly observed, when we come to the modern history of that nation ^m.

Government.

WITH regard to the government of the antient *Tartars*, we must suppose it to have been the same, or nearly so, with that of the *Scythians* already described. It appears from *Herodotus*, that, in his days, the two principal tribes of the *Scythians* were under monarchical government; and that they had a great influence upon, if they did not absolutely govern, all the other tribes. This is perfectly agreeable to what we find advanced by the *Tartar* historian, who informs us, that *Alanza Khan* had two twin-sons, the one called *Tatar*, and the other *Mogul*, between whom, when his end approached, he divided his dominions. The regal families founded by these two khans, according to the same author, ruled the antient *Turks*, *Tartars*, and *Moguls*, for several generations; and at length formed a powerful and extensive empire. This testimony adds some weight to the authority of *Herodotus*,

¹ MOHAMMED EBN EMIR KHOANDSCHAH & KHONDEMIR, ubi sup. D'HERBEL. biblioth. Orient. ubi sup. ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the Tat. vol. ii. par. i. c. 2. See also vol. ii. sect. 2. ^m SHARIF AL EDRISI, ABU'L GHAZI BAHADUR KHAN ubi sup. vol. ii. sect. 2.

C. XXX. Tartars, and Moguls.

and is itself likewise supported, in the point before us, by that excellent historian ⁿ.

As the *Tartarian* or *Scythian Nomades*, as far as can be collected from the antients, greatly resembled the *Numidians* and *Scenite Arabs* in their form of government, their civil and political institutions, we need not expatiate upon this topic here. After this observation, our readers will naturally suppose, that the *Tartarian* khans were originally vested with an authority similar to that of the *Numidian* phylarchs, and *Arab* emirs. This seems likewise to be confirmed by *Herodotus*, and by what we have laid down in the history of the *Scythians*. From hence it appears, that seven or eight *Scythian* cantons were governed by their respective princes, or khans, before the time of *Darius Hystaspis*; and consequently that they had either always asserted their independency, or shaken off the yoke of the royal *Scythians* before that prince's accession to the *Persian* throne. Since, therefore, *Darius Hystaspis* entered upon his reign after the declension of the monarchy, or monarchies, erected by the twin-brothers *Tatar Khan* and *Mogul Khan*, those princes undoubtedly flourished a considerable time before the foundation of the *Persian* empire, though the particular age in which they lived we cannot, with any tolerable degree of precision, pretend to ascertain ^o.

SOME of the principal customs prevailing among the *Scythians*; or antient *Tartars*, not hitherto mentioned, that had the appearance of laws (E), our readers will not be displeased to find here. 1. The *Scythian* kings were obliged to take all possible care of a golden plough, yoke, ax, and bowl, that Laws.

ⁿ HERODOT. lib. iv. ABU'L GHAZI BAHADUR KHAN, ubi supra, vol. i. par. i. c. 3, &c. ^o HERODOT. ubi supra. Univerf. hist. vol. xviii. p. 376, 377. & vol. vi. p. 63, 64.

(E) It appears from *Herodotus*, that, though some at least of the *Scythians* were under regal government, the power of the king in *Scythia* was circumscribed by the laws. For, that author informs us, that one of the *Scythian* princes named *Scyles* was deposed by his subjects, in opposition to the laws, for celebrating the *Bacchanalia* after the *Greek* manner. *Targitaus*, the first king of the *Scythians*, seems to have introduced that form of government into *Scythia*, which prevailed there in the days of *Herodotus*. This is a sufficient proof, that the *Scythians* had from the beginning some laws, or political institutions, in being among them (5).

(5) *Herodot. lib. iv. c. 62...80.*

fell down from heaven into *Scythia* in the reign of *Lipoxais*, *Apoxais*, and *Colaxais*, the sons of *Targitaus* the first king of *Scythia*. 2. The *Scythian* princes, by virtue of their office, assisted annually at the magnificent sacrifices offered to those holy instruments, which their subjects doubtless considered in the same light that other *Sabians* did their images, or even the celestial bodies themselves. 3. The *Argippæans* were looked upon as sacred by all the other *Scythians*; so that whoever fled into their territories, though on account of some enormous crime, was allowed to live under their protection. 4. The differences that arose among the other *Scythian* cantons were, for the most part, referred to the arbitration of this people, who were so mild and pacific, that they had no arms of any kind among them. 5. It was a political maxim in *Scythia* not to permit any foreigner, who retired thither, to return to his native country. 6. The *Agathyrsians*, a luxurious nation abounding with gold, had their women in common; which they imagined would promote concord, unanimity, and mutual benevolence, among them. There were probably other customs in *Scythia* that had the force of laws, which we may possibly take notice of, when we come to the modern history of the *Russians*, *Tartars*, *Kalmucks*, and *Chinese* P.

Religion.

It has been already observed, that the ancestors of the *Tartars* were immersed in idolatry, and that they worshiped some of the principal *Greek* and *Roman* deities. To *Hercules* likewise, in common with the *Greeks*, *Romans*, *Phœnicians*, and *Egyptians*, they paid divine honours. As they were nearly related to the *Germans*, they seem to have carried about with them, in their covered waggons, those small images representing certain gods held in great veneration by that people. For, that they roamed where they found the best pasture for their flocks, as many of the most ancient *Germans* did, appears from several authors. The celebrated deity *Zamolxis* was probably worshiped by the *Scythians*, or ancient *Tartars*, as well as the *Thracians*, on account of the salutary laws he gave them. For, that he was a famous legislator, and lived long before *Pythagoras*, may be inferred from *Herodotus*; and that a considerable part of the *Scythians*, at least, had a body of laws, to regulate their conduct by, is attested by *Ephorus*. Nor can it well be doubted, that these laws were framed by *Zamolxis*, when it is considered, that he annexed a most powerful sanction to his institutions; to wit, eternal felicity in a future state. And that many of the *Scythians* were greatly influenced by the sanction annexed to their laws, is exceeding probable; since they have been highly extolled for

P HERODOT. ubi sup. STRAB. pass.

their temperance, justice, wisdom, integrity, and most sublime friendship, both by *Ephorus* and *Strabo*. It should seem, therefore, that this people had not only an excellent system of civil and religious institutions, but likewise a most powerful motive to an observance of them. The hideous idols, that serve at present for objects of adoration to some of the pagan *Tartars* and *Chinese*, seem to have been deduced from the monstrous hieroglyphic figures by which the antient *Egyptians* represented their false deities. Nor are those of the *Indians*, *Japanese*, &c. to be derived from a different source. But we shall expatiate upon this topic more largely hereafter, and consider more fully the traces of the old *Scythian* as well as *Egyptian* worship still remaining among the pagan *Tartars*, *Indians*, and *Chinese*, when we treat of the modern state of those nations¹.

To the customs of the people under consideration, touched *Customs.* upon in the history of the *Scythians*, it may not be amiss to add the following. 1. When the *Scythians* took a cheerful glass, they sounded the strings of their bows, in order to rouse their minds, and prevent them from being dissolved in debauchery. 2. If the person who guarded the holy golden instruments above-mentioned, which the regal *Scythians* considered as their *Palladium*, happened to fall asleep upon the grand festival in the open air, his death was expected soon; and therefore he had a present made him of as much land as he could traverse on horseback in a day. 3. The *Iffedonians*, *Arimaspians*, and other neighbouring cantons, were perpetually committing hostilities in each other's dominions. 4. The *Callipedes* and *Alaxons* lived upon wheat, onions, garlick, lentils, and millet, in which they differed from the neighbouring *Scythian* tribes. 5. Some cantons occupying a tract to the east of the *Borysthenes*, applied themselves to agriculture; but behind them, in an eastern direction, lay others whose sole employ consisted in taking care of their flocks. 6. The royal *Scythians*, whose territories were separated from those of the last-mentioned tribes by the river *Gerrhus*, looked upon all their neighbours as slaves, and seem to have exercised, at least for several ages, a sort of sovereign authority over them. 7. The *Thyssagetes* and *Fyricians* spent their time in hunting, and lived intirely upon venison: the latter, attended by dogs and horses trained up for that purpose, having discovered their game from a tree, let fly their arrows at them, and then pur-

¹ Univ. hist. vol. vi. p. 68, 69, 70. HERODOT. l. iv. EPHOR. & STRAB. apud Bochart. Phal. l. iii. c. 9. ut & ipse BOCHART, ibid. NIC. DAMASCEN. de mor. gent. apud Stobæum, ferm. v. BANIER's mythol. and fab. of the antients, &c. vol. ii. p. 135-149.

fued the chace. 8. The *Argippæans* used for food the fruit of a tree called *ponticon*, not unlike a bean. Out of this they squeezed a thick blackish liquor going among them under the name of *aschy*, which they drank mixed with milk, at the same time making a sort of cakes of the more solid part. 9. The *Argippæans* slept in winter under trees covered with a strong white cloth, and, in summer, under those trees without any covering at all. 10. The ancestors of the *Tartars* had such an aversion to swine, that they would permit none to be produced among them. 11. Though the greatest part of the *Scythians* contemned every species of wealth, yet the *Agathyrsians* were a luxurious tribe, and had their garments richly adorned with gold. 12. The *Androphagi* and *Melan-chlænians* were a sort of *Scythians* that fed upon human flesh; the former being perfect savages so late as the age of *Herodotus*, and the latter deducing their name from the black colour of the cloaths they always wore. 13. The *Budians*, a large and populous nation, according to that author, lived almost upon a fish called by the *Greeks* *φάειρ*, which we apprehend to be the *pediculus* of *Gaza*. 14. Some of the *Massagetes* cloathed themselves with the skins of sea-calves, and others with the bark of trees. 15. The *Scythians* generally castrated their horses, that they might manage them with the greater ease. For, though these beasts were small, yet they were exceeding headstrong, and full of fire. 16. The antient *Tartars* frequently hunted stags and wild boars in the marshy grounds; but goats and wild asses in the spacious and open plains. 17. In their wars, they, for the most part, preferred the use of mares to that of horses; the former not being obliged to stand still, when they urined, as we learn from *Pliny* and *Solinus*. 18. They sometimes, in an engagement, held their bows in their right-hands, and sometimes in their left; and could discharge their arrows upon the enemy, either facing them, or flying from them. 19. When they found themselves obliged to sustain hunger for some time, they tied broad girdles round their waists, believing that this rendered fasting less disagreeable to them. 20. The *Scythian Nomades*, inhabiting the tract between the *Tanais* and the *Borysthenes*, lived for the most part in waggons, the lesser sort of which had four wheels, and the larger six. These contained within them houses made of clay, some of which had one, and others three little rooms, that were occupied chiefly by women, the men riding generally on horseback. The smaller waggons were drawn by four oxen, and the larger by six. 21. Many of the lower sort of *Scythians* lived upon horse-flesh and mares-milk, as do at present a great part of the

the vulgar amongst the *Tartars*. And that the *Moguls* used this sort of diet in the time of *Ogus Khan*, we learn from the *Tartar* historian. 22. Many of the *Scythians* so enervated themselves by being perpetually on horseback, that they were incapable of propagating their species; and, when this happened, they put on the female habit. 23. Those persons who had lost their manhood, most of whom were of the higher rank, were greatly revered by the common people, and acquired great wealth by their predictions. 24. The *Scythians* that were almost constantly on horseback wore breeches that reached down to their ancles, as many of the *Turks* and *Tartars* do at present; and shoes made of the sappy part, or interior bark, of trees: which sort of shoes are still used by the *Russians* and *Lithuanians*. 25. Drunkenness was a very fashionable vice among them, according to the *Greek* writers. Nay, the *Persians* gave them, from that vice, the name of *Sacæ*, or *Sakai*, which in *Persic* signified a glutton and a drunkard. 26. They wore exceeding long hair, which *Aristotle* ascribes to the moisture of their climate; but *Lucian* thinks, that they considered such hair as an ornament. 27. Some of the *Scythian* hordes, or cantons, had houses, and even towns, consisting intirely of wood. This custom has prevailed among the *Russians*, of which the city of *Moscow* their metropolis is a flagrant instance, and several of the *Tartarian* nations inhabiting the northern parts of *Asia*, even to this day^r.

THE language of *Scythia*, or antient *Tartary*, taken in its most extensive acceptation, must have been split into a vast variety of dialects. *Herodotus* informs us, that the tract between the country of the *Agrippæans* and the *Borysthenes*, a

Language.

^r HERODOT. ubi sup. & alib. STRAB. pass. PLIN. lib. vii. c. 2. lib. viii. c. 42, & alib. pass. PLUTARCH. conjugal. præcept. vol. ii. p. 133. in apophthegm. vol. ii. p. 174. & in Craf. vol. i. p. 567. Lutiæ Parisiorum, 1624. SOLIN. PLAT. de legib. lib. vii. p. 571. ed. Henrici Petri & alib. ERASISTRAT. apud Aul. Gell. noct. Attic. lib. xvi. c. 3. HIPPOCRAT. de aer. aq. & loc. comment. ANTIPHANES comicus in Misoponer. apud Athen. deipnosoph. p. 226. ÆLIUS DIONYSIUS apud Eustath. lib. c. p. 916. GROTIJ excerpt. ex tragœdiis & comœdiis Græc. p. 624. HIPPOCRAT. de morb. lib. iv. c. 13. THEOCRIT. Id. A. 37. NIC. DAMASCEN. in excerptis Valefii, p. 510. ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the *Tat.* par. ii. c. 2, 3. LYSIAS in orat. pro Bacchio, Pythagor. & ALCÆUS apud Harpocration. p. 321. JUL. POLLUX, lib. vii. c. 22. ARISTOT. in problem. PLAT. in prim. de legib. p. 515. PARMENO apud Athenæum, p. 221. ARISTOT. de gen. animal. LUCIAN. in Toxar.

small part of *Tartary* only, was inhabited by people that spoke seven different languages; and that the *Argippæans* had another also peculiar to themselves. Hence we may imagine, that there must have been a prodigious number of such dialects spoken in so large a part of the habitable world as we are at present considering. However, as the antient *Tartars* were quite separated from all other nations, and lived in a state of great simplicity, they cannot be supposed to have had the fourth part of the words to be met with either in the antient or modern *European* tongues. For, having been strangers to many thousand inventions, fashions, arts, instruments, customs, &c. known both to the antient and modern *European* nations, they could neither have had any names for them, nor technical terms relating to them. Nor, indeed, had they appellations for scarce any thing, but what nature produced among them; which will likewise hold true of their present descendents. If this be admitted, it cannot well be denied, that the primitive *Tartarian*, *Kalmuck*, or *Mungalic* words must at first, nay, even in the time of *Ogus Khan*, have been exceeding few; which likewise may be said of the primigenial radices of the *Chinese*. That there was a great affinity between the antient *Turkish*, *Tartarian*, and *Gothic* languages, has been evinced by M. *Strahlenberg*; and that these all, as to their first and original words, agreed very well with the *Hebrew*, *Chaldee*, *Arabic*, &c. tongues, or rather were deducible from them, has been rendered extremely probable by the same ingenious author. *Olaus Rudbeckius*, *Philippus Massonius*, and *Ludovicus Thomassinus*, have also set this point in the clearest light. However, M. *Theoph. Sigefr. Bayer* does not come intirely into their opinion, though he pretends not to have any thing solid or substantial to urge against it. In fine, nothing can be a clearer demonstration of the truth of this opinion, than the surprizing resemblance many of the *Gothic* and *Tartarian* primitive roots, which were used before any grammars, or artificial refinements of language, appeared in the world, bear to the corresponding terms in the *Hebrew*, *Chaldee*, *Syriac*, and *Arabic* tongues. But we shall not expatiate farther on this topic here, having already treated of the point it contains at large, in the history of the *Celts*.*

* HERODOT. lib. iv. M. VON STRAHLENBERG'S introduct. sect. 4. p. 59—73. OLA. RUDBECK. ichthyolog. biblic. par. prim. de ave *selau*, &c. Upsalis, 1705. LUDOVIC. THOMASSIN. glossar. univers. Hebr. Parisiis, 1697. PHILIP. MASSON. apud TH. SIG. BAYER. Mus. Sinic. tom. i. in præfat. p. 30, 31. Petropoli, 1730. Vide etiam ipsum BAYERUM ibid.

WHETHER or no the antient *Tartars* had any alphabetic Letters, characters in use among them, we shall not take upon us to determine, as both sides of the question have been espoused by the learned. But we cannot help thinking, that those are in the right, who have endeavoured to maintain the affirmative. For that such characters were used among the *Scythians* in very early times, has not only been rendered probable by *Franciscus Foris Otrokoſi*, but also by a very antient tradition still prevailing among the *Hungarians*, according to *Joannes Tſetſius*. Nay, we have this very (F) *Scythian* alphabet exhibited to us by the famous *Matthias Belius*, who has taken great pains, not without success, to demonstrate the antiquity of it. To omit other arguments that occur, its letters were drawn from the right hand to the left, after the *Oriental* manner; which will not a little prejudice all the learned part of our readers in favour of what has been advanced by *Tſetſius* and *Otrokoſi*. Nay, some manuscripts written in the old *Hunno-Scythian* character are said to be still preserved by the *Szekelyi* (G), or original *Scythians* of *Transylvania*.

(F) The very learned *M. Bayer*, in one part of his works, takes the *Iberican* or *Georgian* letters to have been formed from the *Greek* alphabet, and to have been used by the antient *Scythians*, even those who were seated in the remotest eastern regions. But elsewhere he asserts, that the present letters of the principal eastern and north-eastern *Tartarian* nations, which are of considerable antiquity, were deduced from the *Eſtrangelo* character. In this point, therefore, he can scarce be deemed intirely consistent with himself. For our part, we are inclined to adhere to the latter notion, as considerable numbers of the *Syrians*, either *Jacobites* or *Nestorians*, settled in the remoter parts of *Tartary*, and probably brought this cha-

rafter along with them. Nor can we think, that the *Iberican* or *Georgian* letters have such an air of antiquity as the old *Hunno-Scythian* alphabet published by *Belius*. It is true, the letters of that alphabet are too numerous to lay claim to the remotest antiquity; but as some of these are undoubtedly of a later date, so we believe others to be extremely antient. This, in our opinion, has been clearly evinced by *Belius*, to whom, for farther satisfaction on this head, we beg leave to refer our curious and inquisitive readers (6).

(G) This has been confirmed to one of us by *M. Michael Nethlebius Szekelyhidi*, one of these *Szekelyi*, who lived for some time in the family of Count *Teleki*, a nobleman of profound erudition.

(6) *Tb. Sig. Bayer. vet. inscript. Prussic. in comment. acad. Petropolit. tom. ii. p. 479, 480. Petropoli, 1729. Element. literatur. Brabmanic. Tangutan. Mongalic. in comment. acad. Petropolit. tom. iii. p. 417. Petropoli, 1732---de literatur. Mangiuric. in comment. acad. Petropol. tom. vi. p. 326---333. Petropoli, 1738. Mat. Bel. de vet. lit. Hunno-Scythic. p. 30---61. Lipsiæ, 1718. Hyde bib. res lig. vet. Persar. p. 522. Oxon. 1700.*

silvania. That the ancient *Scythians*, or *Tartars* (H), had also a symbolic, or hieroglyphic, character, may be inferred from *Clemens Alexandrinus* and *Herodotus*, as well as from what has been observed in a former part of this history. Nay, this may

This gentleman was born near *Clausenberg* in *Transilvania*, and admitted a member of *Wadham College, Oxford*, in the year 1743. He had frequently heard the Count talk of several manuscripts written in the *Hunno-Scythian* character, of great antiquity, still preserved in *Transilvania*; nor, according to him, does any person of learning there make the least doubt of the real existence of such manuscripts.

(H) This seems farther to appear from the hieroglyphic characters found near the source of the river *Irbyth*, which have been copied by *M. Von Strahlenberg*. The *Irbyth* is a little river, near a small town in *Siberia* of the same name, which discharges itself into the *Nytza*, as that does into the *Tura*, between the cities of *Japantzin* and *Tumen*. Such characters are also found in other parts of *Siberia*, and particularly near the river *Pyschma*; but we remember not to have seen any of them yet explained by the learned. The point under consideration receives likewise an accession of strength from what has been advanced by *Matthias Belius*, who observes that the hieroglyphic manner of writing, or rather the old rude picture-writing, still prevails among the illiterate *Hungarians*. Nor is it to be doubted, but that this manner of writing was natural, in the earliest ages, to all

nations. And therefore *M. Petit de la Croix* is not to be attended to, when he asserts, that the *Chinese* peopled part of *Tartary*, and at the same time introduced their symbolic characters into that country. Besides, a great part of *Tartary* was undoubtedly peopled before *China*, as being nearer the land of *Shinar*, where the whole race of mankind lived together at the time of the dispersion; and the *Chinese* have always industriously avoided an intercourse with other nations, as will hereafter be clearly proved (8).

It has been just observed, that the ancient *Hunno-Scythian* alphabet was of *Oriental* extraction; and consequently that it was at first the same with the original or primigenial alphabetic character of the East. It has likewise been remarked, that the *Brahmanic*, *Mungalic*, *Tangutan*, *Mangiwic*, and in short, all the present *Indian* and *Tartarian*, alphabets were deduced from the *Esrangele* character. As, therefore, this last is manifestly of *Oriental* extraction, as well as the *Greek* alphabet, with the *Iberian* and *Armenian* letters proceeding from thence; and as the *Etruscan*, *Latin*, *Spanish*, *Arabic*, &c. had one common origin, we may conclude, that all the ancient alphabets, and consequently those of a later date deduced from them, had manifestly the same source (9).

(8) *M. Von Strahlenberg's histori-geographie. descript.* p. 370---380. *Matth. Bel. de vet. lit. Hunno-Scythic. scilicet.* 2. p. 15, 16. *M. Petit de la Croix in Gengoux.* p. 83. *Vid. et Strahlenb. ubi sup.* p. 386. (9) *Matth. Bel. ubi sup. Jit. ii.* p. 30---61. *Th. Sig. Bayer, ubi sup.* See also *not.* (F).

may be collected from an *Hunno-Scythian* manuscript still extant at *Florence*, according to *Zamoscius*; of which we shall speak more largely hereafter, when we come to the modern history of the *Hungarians*. For a full and ample

With regard to picture-writing, hieroglyphic and symbolical characters, it cannot well be denied, that they must have been previous to letters. Reason itself most clearly points out this obvious truth, and reason is herein supported by the whole stream of antiquity. Now as all letters owe their origin to one primægenial alphabet, peculiar at first to one particular people; it must be allowed, that one nation only used letters a considerable time after the invention of picture-writing, of hieroglyphic and symbolical characters, from whom they were gradually communicated to many others. But, notwithstanding this, some nations, situated in countries extremely remote from the region where letters first appeared, never made use of alphabetic characters; among whom may be ranked the *Americans*, and the *Chinese*, who were ignorant of that manner of writing when the *Europeans* first came among them. As, therefore, all nations seem to have understood either picture-writing, or hieroglyphic and symbolical characters, or both, but some could never attain to the knowledge of letters, it seems to follow, that the invention of letters was much more difficult than that of picture-writing and hieroglyphics. Farther, as all alphabets sprung originally from one, only one people could have any just pretence to the discovery of alphabetic characters. Nor do we find, that the nations most remote from that people were ever capable of making such a discovery, though acute and penetrating enough in other matters; which amounts to a sort of presumption, that all the other nations, who had the use of letters communicated to them, were of themselves incapable of discovering them. So that all mankind, except one particular people, must have been void of a capacity adequate to such an invention. But how improbable is this, especially as no one nation can be pitched upon so transcendently superior in genius to the rest of mankind? It is therefore highly probable, that this was not a human invention, but proceeded originally from the source of all goodness, knowledge, and perfection; which, indeed, has been already proved by other arguments almost to demonstration. Which notion if we admit, from what has been advanced, it will farther follow, that GOD HIMSELF communicated the use of letters to mankind, or more properly to his own people, after the dispersion. For, had this been done before the time of that most memorable event, both the *Americans* and the *Chinese* would probably have had an alphabet from the remotest antiquity; it being almost impossible for any nation, especially one tolerably civilized, to have ever totally and irrecoverably lost so divine and useful an invention (1).

(1) *Warburton's divine legat. of Mos. b. iv. sect. 4. p. 80, 81, &c. See also the pref. to Johnson's discourses, p. 4--53. Lond. 1729.*

account of the origin, antiquity, nature, powers, and forms of all the alphabetic characters used at present by the principal *Tartarian* nations, we must beg leave to refer our curious readers to the learned M. *Bayer*, whose labours on this head can never meet with too great applause. It seems probable from *Herodotus*, that neither the *Scythians*, nor the *Thracians*, were unacquainted with the *Assyrian* letters; as also that the old *Persic* language was nearly allied to, if it was not intirely the same with, the *Assyrian*^t.

Learning. FEW of the *Tartars* or *Moguls* cultivated any branch of literature before the reign of *Jenghiz Khan*; but, after that period, several of them made no inconsiderable figure in the learned world. This will be shewn hereafter, when we consider the present state of *Khovarazm* and *Great Bukharia*, which are now in the possession of the *Uzbecks*. However, we ought not to suppose, that all the antient *Scythians* were totally void of even the least smattering in any of the liberal arts and sciences. History will by no means countenance such a supposition. For, that they had some knowlege of the medicinal virtues of plants, appears from *Pliny*. *Anacharsis*, *Abaris*, and other native *Scythians*, were famous, even among the *Greeks* themselves, for their temperance, justice, wisdom, and profound erudition. Nor were they wholly unacquainted with the nature of poisons, as may be inferred both from *Aristotle* and *Pliny*. The former, as well as the latter, of those authors informs us, that they dipped their arrows in a poison prepared for that purpose, before they came to a general action with the enemy, which gave wounds, that infallibly proved mortal. This poison was a composition pre-

^t FRANCISC. FORIS OTROKOCSI origin. Hungar. p. 1. c. 7. et alib. JO. TSETSIUS de rect. Hungaricè scribendi & loquendi rat. p. 1. f. 2. MAT. BELIUS de vet. lit. Hunno-Scythic. sect. 2. p. 24, 30. Lipsiæ, 1718. NICOLAUS OLAHUS in Attil. c. 18. M. JOH. THURCOZIUS in chron. Hungaric. lib. i. c. ult. p. m. 28. ZAMOSCIUS apud Matthiam Belium ubi sup. p. 59, 60, 61. ut & ipse MATTHIAS BELIUS ibid. PHERECYD. SYR. apud Clem. Alexandr. ut & ipse CLEM. ALEXANDR. in Strom. lib. v. p. 567. EUSTATH. in Iliad. vi. v. 168. DIOD. SIC. lib. ii. HERODOT. lib. iv. UNIV. HIST. vol. vi. p. 92, 93. TH. SIG. BAYER. element. literatur. Brahmanic. Tangutan. Mungalic. in comment. academ. scient. imperial. Petropolit. tom. iii. p. 389—423. Petropoli, 1732. & tom. iv. p. 289, 290, 291, &c. Petropoli, 1735. Vid. etiam TH. SIG. BAYER. literatur. Mangiuric. in comment. &c. tom. vi. p. 325—339. Petropoli, 1738. et ejusd. element. Calmuc. in comment. &c. tom. vii. p. 345, &c. Petropoli, 1740. HERODOT. lib. iv. c. 87.

pared in the following manner. The *Scythians* took female vipers, when bringing forth their young, killed them, and let their bodies corrupt for several days. Then they put a certain quantity of human blood into a pot, and buried it in a dunghill for some time. Afterwards, when this was reduced to a proper state of corruption, they took off the watry or ferous part, and mixed it with the liquor drawn from the putrefied carcases of the vipers. Whence the knowledge of this virulent poison came to them, we are not informed; but they probably received it from the *Indian Brahmins*. The *Scythians*, according to *Pliny*, were likewise supplied with an antidote against the venom or poison of serpents by those animals themselves. For he tells us, that they took stones out of the heads of some of them, which proved a sovereign remedy for any disorders proceeding from thence. This we take to be the present *Pedra de Cobra* of the *Portuguese*, and *La Pietra di Cobra* of the *Italians*, sent by some of the missionaries into *Europe*. That this wonderful stone has the virtues ascribed to it, we think, cannot well be denied; since some of them one of us himself has been an eye-witness of, as well as *Kircher*. The natural stone must be undoubtedly the most efficacious remedy. But a factitious one resembling it, composed only by the *Brahmins*, is likewise very famous. From this incident it seems to appear, that the *Brahmins*, and consequently the *Egyptian* theology propagated by them all over the East, had considerable influence in *Scythia*. For a farther account of the *Pedra de Cobra*, our curious readers may have recourse to the Fathers *Athanasius Kircher*, *Michael Boim*, and *Giuseppe Petrucci*; as well as to a minute and particular account of its wonderful virtues printed at *Bologna*, in 1732^u.

WITH regard to the genius and disposition of the antient *Disposition. Tartars*, after what has been observed of the *Scythians*, we have not much to say. Some of them have been represented as most sublimely virtuous, whilst others have been handed down to us in a quite different light, by the *Greek* historians. Their justice, temperance, contempt of riches, prudence, and fru-

^u PLIN. nat. hist. lib. xxvi. c. 14. f. 87. edit. Hard. Parisiis, 1723. lib. xxvii. c. 4. & lib. xxv. c. 8. STRAB. lib. vii. NIC. DAMASCEN. apud Stobæum, serm. v. POSIDONIUS apud Senec. ep. xxx. p. 398. PLIN. lib. vii. c. 56. & lib. xi. c. 53. ARISTOT. de mirab. auscult. p. 1166. PLIN. lib. xxix. c. 4. P. MICHAEL BOIM. in Flora Sinens. apud Athan. Kircher. in Chin. illustrat. p. 80, 81. ut & ipse ATHAN. KIRCHER. ibid. P. GIUSEPPE PETRUCCI. & Auct. anonym. in Descrizione delle virtù della Pietra di Cobra, &c. In Bologna, 1732.

gality, have been celebrated by *Æschylus*, *Chærilus*, *Ephorus*, and *Strabo*; but they have been as much decried for their inhuman cruelty and ferocity by *Apollonius*, *Diodorus Siculus*, *Ovid*, *Mela*, *Pliny*, and *Lucian*. They have also been accused of the greatest insolence, and a variety of the blackest crimes, by *Herodotus*, *Clearchus*, *Lyciscus*, and others. But such contradictory relations may be accounted for, if we consider how vast a tract was comprehended under the name of *Scythia*, and what a number of nations or tribes, differing in many particulars from one another, inhabited it. Besides, they might have been of different dispositions in different periods of time; and that this was really the case, has been intimated by *Strabo*. That author insinuates, that they had antiently been famous for their justice, continence, and frugality; but had been debauched a little before his time by the *Greeks* and *Romans*. Be this as it will, the progenitors of the *Tartars* in the remoter ages were so extremely rude and barbarous, that by the term *Tartarus* the *Romans* seem to have alluded to them. The northern part of *Scythia* has been considered by *Pliny* and *Salinus* as the most forlorn, dark, and dismal part of the terraqueous globe; which amounts to an evident proof, that the antients conceived a most melancholy idea of it. The *Nubian* geographer represents the land of *Jagog* and *Magog*, as well as the sea bordering upon it, as covered with eternal darkness; which exactly corresponds with the notion that has ever been entertained of hell. Nor do the antients seem to have understood any thing else primarily by the word *Tartarus*, than the thick, dark, caliginous air about the poles, though they afterwards applied it to the country itself that was covered with so gross and noisome an atmosphere. Some authors have not scrupled to charge the *Scythians* with atheism. But no one will believe this, who maturely weighs what has been here advanced, or pays the least regard to the testimony of *Herodotus* *.

* *ÆSCHYLUS* apud *Strabon.* lib. vii. *CHOERIL.* in *Xerx.* diabass. *EPHOR.* apud *Strabon.* lib. vii. ut & ipse *STRAB.* ibid. *APOLLONIOR.* apud *Strabon.* lib. vii. *DIOD. SIC.* lib. iv. *OVID.* trist. lib. iv. el. 4. *PLIN.* lib. vi. *MEL.* lib. i. c. 19. *LUCIAN.* in *Toxar.* *HERODOT.* lib. iv. *CLEARCHUS SOLENSIS* apud *Athenæum*, p. 524. *LYCISCUS ACARNAN.* apud *Polybium*, p. 789. *STEPHAN.* *BYZANT.* *SUID.* *HESYCH.* *STRAB.* p. 341. *VON STRAHLENBERG'S* introduct. p. 19. *PLIN.* lib. iv. c. 12. *SQLIN.* c. 15. *TIBUL.* in panegy. ad *Messal.* *HOM.* apud *Strabon.* pass. *SHARIF AL KDRISI* in clim. vii. par. 1. Vid. etiam *BOCHART.* *Chan.* lib. i. c. 40. & *TH. SIG. BAYER.* commentar. origin. *Sinicar.* p. 307, 309. *Petropoli*, 1739.

S E C T. II.

The History of the Turks, Tartars, and Moguls, from their Origin, to the Time of Jenghiz Khan.

THAT *Japhet* was the great progenitor of the *Turks, Tartars, and Moguls*, seems to be a point almost universally agreed upon by the learned. Those who suppose the antient *Tartars, Scythians* to have been originally a colony detached from *Armenia*, must necessarily assent to that notion, as has been already observed; and yet these are the only persons who appear in the least to differ from the most generally received opinion. *M. Bayer* supposes *Gog* to have been the father of the *Scythians*, and *Magog* the progenitor of a people expelled by the *Scythians* from the country they afterwards possessed. But no regard, as we apprehend, is due to such a supposition. For, in the first place, *Gog* and *Magog* are words that seem nearly allied; and in the next, *Gog* is represented as the prince of *Meshech* and *Tubal*, brothers to *Magog*. From whence we may infer, that *Gog* was either some king or people of the descendents of *Meshech* and *Tubal*, bordering upon, or rather intermixed with, the sons of *Magog*. Father *Calmet* sets this point in a very clear light. Be that as it will, *M. Bayer* must allow, that the *Scythians*, or antient *Tartars*, are descended from *Japhet*, such a concession being the natural consequence of his (A) favourite hypothesis.

THE *Tartars* themselves deduce their origin from *Japhet*, or, as they call him, *Japhis*. *Nui*, say they, sent his eldest son

* THEOPH. SIGEFR. BAYER, de orig. et pris. sed. Scythar. in comment. academ. scientiar. imperial. Petropolitan. p. 390. Petropoli, 1728. M. JOHN PHILIP. VON STRAHLENBERG's historico-geographic. descript. of the north and eastern parts of Europe and Asia, &c. Introduct. sect. 3. Lond. 1738. EZEK. c. xxviii. v. 2, 3. c. xxxix. v. 1. Prolegom. & dissertat. in omn. & sing. S. Script. libr. auctore R. P. D. Augustino CALMET, &c. Latinis lit. trad. a JOANNE DOMINICO MANSI, &c. p. 595—600. Lucæ, 1729.

(A) For, supposing them to have been originally *Armenians*, yet they must still be considered as the descendents of *Japhet*; since the *Armenians* were a colony of *Phrygians*, and consequently sprung from *Japhet*, as we learn from *Herodotus*. To which we may add, that the *Armenians* deduce themselves from *Japhet*, if any regard is due to *Moses Chorenensis*, their principal historian (1).

(1) *Herodot. lib. vii. c. 73. Mos. Chorenens. Hist. Armen. lib. i.*

selves de- Ham to people the *Indies*, his second son *Sam* to inhabit the
duce their country of *Iran*, and his youngest son *Japhis* to settle his
origin family in the territory of *Kuttup Shamach*. Some of the
from Turk *Tartars* have considered *Japhis* as a prophet, but others
the son of only as a common person. They tell us, that after he
Japhet. had quitted the mountain where the ark rested, he took
up his habitation about the rivers *Atell* and *Jaigick*, and
lived about two hundred and fifty years. The sons that sur-
vived him, according to the *Tartar* tradition, were *Turk*,
Chars, *Sacklap*, *Rufs*, *Maninach*, *Zwin*, *Camari*, and *Ta-*
rich. *Mirkhond* and *Khondemir*, in agreement with the sa-
cred historian, make *Japhet*, or, as they call him, *Jafeth*
Ben Nouh, the eldest son of *Noah*. They also affirm, that,
after the ark had rested upon the mountain of *Giudi* in *Ar-*
menia, his father gave him all the countries lying to the east
and north of that province. Many of the *Oriental*s believe,
that *Japhet* had the following sons: *Gin*, *Tchin*, or *Sin*, the
father of the *Chinese*; *Seclab*, the progenitor of the *Sclavo-*
nians; *Manschuge*, from whom came the *Goths* or *Scythians*
called *Jagiuge* and *Maginge*; *Gomari*, the *Gomer* of *Moses*;
Turk, from whom descended the *Turks*, *Tartars*, and *Moguls*;
Khalage; *Khozar*; *Rufs*, the great ancestor of the *Russians*;
Sussan, or *Sussan*; *Gbaz*, or *Gaz*; and *Tarage*, the founder
of the *Turcoman* nation. The *Turkish* writer *Saadi*, in great
repute among his countrymen, likewise deduces the *Ottoman*
or *Othman* family, and consequently the nation to which it
belongs, from the house of *Japhet* ^b.

Turk suc-
ceeds his
father Ja-
phet.

TURK, according to the *Oriental*s, received the surname
of *Jafeth-Oglan*, or *Japhis-Oglani*, i. e. the son of *Japhet*,
from his father, who also appointed him to bear the chief
rule in his family, after his death. As *Turk* was a man of a
superior genius, he invented many of the conveniences of life,
made himself tents, and fixed his residence in a place known
at present by the name of *Isackkoll*. He governed his family
and subjects many years, with great justice, prudence, and
moderation. According to (B) *Mirkhond* and *Khondemir*, he

at

^b *ABU'L GHAZI BAHADUR Khan's genealog. hist. of the Tart.*
par. i. c. 2. Lond. 1730. MOHAMMED BEN EMIR. KHOANDSCH.
five MIRKH. in Raoudhat alaf. GAIATHEDDIN EBN. HAMAMED.
five KHONDEM. in Khelassiat alakh. SAADI in the pref. to Demet.
Cantemir's hist. of the Othm. Emp. p. 14. Vid. & D' HERBEL.
biblioth. oriental. p. 470. & p. 897.

(B) *M. D'Herbelot* apparently *Mirkhond* and *Khondemir*. In
contradicts himself in some arti-
cles relating to the identity of the same historian; but in others

(2) *D'Herbel, biblioth. orient. in art. Mircond. & in art. Raoudhat alafsa.*

he

at first settled upon a most delicious spot of ground, called afterwards by the *Moguls Silenkai*, and by the *Arabs Siluk*; taught his people to erect that sort of huts, in one of which he himself resided, called by the *Persians Khargiah*; and formed a body of salutary laws for the use of his descendants. These laws, going under the appellation of *Jassa* and *Jassak* among the *Moguls*, were renewed and augmented by *Jenghiz Khan*. We are informed by the *Tartars*, that *Turk* had four sons, to wit, *Taunak*, *Zakale*, *Bersazar*, and *Amlak*; but some *Oriental* writers mention these five, *Ilmingeb*, *Toutek*, *Jenghel*, *Basgia* or *Barsgia*, *Pir Scheher*, and *Ilak* or *Imlak*. From him the country in which he fixed himself was named *Turkestan*, and his subjects *Turks*. The *Tartar* historian gives us no account of his age when he died; but other Eastern authors say, that he lived two hundred and forty years, and was cotemporary with *Kejomaras* or *Cajoumaras*, the first king of *Persia*, of the dynasty of the *Pisichadians* c.

TAUNAK, who succeeded his father *Turk*, became a very *Taunak*. rich and ingenious prince. Besides many other inventions, highly advantageous to society, he discovered the use of salt. *Abu'l Ghazi Bahadur Khan* makes him also cotemporary with *Kejomaras*, and affirms him to have lived two hundred and forty years. According to the later Eastern writers, this prince could have had only three brothers, the whole posterity of *Turk* being divided into four large tribes, denominated the *orda's* of *Erlat*, *Gialair*, *Kaugin*, and *Berlas* or *Perlas*; of the last of which was the famous *Timur Beg*. This division, however, remained only till the time of *Ogus Khan*, when a new one was introduced. But this last seems to have been nothing more than a subdivision of every *orda* or horde into four lesser tribes. For, if this had not been the case, how could any Eastern historian, with any colour of reason pretend to deduce the family of *Timur Beg* from the tribe or *orda* of *Berlas* d?

JELZA KHAN ascended the throne after his father *Taunak*, *Jelza* who appointed him his successor. He reigned many years, *Khan*.

c MOHAMMED EBN EMIR KHOANDSCH. GAIOTHEB. EBN HAMAMED. ABU'L GHAZ. BAHAD. ubi sup. d ABU'L GHAZI BAHADUR KHAN, ubi sup. MOHAM. EBN EMIR KHOANDSCH. GAIATHEB. EBN HAMAMED. ubi sup. AHMED EBN ARABSHAH in vit. *Tim. Beg*.

(3) he expressly declares them to be two different writers, which we take to be the most agreeable to truth. Nor ought this to be any matter of surprize, since accuracy is a fault that the *French* writers are not frequently guilty of.

(3) *Idem* in art. *Jafet Ben Nouk*, & *Turk*.

but

but we find nothing memorable related of him. The *Tartars* themselves have no traditions that relate to any remarkable occurrences which happened in his reign ^e.

Dibbakui Khan. DIBBAKUI KHAN, after his father *Jelza Khan's* decease, was recognized king of the *Turks*. He had been declared presumptive heir to the crown, before the death of *Jelza Khan*; and after a long reign, disposed of the succession to his son *Kajuk Khan* ^f.

Kajuk Khan. KAJUK KHAN had a long and prosperous reign. He seems to have gone under the name of *Gaiuk Khan* amongst some of the *Oriental* historians. The same writers likewise call his father *Ilingé Khan*, and intimate that he governed his people by the laws, or political institutions, framed by *Turk*. *Kajuk Khan* arrived at an extreme old age, and was succeeded by his son *Alanza Khan* ^g.

Alanza Khan. SOME of the Eastern authors give *Alanza Khan* the name of *Alingeh Khan*, or *Ilingeh Khan*. His subjects, whilst he reigned, wallowed in luxury, and a profusion of all kinds of delights. This enervated and debauched their minds, drew them into a variety of vices, and at last fixed them in idolatry. *Alanza Khan*, having two twin-sons, *Tatar* and *Mogul*, or more properly *Mung'l*, divided his dominions between them, a little before his decease.

Tartars descended from Tatar Khan, and the Moguls from Mogul Khan. FROM *Tatar Khan* the *Tatars* or *Tartars* derived their name, as the *Moguls* did theirs from *Mogul* or *Mung'l Khan*. These two branches of *Turks*, being thus rendered independent on one another, formed two considerable empires, which, according to *Abu'l Ghazi Bhabadur Khan* flourished for several generations. As our readers will expect to meet with something relative to those empires here, we shall beg leave to give concise and distinct accounts of them both, beginning with that of the *Tartars* ⁱ.

Tatar Khan. 1. TATAR KHAN, the son of *Alanza Khan*, arrived at old age, and governed his subjects many years. But all the remarkable occurrences of his reign, if any then happened, have been long since buried in oblivion ^k.

Buka Khan. BUKA KHAN succeeded his father *Tatar Khan*, and had likewise a pretty long reign. But nothing of moment concerning him is to be met with, either in *Mirkhand*, or the *Tartar* historian ^l.

^e ABU'L GHAZI BAHADUR KHAN, & MOHAM. EBN EMIR KHOANDS. ubi sup. ^f Idem ibid. ^g Idem ibid. ^h ABU'L BAHADUR KHAN & MOHAM. EBN EMIR KHOANDSCH. ubi sup. ⁱ ABU'L GHAZI BAHADUR. KHAN, ubi sup. c. 3. ^k Idem ibid. ^l Idem ibid.

AFTER the death of *Buka Khan*, his son *Jalanza Khan*, *Jalanza*, took into his hands the reins of government; but we find *Khan*. nothing memorable related of him ^m.

ETTALA, or according to *Mirkbond*, *Iffali*, *Khan* succeeded *Ettala* his father *Jalanza Khan*. *Mirkbond* calls this last prince *Bi-Khan*. *lingheb Khan*; but has transmitted to us nothing remarkable, either of him or his son ⁿ.

ATTAISIR, or *Aksur*, *Khan* came after *Ettala Khan*, and *Attaisir* was engaged in bloody wars; but what success attended him *Khan*. therein is not known ^o.

AFTER the death of *Attaisir Khan*, his son *Orda*, or *Ordu Ordu*, *Khan* came to the *Tartar* throne: he had a long pacific *Khan*. reign, and died regretted by his subjects ^p.

BAYDU KHAN entered upon the government after his fa- *Baydu* ther *Ordu Khan*, and possessed his dominions many years in *Khan*. peace; but, towards the close of his reign, he engaged in a war with the *Moguls* or *Mungals*. This war he did not finish; but left the conclusion of it to his son *Siuntz Khan* ^q.

SIUNTZ KHAN met with bad success in the beginning of *Siuntz* his reign, being frequently defeated by *Il Khan*, emperor of *Khan*. the *Moguls*. This induced him to enter into an alliance with the *khan* of the *Kergis*, a potent prince, by virtue of which he had a large body of auxiliary troops sent him. However, notwithstanding this accession of strength, he found himself incapable of making head against *Il Khan*, who commanded a very formidable well-disciplined army. *Siuntz Khan* therefore, by inspiring all the neighbouring princes with a jealousy of the overgrown power of *Il Khan*, which threatened them with speedy destruction, prevailed upon them to unite their forces with those of the *Tartars* against him. When they had assembled all their troops, they attacked *Il Khan* in his intrenchments; but were vigorously repulsed. They, therefore, after some repeated attacks, that proved ineffectual, threw away their arms, and feigned a precipitate flight. This gave them an opportunity of drawing the *Moguls* out of their intrenchments into an ambuscade which (C) *Siuntz Khan* had before pre-

^m *Idem* *ibid.* ⁿ *Idem* *ibid.* ^o *Idem* *ibid.* ^p *Idem* *ibid.*
^q *ABU'L GHAZI BAHADUR KHAN*, *ubi* *sup.* c. 3.

(C) We are told by *Mirkbond*, gaged, so divided them, that their that, after the death of *Sunig*, great empire was intirely overturned. Notwithstanding which, or *Sidig*, *Khan*, who must have answered either to the *Baydu* or adds the same author, the proper *Tartars* always afterwards kept *Siuntz Khan* of the *Tartar* historian, the civil and foreign wars, themselves separated from the other *Turkish* nations of the *East* (4).

(4) *Mirkbond ubi* *sup.* *Vid.* *etiam* *D'Herbel. biblioth. orient.* p. 875.

pared for them. The consequences of which, were the total ruin of *Il Khan's* army, and the utter subversion of the empire of the *Moguls*¹.

Mogul
Khan.

2. *MOGUL*, or *Mung'l, Khan* was the first monarch of the *Maguls*, who received their denomination from him. He was a prince of a very melancholy disposition, from which circumstance he deduced his name, *Mung* in the *Tartarian* language signifying *melancholy*. He reigned a long time, and at his death left four sons, *Kara Khan*, *Auwas* or *Azer Khan*, *Khauwas* or *Ghez Khan*, and *Khavar* or *Or Khan*. We are told, that in a direct line from the eldest of these sons descended the famous *Jenghiz Khan*.

Kara
Khan.

KARA KHAN, after his father's death, by the right of primogeniture, came to the empire, and was a very powerful prince. During the summer, he made his abode about the mountains of *Ar-tag* and *Cur-tag*, called at present *Uluk-tag* and *Kitzik-tag*. In the winter he held his residence upon the banks of the river *Sirr*, at the foot of the mountains, which are to the north of that river. The *Tartars* tells us, that in his time the true religion was banished out of the world, and idolatry substituted in its place. However, his son *Ogus* or *Oguz Khan* worshiped the true God, abandoned two wives, because he could not prevail upon them to depart from idolatry, and married a third, that embraced his own religion. *Kara Khan*, being informed of this, by the advice of several *Mogul* lords, assembled a body of troops, in order to surprise *Ogus*, and put him to death as he was hunting, without any noise. But *Ogus's* beloved wife being apprised of this resolution, found an opportunity of acquainting her husband with his father's design. Upon which *Ogus* drew together some forces, amongst which were several of his relations, who were fallen much below the grandeur of their birth. To these he gave the surname of *Vigurs*, or auxiliaries. In the mean time, *Kara Khan*, being advanced with a powerful army, engaged his son *Ogus*; but was overthrown, notwithstanding the superior number of his troops. The khan had his head pierced by an arrow in the action, of which wound he soon after died².

Ogus
Khan.

OGUS, or *Oguz Khan*, being advanced to the throne, caused an order to be published, that every one should embrace the true religion. Those, who readily obeyed this order, he heaped favours upon; but as many of the idolaters as could be met with, he put to the sword. However, some of them retired into the dominions of the khan of the *Tartars*, who then resided in the neighbourhood of *Dsurdsut*, situated towards the frontiers of *Khathai* or *Kitay*. The *Tartar* khan, taking

¹ *ABU'L GHAZI BAHADUR KHAN*, par. ii. c. 4.
c. 1.

² *Idem* *ibid.* c. 1, 2.

³ *Idem* *ibid.*

these fugitives under his protection, was defeated in a general action by *Ogus Khan*, who took such an immense quantity of plunder in the *Tartarian* territories, that it would not have been possible to have carried it off, had not one of his soldiers on this occasion invented chariots. These chariots or carriages the *Moguls* at that time called *Kunneck*, and the author of the invention *Kankli*; from whence the whole tribe known by the name of *Kankli*, or *Kangheli*, is said to be sprung ^u.

ACCORDING to the *Tartar* historian, *Ogus Khan*, after a *He sub-* war, which lasted seventy-two years, obliged all his neighbours to submit to him, and to resume the true religion. Then he reduced the whole empire of *Kitay* or *Kathay*, the city of *Kitay*, *Dsurdsut*, the kingdom of *Tangut*, and *Cara Kitay*. But upon the sea-coasts, among the mountains behind *Kathay*, he was repulsed by *Iburak* or *Iborak Khan*, and forced to post himself in an advantageous camp between two vast rivers, in order to secure himself against a surprize. As *Ogus Khan*, and his chief officers, were attended by their wives in this expedition, one of those ladies, whose husband was killed in the late action, being big with child, found herself obliged to retire into an old hollow tree, when her pains came upon her, and was there delivered of a son. The khan, being informed of this, gave the child the name of *Kipzak*, which in the ancient *Turkish* signified a hollow tree. When this boy arrived at a proper age, *Ogus Khan* sent him with a considerable army against the *Vrusses*, *Flaks*, *Madjabrs*, and *Bashkirs*, who inhabited the banks of the rivers *Tin*, *Atell*, and *Jaigick*. These people he subdued, and reigned thirty years in that country. From (D) this *Kipzak* is descended that tribe, which has all along gone under the denomination of *Kipzaks*, *Cabgiaks*, *Kiptchaks*, or *Kipjabs* ^w.

SEVENTEEN years after, *Ogus Khan* attacked *Iburak*, or *He far-* *Iborak Khan* a second time, intirely defeated him, put him to death, and then made himself master of all his dominions. He also seized upon the towns of *Sairam* and *Tashkant*, and

^u Idem ibid. Vid. etiam D'HERBEL. biblioth. orient. p. 248.

^w Idem ibid.

(D) *Kipzak*, *Cabgiak*, *Kiptchak*, or *Kipjab*, and his posterity, seated themselves in a part of the vast plain lying to the north of the *Caspian* sea. These *Tartars* have retained the name of their great ancestor *Kipzak* or *Kipjab*, to this very day. Their country is at present called, both in *Turkish* and *Persian*, *Dasht Kipzak* or *Kipjab*, the plain of *Kipzak* or *Kipjab* (5).

(5) D'Herbel, biblioth. orient. p. 222.

sent his son with a large detachment to subdue *Turkestan* and *Andidfan*; which having effected, he rejoined his father, after having spent six months in the expedition. After this junction, *Ogus Khan* reduced *Samarkand* and *Great Bukharia*. Then he possessed himself of *Balk* or *Balkhe*, and about the middle of winter advanced to the town of *Khor*. But it being extremely cold here, and a vast quantity of snow having fallen, his troops sustained infinite fatigues. However, after the reduction of *Khor*, he continued his march, giving the strictest orders, that none of his men should stay behind upon any pretence whatsoever. But, at the approach of the spring, making a review of his army, he found several of his men missing, who yet arrived some days after this review. Upon their arrival, he demanded of them the reason why they had not kept up with the rest of his troops. To which they answered, that having marched at first a little more leisurely than his other men, there fell so much snow in one night, that they could not possibly rejoin them. To which they added, that as all their horses and camels had burst, they could not possibly till that time appear before him. Whereupon the *Khan*, in memory of this accident, gave them the surname of *Karlik*, that word in the old *Turkish* or *Tartarian* language signifying snow. And from these people it is, that the *Kurliks* deduce their original *.

He takes *OGUS KHAN*, arriving in the neighbourhood of *Cashmir*, a famous city to the north of *Indostan*, found *Jagma*, the khan of that town, prepared to give him a proper reception. That prince having received intelligence of the khan's march, had possessed the avenues of the mountains, and the banks of the rivers which are about *Cashmir*; by which means he gave a check to the progress of the *Mogul* arms for a whole year. But at last *Ogus Khan* surmounted all difficulties, defeated *Jagma's* troops, took *Cashmir*, and put the greatest part of the inhabitants, together with the khan himself, to the sword. After which the *Mogul* monarch returned by the way of *Badagshan* and *Samarkand* into his own dominions †.

He under- *SOME* time after, taking a resolution to invade *Iran*, he takes an commanded his men to amass a large quantity of provisions, and make all the proper dispositions for a long march. Then expedition against setting forward with his numerous forces, he was joined at *Iran.* the town of *Talash* by some stragglers, who had staid behind in the late *Indian* expedition. Having asked one of these, how it came to pass that they did not arrive sooner; he answered, That their horses in general, and his own in particular, had

* *ABU'L GHAZI BAHADUR KHAN*, ubi sup.

† *Idem* ibid.

been quite spent. To which he added, that his wife being delivered on the road, and so reduced with hunger, that she had no milk wherewith to nourish her child, he killed some game for her support, that she might be capable of giving her infant suck. Whereupon the khan furnished him with a horse and provisions, permitted him to return home, and in memory of that event gave him the name of *Kall-atz*, *kall* in antient *Turkish* signifying to sit or stay behind, and *atz* denoting hungry. The posterity of *Kall-atz* (E) have since that time increased to such a degree, that there are at present several very numerous branches of them ².

OGUS KHAN, entering Iran, found that country greatly embroiled. *Rejomasas*, the first king of Iran, being dead, and his successor *Hushang* then under age, the nobles of the kingdom (taking advantage of this prince's minority) waged war among themselves. This greatly facilitated the reduction of *Kherassan* to *Ogus Khan*. From thence he moved towards the cities of *Irak*, *Aderbayagjan*, and *Armenia*; some of which he took by force, and others by capitulation. Being, in this expedition, at the city of *Sham*, he ordered one of his most faithful attendants to bury privately a golden bow in the eastern part of the neighbouring forest; but in such a manner, that only an exceeding small bit of it could be seen. Which being done, he commanded the same person to bury so likewise three golden arrows, on the west-side of the same forest. A year after, he sent his three eldest sons, *Kiun*, or the sun, *Ay*, or the moon, and *Juldus*, or the star, to hunt on the east-side of the aforesaid forest, with orders to bring him whatever they found therein. Then he dispatched his three younger sons, with orders to repair to the chace, but on the west-side only. The first of these had the appellation of *Kuck*, or the heaven; the second that of *Tag*, or the mountain; and the third that of *Zenghiz*, or the sea. The former, besides a large quantity of game, brought with them, at their return, the golden bow they had found; and the latter the three golden arrows, likewise with much game. The khan, having caused the game to be dressed, and added many other dishes to it, made a great feast on this occasion; after the conclusion of which, he divided the golden bow among his three eldest sons, and permitted also the three others to keep each of them a golden

² Idem ibid. See also the Introduction of M. VON STRALENBERG, p. 65.

(E) The *Kall-atzes* seem to notice of by *Car. Stephanus*, in be the *Calaci* of *Tacitus*, taken his dictionary (6).

(6) *Car. Steph. dict. p. 534.*

arrow. He resided some years in the principal towns he had conquered; and, having left strong garison in those of them that were defensible, he led back his army into his hereditary dominions ^a.

He appoints his son Kiun Khan his successor.

At his return, he erected a magnificent tent, adorned with golden apples, curiously enriched with all sorts of precious stones; and invited to a grand entertainment his sons, the noblest, and all the officers of distinction in the empire. He ordered nine hundred horses, and nine thousand sheep, to be killed on this occasion; and provided nine leathern bottles filled with brandy, and ninety with *kumisse* or mares-milk, for the use of his illustrious guests. Then, having thanked his sons for their inviolable fidelity to him, he made them sovereign princes, giving them subjects of their own. As for the lords of his court, and his principal officers, he rewarded each of them according to his respective merit. His three eldest sons received from him the name of *Bussut*, that is, *broken*, in memory of the golden bow, which they had found, and parted among themselves. And to the three youngest he gave the surname of *Utz ock*, or *three arrows*, in remembrance of the adventure above-mentioned. Then, telling them, that, among their ancestors, a bow was the symbol of dominion, and the arrows that of ambassadors, he appointed *Kiun* his successor, and declared the descendants of the *Bussuts* only to have a right to the crown. As for the *Utz-ocks*, and their posterity, they were to remain in a state of subjection to their brethren for ever ^b.

He leaves his government

In fine, this great conqueror made himself master of *Kathay*, and subdued all the *Turkish* tribes or nations of the East. He also reduced *Persia*, *Khorassan*, *Media* or *Adarbaydjan*, and *Armenia*; and planted, in the countries he possessed himself of, the true religion. Those, who embraced it, he treated with great lenity, and even heaped many favours upon them; but the idolaters he cut off without mercy. He likewise left governors in all his conquests, commanding them to govern according to the *Oguzian* laws, which he had caused to be promulged for the good of all his subjects.

memory held in high veneration over a great part of the East.

THE memory of *Ogus Khan* is still held in high veneration over a great part of the East. He is considered as the greatest hero, except the famous *Jenghiz Khan*, that ever lived, at least in the Eastern parts of the world, by the *Turks* and *Tartars* of all denominations. The *Ottomans*, or *Othman*

^a MOHAMMED EBN EMIR KHOANDSCHAH, five MIRKHOND, & ABU'L GHAZI BAHADUR KHAN, ubi sup. Vide etiam D'HERBEL. biblioth. orient. p. 685. ^b ABU'L GHAZI BAHADUR KHAN & MIRKHOND, ubi sup. D'HERBEL. ibid.

Turks, so called in contradistinction to the *Turkish* or *Tartarian* tribes settled in *Great* and *Little Tartary*, from him, assume the name of *Oguzians*; and pretend, that the *Othman* or *Ottoman* family is descended in a direct line from *Ogus Khan*. But we shall, perhaps, have an opportunity of expatiating more largely upon this point hereafter ^b.

OGUS KHAN, having reigned, according to the *Tartar* ^{He is suc-} historian, an hundred and sixteen years, departed this life, ^{ceeded by} and was succeeded by his son *Kiun* or *Ghun Khan*. That ^{his son Ki-} prince, being advised thereto by one of his father's old coun- ^{un Khan.} fellows of the tribe of the *Vigurs*, made a partition of the empire. He divided *Ogus Khan's* immense dominions among the six brothers already mentioned, and all their sons. As each of them, therefore, had four sons born in lawful wedlock, and four by his concubines, *Kiun Khan's* dominions were greatly dismembered, and, after this event, assumed quite a different form. This we learn from *Abu'l Ghazi Bahadur*, the khan of *Khowarazm*; but, according to *Mohammed Ebn Emir Khoandschah*, commonly called *Mirkhond*, the *Persian* historian, the division of the *Turkish* nation into tribes, which this seems to allude to, happened in the time of *Ogus Khan*. That prince, says this author, divided the *Oriental Turks*, that is to say, all those remote *Turkish*, or *Tartar*, nations seated beyond the *Gihon*, or the *Oxus*, into twenty-four different tribes. As many of them are still in being, our readers will expect an ample account of them, when we come to the modern history of the *Tatars* ^c.

THE throne becoming vacant by the death of *Kiun Khan*, *Ay Khan*, who reigned seventy years, his brother *Ay* or *Ai Khan* succeeded him. This prince seems to have had a long reign, but we find nothing remarkable related of him by any of the *East-^dern* historians.

AFTER *Ay Khan* came *Julduz* or *Ilduz Khan*, who was *Julduz* not the brother of the former prince already mentioned, but *Khan*, another of the same house. *Julduz Khan* held the reins of the empire with great conduct and prudence; but did not live long after his accession to the throne ^e.

MENGLI KHAN succeeded his father *Julduz Khan*. He *Mengli* swayed the sceptre very worthily, died in peace at a great age, *Khan*, and left the empire to his son *Tinjis* ^c: *Tengis Khan* ^f.

^b ABU'L GHAZI BAHADUR KHAN & MIRKHOND ubi supra.
D'HERBEL. ibid.

^c ABU'L GHAZI BAHADUR KHAN's
genealogic. hist. of the *Tatars*, par. ii. c. 3. MOHAMMED EBN
EMIR KHOANDSCHAH ubi sup.

^d ABU'L GHAZI BAHADUR
KHAN ubi sup.

^e Idem ibid.

^f Idem ibid.

Tingis
Khan.

NOTHING very memorable is said of *Tingis Khan*. We are only told, that, in his old age, he resigned the crown in favour of his son *Il Khan*, that he might employ the remainder of his days in exercises of devotion. He is called by *Mirkband Tonghur Khan*^z.

Il Khan.

IL KHAN, and *Siuntz Khan*, a descendent of *Tatar Khan*, were cotemporaries. These two princes were continually at war together: but *Il Khan* always proved victorious; which obliged *Siuntz Khan* to procure the assistance of the khan of the *Kergis*, a potent prince, with magnificent presents. He likewise found means to unite all the neighbouring princes against *Il Khan*, and put a period to the *Mogul* empire, as we have already related in the history of *Siuntz Khan*^h.

Kajan and
Nagos re-
tire into
the moun-
tains.

OF *Il Khan*'s family only two survived the intire defeat given that prince by *Siuntz Khan*. These were the youngest of his sons, called *Kajan*, and his nephew *Nagos*, his brother's son, who were both of an age, and both married the same year. These two princes, with their wives, had been taken prisoners by *Siuntz Khan*; but found means to make their escape. Being arrived in their own country, they seized upon all the camels, horses, cows, and sheep, that had not been carried off by the *Tartars*; which they easily did, having no one to dispute that property with them, all the other *Moguls* having either perished in the battle, or been put to the sword by *Siuntz Khan* after that unfortunate action. Then stripping some of the slain, lying on the field of battle, they took their cloaths, and retired into the mountainsⁱ.

They ar-
rive in Ir-
gana Kon.

SEVERAL of these they traversed without much difficulty, and at last advanced to the foot of an exceeding high mountain, which had no way over it, but a very small path made by certain animals called in the *Tartar* language *archara*. This path they found themselves obliged to make use of, though it was so streight, that only one could pass at a time, and he in the most imminent danger of breaking his neck at the least false step. Having ascended the mountain on one side by this path, they descended it also on the other by the same, and were agreeably surpris'd to see themselves in a most delightful tract, interspersed with rivulets, and charming meadows, abounding with a vast variety of delicious fruits, and inclosed on all sides by inaccessible mountains, in such a

^z *ABU'L GHAZI BAHADUR KHAN & MOHAM. EBN EMIR KNOANDSCH.* ubi sup.

^h *ABU'L GHAZI BAHADUR KHAN's* genealogic. hist. of the *Tatars*, par. ii. c. 4.

ⁱ Idem *ibid.*

c. 5.

manner as to shelter them from all future pursuits of the *Tartars* ^k.

HERE they lived some time, and gave this beautiful country the name of *Irgana-Kon*, in allusion to its situation; *Ir-* name signifying in the old language of the *Moguls* a valley, and *Kon* a steep height. In process of time, these two families very much increased. *Kajan*, whose posterity was the most numerous, called his descendents *Kajath*; but the people springing from *Nagos* were divided into two tribes, one of which received the appellation of *Nagasser*, and the other that of *Durlagan*. *Kajan*, being a strong and robust man, had received the name which he bore from his father *Il Khan*; *Kajan* signifying a torrent that falls with great rapidity from the top of a rock ^l.

THESE two *Mogul* princes, and their descendents, lived in this place above four hundred years. But the latter then finding it too narrow for them, meditated a return to the fine country their ancestors had been obliged to abandon by *Siuntiz Khan*. However, for some time, they found this extremely difficult, the path that conducted their forefathers into *Irgana-Kon* having been long destroyed. At last they discovered, that one part of the high mountain above-mentioned was not very thick in a certain place, and also that it intirely consisted of iron ore. To this, having before set fire to a layer of wood, and another of charcoal, laid round the foot of the mountain, they applied seventy leathern bellows, and at last melted the mountain here in such a manner, that an opening was left large enough for a loaded camel to pass. And through this passage they all marched out with great joy ^m.

AT that time the *Moguls* had a khan of the family of *Bertezena Curlafs*, of the posterity of *Kajan*, whose name was *Bertezena*. This prince, by his ambassadors, immediately acquainted the neighbouring tribes with the fall of the *Moguls* had made out of *Irgana-Kon*; and commanded those who had formerly been dependent on the *Mogul* khans, to make their submission to him. As this was attended with menaces of pursuing with fire and sword those who refused such submission, some of them, without hesitation, put themselves under his government ⁿ.

^k ABU'L GHAZI BAHADUR KHAN, ubi sup. M. PETIT DE LA CROIX in hist. de Genghizcan, p. 8. M. VON STRAHLENBERG's historico-geographical descript. p. 417, 418. ^l Ibidem ibid. Vid. & ABDALLAM BEID. in hist. Sin. p. 69. 70. & D'HERBEL. bibl. orient. p. 489. ^m Ibidem ibid. M. VON STRAHLENBERG's historico-geographical descript. p. 417, 418. ⁿ ABU'L GHAZI BAHADUR KHAN ubi sup.

The Moguls over-throw the Tartars. IN the mean time the *Tartars*, being informed of what had happened, advanced with a powerful army to attack *Bertezena Khan*. But he gave them a total overthrow, put to the sword all the *Tartars* capable of bearing arms that fell into his hands, and spared none but the young people, whom he divided among his *Moguls*. This happened just four hundred and fifty years after the excision of the *Moguls* by *Siuntz Khan*. This victory had such an effect, that, though the *Tartars* were still much more numerous than the *Moguls*, the neighbouring *aimacks* or tribes did not scruple to put themselves under the protection of *Bertezena Khan*°.

Kaw Idill Khan. BERTEZENA KHAN, as has been already observed, was of the family of *Curlafs*, one of the descendants of *Kajan*. As this family was very numerous, the *Moguls* agreed to choose khans out of it for many generations. After the death of *Bertezena Khan*, his son *Kaw-Idill Khan* succeeded him; but how long he reigned, we cannot take upon us to determine P.

Bizin Kajan Khan. AFTER *Kaw-Idill Khan*'s death, his son *Bizin-Kajan Khan* was advanced to the throne.

Kipzi Mergan Khan. THAT prince had for his successor his son *Kipzi Mergan Khan* q.

Menkoazin Borell Khan. AFTER the death of *Kipzi Mergan Khan*, his son *Menkoazin-Borell Khan* obtained the government r.

Bukbendum Khan. THE next vacancy of the throne was filled by *Bukbendum Khan*, the son of *Menkoazin Borell Khan* s.

Simfauzi Khan. SIMSAUZI KHAN came after his father *Bukbendum Khan* t.

Kaymazu Khan. UPON the death of *Simfauzi Khan*, his son *Kaymazu Khan* mounted the throne.

Temirtash Khan. HE was followed by his son *Temirtash Khan* u.

Mengli Chodsa Khan. THEN came *Mengli Chodsa Khan*, son to the preceding prince v.

Juldus Khan. JULDUS, or JULDUS, KHAN, succeeded his father *Mengli Chodsa Khan*. This prince had two sons, who both died before him; but one of them left behind him a son called *Dejun Bajan*, and the other a daughter named (F) *Alancu*.

° Idem ibid. & M. VON STRAHLENBERG's introd. p. 139, 140.

P ABU'L GHAZI BAHADUR KHAN ubi sup. c. 15.

ibid. r Idem ibid.

s Idem ibid.

t ABU'L GHAZI BAHADUR KHAN ubi sup.

u Idem ibid.

v Idem ibid.

(F) This princess is called by *Mirkhond* and *Kbondemir Alancova*, or *Alancova*. They tell us, that she was the daughter of *Giubine* the son of *Bolduz* king of the *Moguls*, of the dynasty of

Kiat, the second that reigned in the northern parts of *Asia*, after the re-establishment of that nation. She was married to her cousin-german *Dujan*, by whom she had two sons, named *Delghedi*

cu. These *Julduz Khan* thought proper to marry together, and gave a magnificent feast on the occasion. But he died before *Dejun Bajan* had attained the age required by the laws to qualify him to reign by himself, which was that of thirty years. *Dejun Bajan* did not long survive his grandfather: however, he had two sons by *Alancu*. The eldest of these, at his father's decease, was seven years old, and called by some *Tartarian* writers *Belgadci*, and by others *Belgajut*. The youngest, who did not then exceed six years of age, had, according to some, the name of *Begdsadei*; but, as others say, that of *Bugnat*. *Alancu*, during the minority of her children, took care of the regency, and constantly refused to marry again. However, she was afterwards compressed by a spirit or incubus, and got with child by him. The three twin-*brothers*, who were the effect of this strange commerce, have been named by the *Tartar* historians *Bocum Catagun*, *Bylkin Zalzi*, and *Budensir Mogak*. From the first the tribe of the *Cataguns* derive their origin, from the second are sprung the *Zalzuts*, and the third came to reign over the *Moguls*. However ridiculous this story may appear, it has been related by all the *Oriental* historians, though they vary in the circumstances, who treat of the original of the *Tartars*. Nor are

and *Bekgiedi*. After the death of *Dujun*, she governed her dominions, and brought up her children, with great prudence and sagacity. *Mirkbond* relates, that, according to a tradition prevailing all over *Tartary* or *Scythia*, she was got with child by a spirit, in a miraculous manner; and that of the commerce betwixt them the lords of her court themselves were eye-witnesses. The same author adds, that, when the time of her delivery was come, she was brought to bed of three sons, named *Bukun Cabaki*, *Ruskin Salegi*, and *Buzangir*. From the first are descended the *Tartars* called *Cabakin* and *Kapgiak*, from the second the *Selgiucides*, and from the third those great conquerors *Jenghis*

Khan and *Timur Beg*. *Khondemir* blasphemously insinuates, that the miraculous conception of *Alinka-wa* was similar to that of *Miriam* the mother of *Iffia*; from whence *D'Herbelot* concludes, that the *Moguls* formerly professed Christianity, though they have now no footsteps of that religion remaining among them. But we rather imagine, that the whole story was a fiction invented purely for the sake of doing honour to the family of *Jenghis Khan*. Nor are we to be surprised at the comparison between the point couched in it, and the conception of the Blessed Virgin *Mary* made by *Khondemir*, since the same thing might have been done by any bogotted *Mohammedan*.

(7) *Mirkbond* & *Khondemir*, uti sup. V. J. etiam *D'Herbelot*, *biblioth orien.* p. 34.

parallel instances wanting in the histories of other nations, it having been a common practice to deduce the founders of great empires originally from some deity, or being superior to man. So, to omit others that occur, the *Romans*, in the *Augustan* age, made *Julius Cæsar* to be descended from *Æneas* the son of *Venus*, and *Romulus* ultimately from the same gods, though immediately from *Mars*. This seems to have been done by different nations, either in order to sooth the vanity of their princes, many of whom affected a divine origin, or to reflect an honour upon themselves, or, lastly, to dispose the vulgar, by the false lustre of feigned miracles, to a more implicit obedience to the arbitrary commands of the author of some surprising revolution. Nor could the *Romans* have boasted more of the feats of any of their heroes, than the *Tartars* do of the achievements of the person descended from the aforesaid incubus, that famous and most puissant conqueror *Jenghiz Khan* ^z.

Budensir
Khan.

BUDENSIR (G) MOGAK KHAN had two sons, whose names were *Tumu* and *Tocha*. His descendents, as well as those of *Bocum Catagun* and *Boskin Zalzi*, took the surname of *Niran*. *Tocha*, the youngest son of *Budensir Mogak*, succeeded his father in the empire of the *Moguls* ^y.

Tocha
Khan.

TOCHA KHAN being dead, his son *Dutumin* was acknowledged khan of the *Moguls*. He had nine sons, eight of whom were slain by the *Dsalagirs*, of whom we shall have occasion to speak in the life of *Jenghiz Khan* ^z.

* MOHAMMED EBN EMIR KHOANDSCHAH & ABU'L GHAZI BAHADUR KHAN ubi sup. LIV. lib. i. c. 5. C. SUTTON. TRANQUIL, D. Jul. Cæs. c. 6. D'HERBEL. biblioth. Orient. p. 685. M. VON STRAHLENBERG's introduct. p. 46. ^y ABU'L GHAZI BAHADUR KHAN ubi sup. EBN ABD-ALLATIF & M. PETIT DE LA CROIX, in hist. Genghizc. p. 8. Vid. etiam D'HERBEL. biblioth. orient. p. 217, 218. MIRKH. ubi sup. ^z ABU'L GHAZI BAHADUR KHAN ubi sup.

(G) *Ebn Abd allatif* calls this prince *Buzanger*, and *D'Herbelot* *Buzangir*. According to these authors he reigned in *Turkestan* about the time of *Abu Moslem* governor of *Khorasan*, who flourished about the year of the *Hijra* 132. or of *Christ* 749. when he expelled the family of *Ommiyah*, and raised that of *Abbas* to the khalifat. So that, if *Budensir Khan* was his cotemporary, he must have reigned about 427 years before *Jenghiz Khan* ^z whereas, according to *Abu'l Ghazi Babadur Khan*, he preceded that conqueror 1350 years (8).

(8) *D'Herbel. biblioth. Orient. p. 217, 218.*

C. XXX. Tartars, and Moguls.

99

KAYDU KHAN, the only surviving son, reigned after his Kaydu father's death. *Kaydu Khan* had three sons, from two of Khan, which the tribe of the *Bayzuts* deduced their origin. A full account of this tribe will be given hereafter ^a.

AFTER *Kaydu Khan's* death, his eldest son *Bassicar Khan* *Bassicar* ascended the throne. He was a prince of great conduct, and Khan. conquered many provinces and town ^b.

TUMANA KHAN succeeded his father *Bassicar Khan*. He *Tumana* was so powerful, that he reduced the whole tribe of the *Ni-Khan*. *rons* under his obedience. His subjects were in a very flourishing condition all his reign. He had nine sons, and of their descendants some retained the name of their family, and the rest divided themselves into divers particular branches. There were two twin brothers among those nine sons of *Tumana Khan*, who were called *Cabul* and *Cazuli*. The eldest of the nine brothers was named *Zaxsu*, and had three sons, *Butakin*, *Uruth*, and *Mankatt*, from whence the three tribes of the same names are descended. 2. The second son of *Tumana Khan* was called *Janinsbur Tumanzu*, and was likewise the father of a particular branch. 3. The third son of *Tumana Khan* had the name of *Samcazun*, and from him are sprung the *Badurgins*. 4. The fourth went by the name of *Batkilki*, and it is from him that all the *Budatts* are derived. 5. The fifth was *Cabul Khan*, great-grandfather of *Jenghiz Khan*. 6. The sixth was *Cazuli*, who had a son called *Jedemsi-Burlas*, from whom the *Burlas* draw their original. *Amir Timur Khan*, or *Timur Beg*, was of this tribe. The term *Burlas* signifies a commander of troops. 7. The seventh was called *Udur-Bajan*; and from him are issued the *Cajums*. 8. The eighth was denominated *Balzar Oglan*, because he halted, *Oglan* signifying in the language of the *Moguls* a lame man; and from him are descended the *Vilots*. 9. The ninth son of *Tumana Khan* had the appellation of *Olzingan*; and from him the branch of the *Bassuts* drew their origin. The *Moguls* call a man who has sat long at his own fire-side *Olzingan*, from whence the name is given, by an indirect application, to the youngest sons, because parents usually keep them longer at home than the other children. But of all the tribes issuing from these princes, we shall present our readers with a full and ample account in a future part of this work ^c.

AFTER the death of *Tumana Khan*, his son *Cabul Khan* *Cabul* mounted the throne. He had the six following sons: *Ukin-Khan*, *jargak*, *Bortan-Bayadur*, *Kutuktu-Manga*, *Cassan-Bayadur*, *Coblacun*, and *Budan-Kajat*. It is here to be observed, that the

^a Idem ibid.

^b Idem ibid.

^c ABU'L GHAZI

BAHADUR KHAN genealog. hist. of the *Tatars*, par. ii. c. 15.

name or surname of *Kajat* had been lost, for a vast number of years; and that *Cabul Khan* first revived it in his family^d.

Bortan
Khan.

CABUL KHAN being dead, his son *Bortan Khan* obtained the sovereignty over the *Moguls*. He had four sons: *Mungadai*, *Bugan Tayshy*, *Jessugi Bayadur*, and *Darittlai-Bulai*, whose descendents also preserved the name of *Kajats*^e.

Jessugi
Khan.

JESSUGI BAYADUR KHAN succeeded his father *Bortan Khan* in the throne of the *Moguls*. He had the five following sons: 1. *Tamuzin*, or *Jenghiz Khan*, who did not assume this last name till after he was proclaimed khan. 2. *Zuzicar*, or a guest like a wolf; *zuzi* importing in the *Mogul* tongue a guest, and *car* a carnivorous beast resembling a wolf. 3. *Kazun*. 4. *Tamuka*. 5. *Belgatai*. These five brothers were of a fair complexion, inclining to yellow, with a red circle between the black and white of their eyes. As, therefore, the *Moguls* denominate this kind of eyes *borzukan*, the posterity of these five brothers were surnamed *Borzukan Kajat*. *Tamuzin*, or *Jenghiz Khan*, as well as his brothers, descended in the ninth generation from *Budensir Mogak*, begot by the spirit or incubus on *Alancu* the widow of *Dejun Bajan*, as has been already observed^f.

THUS have we extracted in few words from the Eastern writers, and particularly (H) *Abu'l Ghazi Bahadur*, khan of *Khowarazm*, the history of the *Turks*, *Tartars*, and *Moguls*, from their origin to the birth of *Jenghiz Khan*; which, we hope, will prove acceptable to all our curious readers. But, in order to give them a more adequate idea of those writers productions in the point before us, especially that of *Abu'l Ghazi Bahadur Khan*, which was but lately brought into *Europe*^g, as well as to render the work we are at present engaged in, the more complete, we have thought proper to subjoin the following observations:

The Tar-
tar histo-
ries are in-

1. THE works of these authors, and particularly that of the khan of *Khowarazm*, are interspersed with fictions, some of which must be considered as palpably absurd. But we can-

^d Idem ibid.

^e Idem ibid.

^f ABU'L GHAZI BA-

HADUR KHAN ubi sup.

^g M. VON STRAHLENBERG'S introduction. p. 128, 129.

(H) The *Tartarian* manuscript, containing the genealogical history of the *Turks*, *Tartars*, and *Moguls*, written by *Abu'l Ghazi Bahadur*, khan of *Khowarazm*, was brought into *Europe*

by M. Von Strahlenberg, who had it translated out of the *Tartarian* into the *German* tongue. It was afterwards translated into *French*, and published at *Leyden* in 1726 (9).

(9) Von Strahlenberg's introduction. p. 127, 128.

not from hence infer, that those works contain nothing of truth *terseped* in them. *Mohammed*, in the *Koran*, abounds with figments; *with some* and yet several of these are grafted upon facts that cannot be *fictions*. denied. The *Arab* writers, some of whom have met with a good reception in the learned world, have discovered the same inaccuracy, the same fondness for fabulous narrations, and, in fine, the very same genius, as the later *Persian* historians, and the khan of *Khowarazm*. The *Turkish* annalists and historians, in their accounts of facts, many of which are recent and indisputable, have shewn the same turn and disposition. In fine, the *Oriental*s have ever delighted in the marvellous, and their writers have ever been pleased with wonders and incredibilities, in order to suit their works to the public taste. The warm glowing imagination peculiar to the East will easily account for this. And yet no man of sense ever pretended, for this reason, intirely to reject the authority of those writers; since nothing can be more apparent, than that many valuable historical truths are to be met with in them. So that it is not to be doubted but several curious fragments of true history, however intermixed with fabulous relations, at the drawing up of which the *Oriental*s had an exceeding good talent, may be found in the writers now before us, and particularly in *Abu'l Ghazi Bahadur Khan*^h.

2. THESE authors, especially the *Tartar* historians, do *The Tar-* not only deal in fictions, but discover likewise a most remark- *tar bisso-* able ignorance in chronology. Yet neither ought this so far *rians little* to prejudice us against them, as to think them in no particular *versed in* deserving of credit. For who can be more out in their chro- *chronology*. nology, than even those *Arab* writers whose works are held in great esteem by the learned, when they treat of events that happened in the remoter ages, or even not many centuries before the *Hejra*? Nay, the antient *Persian* writers, who have supplied *Gaiatbeddin Ebn Hamameddin*, surnamed *Khondemir*, and *Mohammed Ebn Enzir Khoandschah*, with materials for their histories of the dynasty of the *Pischedadians*, have been guilty of most capital blunders in point of chronology. For, to omit other instances, they make *Kejomaras*, the first king of *Persia*, the son of *Aram*, the son of *Shem*, the son of *Noah*; whereas it appears from (I) *Dr. Hyde*, that he must have been *Deioeces* the first

^h MOHAM. in Al-Kor. ABULFED. alique script. Arab. pass.
DEMETRIUS CANTEMIR's hist. of the *Ottoman* empire, pass.

(I) It must be owned, that *Ar-* from the *Assyrians*, 747 years
baces was the first king of the before the birth of Christ, ac-
Medes, after they had revolted cording to *Ctesias*. But we have,
in

first king of the *Medes*, after they had shaken off the *Affyrian* yoke. Nay, the *Greeks* themselves called the first ages the *unknown period*, and those that succeeded them the *mythic* or *fabulous*

in a former part of this work, demonstrated the improbability, not to say absurdity, of such a notion. All our intelligent readers, therefore, will prefer the authority of *Herodotus*, in the point before us, to that of this fabulous historian. Dr. *Hyde*, indeed, seems in a good measure to admit the testimony of *Herodotus*, in relation to *Deioces's* advancement to the throne of *Media*; and yet at the same time prefers to it the improbable, not to say fabulous, accounts of that prince given us by some late *Oriental* writers. He is also guilty of a great mistake, when he makes *Herodotus* to assert, that *Deioces* was elected king of the *Persians* by that nation; and that, before this event happened, he lived in *Persia*. For, according to that venerable historian, *Deioces* was a *Mede*, lived from the beginning in *Media*, and was at last elevated to the *Median* throne by the suffrages of his countrymen. And that the *Persians* were a nation distinct from, and independent upon, the *Medes*, during the whole reign of *Deioces*, appears most clearly from the same excellent author. For he informs us, that *Phraortes*, *Deioces's* son, brought the *Persians* under subjection to the *Medes*; which amounts to a plain implication, that the *Medes* and *Persians* were two independent nations at that prince's accession. Nay, we have already proved, that the conquest of *Persia* ought not to be ascribed to *Phraortes*, but to his son and successor *Cya-*

xares. Nor is Dr. *Hyde* content here with (at least) seeming inconsistent with himself, and being guilty of a direct falsehood in relation to *Herodotus*, but he likewise, without reason, and (in our opinion) without judgment, most virulently asperges that excellent historian. *Herodotus*, says he, *qui nunquam in veritatis schola educatus, &c.* *Herodotus*, who was never educated in the school of truth, &c. though immediately after he assents to what that author has advanced concerning *Phraortes*, and this in opposition to an eastern writer. In fine, tho' Dr. *Hyde* was most certainly a man of profound erudition, yet his works are not so finished and correct as could be desired. Several of his observations are but indifferently put together; many inaccuracies, and even some gross errors, appear in most of his performances, particularly that at present under consideration; several points laid down by him there with not sufficient perspicuity stand in need of a proper explication; and a new arrangement of the parts of this treatise is very much wanted. A new edition, therefore, of his *Historia religionis veterum Persarum*, rendered more complete by some alterations in the original plan, by clearing up or expunging all apparent or real contradictions and errors, and by the addition of every thing curious relating to the religion of the ancient *Persians* omitted in this piece, would doubtless be highly esteemed by all admirers of ancient history.

But

fabulous period, after which commenced the historical period of time. What wonder then that such barbarians as the *Turks, Tartars, and Moguls*, the greatest part of whose vast dominions seem not to have been peopled till long after *Greece* made some sort of figure, should have propagated many absurdities in their accounts of the origin and earliest transactions of their nation? That they never made any considerable figure till the *Scythians* passed the *Tanais*, under the conduct of *Madyes*, appears from hence, that the Scripture takes not the least notice of them, though it does of the principal neighbouring nations, before the time of the prophet *Ezekiel*. If we admit this, it will follow, that neither they nor the *Chinese* could possibly have made a figure near so early as the *Greeks*, and much less as the more antient nations. Notwithstanding, therefore, the chronological blunders, in the accounts they give us of the remoter periods of their nation, we ought to pay some regard to those accounts. For, except this be admitted, we must assert, that none of the earliest historical memoirs of the *Greeks* merit the least attention; nay, that those of all other nations, except the *Jews*, are to be intirely exploded, since the same objection may be offered to them that we have here urged against those of the *Turks, Tartars, and Moguls* i.

3. THESE things being premised, we shall now beg leave to consider some of those articles in *Abu'l Ghazi Babadar Khan*, that seem the most liable to exception; for, with regard to the antient records of the *Persians*, and the first histories of that nation, we have already spoken fully and amply of them, in another part of this work. When those that seem to be the most glaring absurdities in the *Tartar* historian are shewn to be founded upon some truth, though greatly disguised by the propensity of the *Orientalists* to fable, and their ignorance in chronology, the rational part of our readers will, perhaps, not be so strongly disposed to carp at

¹ *Iidem* *ibid.* MOHAM. EBN EMIR KHOANDSCH. KHONDEM. D'HERBEL. *biblioth. orient.* p. 243. *Univ. hist.* vol. v. p. 332. not. (B). THO. HYDE in *hist. relig. vet. Persar.* p. 170, 171. OXON. 1700. HERODOT. lib. i. & lib. iv. EZEK. c. xxxviii. ver. 2, 3. & c. xxxix. v. i.

But then it must be allowed, that as a valuable present to the such an edition as this *only* will learned world (1).
be considered by proper judges

(1) *Diod. Sic. lib. ii. c. 1. Herodot. lib. i. c. 95--99. Univ. hist. vol. iv. p. 1. c. 8. and vol. v. p. 17--49. Hyde's hist. relig. vet. Pers. p. 185.*

that author, nor take these points to be so great a diminution of his authority ^k.

Our author makes *Ogus Khan* to have lived in the ninth generation from *Japhet*, the son of *Noah*; which must be absolutely impossible, since the empire of *Kitay* was in the time of that conqueror pretty powerful, and consequently must have been formed a considerable number of years before. *Iran*, or *Persia*, *India*, and *Great Bukharia*, were then well peopled, and made a pretty eminent figure. The cities of *Samarkand*, *Balkh*, *Cabul*, *Cashmir*, and *Badagshan*, were then in a flourishing state; nay, *Turkestan*, *Andidsan*, *Khorassan* or *Khwarazm*, *Irak*, *Armenia*, and *Aderbayagjan*, were then full of cities and towns. At first sight, therefore, it seems to appear, that this part of the *Tartar* history is absolutely false, and consequently must, without hesitation, be exploded by the learned ^l.

BUT, we own, it appears to us in another light. For tho' we are fully persuaded, that the empires of *Kitay* and *Persia*, the cities of *Balkh*, *Cabul*, *Cashmir*, *Badagshan*, and *Samarkand*, had not a beginning till long after the times we are now upon; yet we cannot help believing, that the *Tartar* history of *Ogus Khan* has something of truth in it, and something too that has been taken notice of by *Herodotus*. The accounts given us of that prince's great exploits by the khan of *Khwarazm*, and *Mohammed Ebn Emir Khwandshah*, in the main agree; and the memory of that conqueror has been held in the highest veneration over a great part of the East for a long series of ages; which considerations leave us no room to doubt of the reality of his existence. That *Ogus Khan*, therefore, was at the head of a powerful nation in the East, the progenitors of the present *Tartars*, and rendered himself famous by his conquests, is a point that cannot be disputed, without incurring the imputation of historical scepticism. However, it must be owned, that the real achievements of this monarch have been so magnified, and the age in which he lived pushed up so high, by the *Tartars* of later times, that part of the history they have given us of him exceeds the utmost limits of probability. But then some allowance may be made for this, if we closely attend to what has been just advanced. The disposition of the *Tartars*, always extremely prone to fable and romance, their invincible inclination to extol above measure, and even deify, their most celebrated heroes, a foible

^k Univ. hist. vol. v. p. 325—330. & p. 444. not. (A). ^l ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the *Tatars*, par. ii. c. 2. MIRKHOND ubi sup. D'HERBEL. biblioth. orient. p. 685.

by no means peculiar to them, and their surprising ignorance in chronology, must be allowed, in the present case, to plead very strongly for them ^m.

THAT *Ogus Khan* was the *Madyes* of *Herodotus*, and therefore that the conquests of this prince terminated in the reduction of the *Upper Asia*, appears to us by no means improbable. *Ogus Khan*, according to our historian, made himself master of the cities of *Armenia*, which belongs to the *Upper Asia*, as well as those of the neighbouring provinces. Now we read of no *Scythian* prince who ever possessed himself of that country, but the *Madyes* of *Herodotus*. The same conqueror, according to *Abu'l Ghazi Bahadur Khan*, took several cities in *Aderbayagjan*, some by force, and others by capitulation. Now *Aderbayagjan* is known to be the antient *Medis*, and no *Scythian* prince ever made an irruption into *Media*, but the *Madyes* of *Herodotus*. The *Tartar* hero penetrated into *Sham*, or *Syria*, and even to the borders of *Mesr*, or *Egypt*: but no *Scythian* king, except *Madyes*, ever entered *Syria*, or approached *Egypt*; and, that he did so, we learn from *Herodotus*. This was the last expedition of *Ogus Khan*, according to our author; and it appears from *Herodotus*, that, after *Madyes* had advanced towards the borders of *Egypt*, he grew quite obscure. That the *Scythians* are to be understood by the words *Gog* and *Magog*, and particularly *Gog*, in the prophet *Ezekiel*, is allowed by the learned. Now we find the words *Gog* and *Magog*, and particularly *Gog*, as proper names of nations, never used in Scripture before the time of *Ezekiel*; and therefore we may reasonably suppose, that the *Scythians* did not make any figure in the neighbourhood of *Israel* long before the days of that prophet: which if we admit, the expedition of *Ogus Khan* into *Armenia* and *Aderbayagjan*, *Sham*, and *Mesr*, must have been the same with that of *Madyes* into *Syria*. After *Ogus Khan's* death, his conquests did not long remain annexed to his hereditary dominions, since none of his successors made any considerable figure; and the *Scythians* under *Madyes* maintained themselves but a short time in their new acquisitions, having been driven from thence by the *Medes*, after they had kept possession of them only twenty-eight years. Lastly, as *Dr. Hyde* renders it probable, that *Kijomaras*, the first king of *Persia* of the *Pischedadian* dynasty, was that person under whose conduct the *Medes*

^m *ABU'L GHAZI BAHADUR KHAN & MOHAMMED EBN EMIR KHOANDSCHAH ubi supra.* M. VON STRAHLENBERG's introduction. p. 46.

shook off the yoke of the *Affyrians*, we must suppose him to have been *Deioces*, the first king of *Media*, after it had revolted from *Affyria*, according to *Herodotus*. Now our *Tartar* historian makes *Ogus Khan's* irruption into *Armenia*, *Sham*, and *Aderbayagjan*, to have happened not many years after the death of *Kejomaras*; so that, as *Deioces* was cut off by the *Affyrians* about 656 years before Christ, and the *Scythians* under *Madyes* penetrated into the aforesaid countries nineteen years after, it seems probable, that the *Ogus Khan* of *Abu'l Ghazi Bahadur* was the *Madyes* of *Herodotus* ⁿ.

Abu'l
Ghazi
Bahadur
Khan and
Herodotus
mutually
support
each other.

If this be admitted, it will follow, that *Ogus Khan* put an end to his expeditions about the year before Christ 631. and that his conquest of *Kitay*, or *Kathay*, &c. is an idle conceit of the later *Tartars*. The most considerable part of *China* and *Great Tartary* were then, in all likelihood, but thinly peopled, since *Gog* and *Magog*, the *Jagiuge* and *Magiuge*, *Yajuj* and *Majuj*, of the *Oriental*s, were scarce known to the *Jews*, and neighbouring nations, before that time; and seem even then to have been confined to the proper *Scythians* only. Hence we may perceive, that the history of *Ogus Khan*, preserved among the *Tartars*, though disguised by fabulous incidents, and gross chronological errors, is undoubtedly founded upon truth; nay, that *Abu'l Ghazi Bahadur Khan* and *Herodotus* mutually strengthen and support each other ^o.

A strange
narration
of the Tar-
tar histo-
rian,
which
points at an
historical
truth.

5. THAT a prince should divide a large extensive empire among forty-eight persons, when without the least obstruction he might have kept possession of the whole, in order to avoid difficulties which he would necessarily run himself into by such a division, is certainly very improbable, and has the manifest air of a fiction. In this light, therefore, we must view what our royal author has related of *Kiun Khan* soon after his accession. It is too incredible and absurd to merit the regard of any sober intelligent person; and yet from this historical

ⁿ HERODOT. lib. i. & lib. iv. ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the *Tatars*. par. ii. c. 2, 3. EZEK. c. xxxviii. ver. 2, 3. & c. xxxix. ver. 1. D. AUGUSTIN. CALMET. ubi supra, in dissert. de *Gog & Magog*. HYDE ubi supra, p. 171. TH. SIG. BAYER. chronolog. Scythic. vet. in comment. academ. scientiar. imperial. Petropolitan. tom. iii. ad ann. 1728. p. 295—388. Petropoli, 1712. ^o TH. SIG. BAYER, ubi sup. p. 303. D'HERBEL. biblioth. Orient. p. 470, 471. M. VON. STRAHLENBERG's introduct. p. 39—51. EZEK. ubi sup. JOSEPH. antiquit. lib. vii. c. 1. ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the *Tatars*, par. ii. c. 2, 3. HERODOT. lib. i. & lib. iv.

fragment, clouded as it is with fable, something of truth seems to appear. We may from hence infer, that the division of the *Turkish*, *Tartar*, or *Mogul* nation into forty-eight tribes is of a very high antiquity ; so high, that, when *Khoja Rasbid*, *Khadja Rasbid*, or *Fadl'allah*, finished his *Tartar* history, at the command of *Gazan Khan*, in the year of Christ 1302. if not in the reign of *Jenghiz Khan* himself, there was no clear tradition concerning the author of it. A truth which cannot be so fairly collected from *Mohammad Ebn Emir Khoandschah*, the *Persian* historian, though he relates something similar of the father of this prince, that is the great and puissant conqueror *Ogus Khan* †.

6. ACCORDING to our historian, the *Tartars* under *Siuntz Khan* overthrew the empire of the *Moguls*, whose very name was l^o for 450 years in *Irgana Kon*. But at last they melted their way with seventy bellows out of the mountains which surrounded that delicious tract. And though there were only two *Mogul* families, who at first escaped thither, yet in so short a space of time as 450 years, they became so numerous, that, after their sally out of *Irgana Kon*, without the knowledge of arms, they defeated the *Tartars*, a very warlike nation, overturned their empire, and a second time erected their own. Now, that this narration is clogged with insurmountable difficulties, if not apparent absurdities, must be readily owned ; and yet, extravagant as it is, it seems to be founded upon some real event ; and from it, without doubt, some historical truth is deducible. That it is founded upon some real event, is apparent from hence, that the memory of the aforesaid sally has been perpetuated even to this day, by the celebration of the anniversary of it, which is still observed thro' the whole extent of the empire of the *Moguls*. They make upon that day a piece of iron red hot ; then the *khan* with a hammer gives the first stroke upon it ; after him the heads of tribes and officers of distinction do the like ; and, last of all, the common people of every tribe. *M. Von Strahlenberg* thinks, that the fable of *Prometheus's* being fastened to mount *Caucasus*, and delivered from thence by *Vulcan*, alludes to this memorable event. The same ingenious author, not without an appearance of truth, imagines, that the defeat of the *Moguls* by *Siuntz Khan*, the abode of the few *Moguls* who survived that defeat in *Irgana Kon* for 450 years, their sally from thence, and the total overthrow they gave the *Tartars*, after that sally, under the conduct of *Bertezena Khan*, relate to the war between the *Pygmaei* •

† *ABU'L GHAZI BAHADUR KHAN* ubi supra, c. 3. & c. 5. *MOHAMMED EBN EMIR KHOANDSCHAH*, ubi sup. Vid. & *D'HERRL.* biblioth. orient. p. 685.

and the cranes. He observes, that *Pliny* calls the *Pygmæi Catuzzi* or *Katuzi*, which in sound pretty nearly approaches *Kajat*, the name of the *Moguls* whilst they lived in *Irgana Kon*; and that, after their fall from thence, they made war upon the *Tartars*, who had annually their summer and winter-quarters, as they have at this very day, in the same manner as cranes and storks. For, in the summer-time, they lived on the banks of rivers, lakes, or seas, where fish was to be met with in plenty; and, during the winter, in woods, where game abounded, for the convenience of hunting. *Pliny* therefore and *Solinus* compared the *Scythians* to storks and cranes, and by the *Pygmæi* they understood a warlike people, as may be evinced from several authors. The same *Latin* writers call the habitations, or rather the capital city, of the *Pygmæi* *Gerania* and *Gercenia*; which may possibly be corruptions of *Gergonia*, a word that differs but little from *Irgania* or *Irgana-Kon*; nay, they have both the very same signification, as has been fully proved by *M. Strahlenberg*. This will appear still the more probable, as the country of the *Pygmæi*, according to *Pliny*, and that of the *Moguls* and *Tartars*, had nearly the same situation. Farther, as *Pliny* tells us, that the *Pygmæi* were put to flight by the cranes, so, according to our royal author, the *Moguls* were first defeated by the *Tartars* under *Siuntz Khan*.

BEFORE we dismiss this point, it ought to be observed, that *M. Strahlenberg* has discovered a surprising agreement between *Abu'l Ghazi Bahadur Khan* and *Annius of Viterbo*; which seems to demonstrate, that the last author had some very valuable materials for compiling antient history in his hands, though he made a very wrong and most shameful application of them. But it is sufficient just to have hinted this here. If any of our curious readers is desirous of pursuing this hint, he may consult the ingenious writer we are obliged to for it, who, we doubt not, will give him full and ample satisfaction.

⁹ ABU'L GHAZI BAHADUR KHAN ubi supra, c. 4, 5. M. VON STRAHLENBERG's histori-geographic. descript. &c. 416, 417, 418. M. PETIT DE LA CROIX's hist. of Genghizc. p. 8. ABDAL. BEID. hist. Sincf. p. 71, 72. edit. ab Adr. Mull. Greiffenhagen. D'HERBEL. ubi sup. p. 489. PLIN. lib. iv. c. 11. SOLIN. c. 10 & 16. CALIMACH. in orat. de bel. Turcic. apud Bizar. hist. rer. Persicar. p. 389. Hieronym. in Ezech. c. xxvii. BUDÆI lexic. Græc. SCAPUL. lexic. Græc. Lat. p. 1411. JOE. LUDOLF. comment. hist. Æthiop. p. 73. THO. HYDE hist. rel. vet. Pers. p. 427. G. G. LEIBNITZ in miscel. p. 133. See also STRAHLENBERG's introduct. p. 20. & p. 139, 140, 141. M. VON STRAHLENEERG's introduct. p. 141.

FROM these events we may infer, that the *Tartars* cannot carry back even the general and traditional knowledge of their history, with any appearance of regularity, farther than their famous sally out of *Irgana Kon*. Nor, indeed, ought their history to be looked upon as genuine, even so high as that memorable event. For the number of years intervening between *Bertezena Khan* and *Cabul Khan*, the great-grandfather of *Jenghiz Khan*, amount to 2550, though our history places between them only seventeen khans in continual succession; which is at least 2000 years too much, even allowing each of them thirty years to his reign. In fine, the proper historical period of the *Tartars* commences at the reign of *Jenghiz Khan*, as that of the *Romans* does at *Romulus*, and that of the *Arabs* at *Mohammed*; the reign of that conqueror separates the historical from the mythic or fabulous times, nor can we, before this, be sure of attaining the truth*.

7. OUR author *Abu'l Ghazi Bahadur Khan* differs greatly from the *Persian* historians, of which the *Tartar* historians we have here prescribed ourselves will not permit us to give many instances. The *Persian* historians make *Tur*, the founder of the *Turkish* nation, to have been a son of one of their first monarchs, and represent the *Tartar* princes as often overcome and made tributary by their heroes; which runs counter to what has been advanced by our *Tartar* historian. The *Persian* writers consider *Ajrasiab* king of *Turkestan* as a great hero, and conqueror of *Persia*; whereas, according to the *Khan* of *Khwarazm*, *Afrasiap Khan* was at the head only of an inferior monarchy, and is not placed in the line of *Mogul* or *Tartarian* emperors. But all such differences as these must be ascribed to the enmity, the spirit of jealousy and emulation, always subsisting between the *Persian* and *Tartar* nations, which determined their historians to endeavour constantly to raise the glory of the one at the disadvantage of the other. Nor is any thing more common than such a conduct among the historians of rival nations in other and politer parts of the world. For which reason we have here taken little notice of what the *Persian* writers have related concerning the *Tartarian* affairs, except when they confirm what has been related by our royal author. Besides, had we done this, we should have been guilty of a repetition, since every thing of moment, delivered by the best *Persian* historians of the ancient

* *ABU'L GHAZI BAHADUR KHAN's* genealogic. hist. of the *Tatars*, par. ii. c. 15. See also the translator's preface, p. 8, 9.

Turkish or *Tartar* princes, will be found in the history of *Persia*, according to the *Oriental* writers ¹.

WE have here likewise omitted a few achievements of some princes or heads of particular tribes, who lived a little before the birth of *Jenghiz Khan*, as judging them not so naturally to come in here, as in the reign of that prince. For when hereafter we shall write his life, it will be expected of us to give an historical account of every tribe he reduced. We shall there likewise endeavour to supply all material omissions, if any such are to be found, which we have been guilty of in this history of the antient *Turks*, *Tartars*, and *Moguls*, from their origin to the birth of *Jenghiz Khan* ².

THUS have we obliged our readers with the history of the (K) antient *Turks*, *Tartars*, and *Moguls*, drawn chiefly from their

¹ Univ. hist. vol. v. p. 325—447. & vol. xi. p. 64—206.
 ABU'L GHAZI BAHADUR KHAN ubi supra, par. ii. c. 11. See
 also the translator's preface, p. 10, 11. ² ABU'L GHAZI
 BAHADUR KHAN, ubi supra, par. ii. c. 6. 11. 13, 14.

(K) We have not here touched upon the migrations of the *Scythian*, *Turkish*, or *Tartar* colonies, from various parts of *Scythia* or *Tartary* into different parts of *Europe*, as not so naturally falling in with our present design. However, several such migrations really happened. The *Chazari*, a *Turkish* or *Tartar* colony, came from *Turkestan* into the *Taurica Cherfonefus*, and the upper regions extending to the heads of the *Tanais*, many ages before the birth of *Constantine Porphyrogeneta*. Above the *Chazari* another tribe of *Turks* seated themselves, about the same time, and occupied all the tract extending from the springs of the *Tanais* to the *Ister*. These, being expelled by the *Paxinacite* about the year of Christ 893. took up their habitations near the *Ister* or *Danube*, and in *Pannonia*. Nay, that some hordes or tribes of *Getae* and *Scythians* inhabited the whole extent of this tract in the time of the famous *Odin*, or the age of *Pompey the Great*, may be inferred from the learned *Stiernhielm* and *Snorro Sturlaus*. That the *Getae* also about this time broke, with the greatest part of their strength, into *Scythia Propria*, and, under the conduct of *Odin*, forced the *Neuri*, *Geloni*, &c. to attend them in their migrations into the northern and western regions of *Europe*, has been rendered extremely probable by *M. Bayer*. And that the *Neuri* were the same people with the *Vani* of *Snorro Sturlaus*, and the present *Fenni* or *Finlanders*, seems to be clearly evinced by that learned and ingenious author. This is likewise confirmed by *Tacitus*, who makes the *Fenni* in his time to have roved about *Poland*, and particularly that tract near the banks of the *Vistula*, after the *Scythian* or *Tartar* manner. From whence we may conclude, that in the age preceding *Pompey*, *Finland*, *Sweden*,

their own authors, in conformity to our original plan. We might, indeed, have swelled it to a larger bulk, had we inserted a minute account of the wars between the *Persians* and the *khakhan*, or king of a considerable branch of the *Tartars* in the neighbourhood of *Persia*, and the people of *Abtela*, who were undoubtedly the *Khaganos* and *Euthalites*, *Nephthalites*, or *Ephthalites*, of the *Greeks*. But as this has been already done in the history of the *Persians*, and as we have considered these *Ephthalites* as the same people with the *Hunns*, who though they may be deemed of *Tartar* extraction, yet formed a nation afterwards distinct from the original *Turks*, it would not only have been superfluous, but likewise highly improper, to have inserted any memoirs relating to them here. Besides, as we proposed to consider the origin and achievements of the true original *Turks*, *Tartars*, and *Moguls* only, to the birth of *Jenghiz Khan*, in the concise manner possible, it would have been incongruous with our present design. The wars that happened between a branch of the *Hunns* and the *Persians*, are properly the object either of the history of the *Persians*, or that of the *Hunns* ^w.

THE same thing may be said of the migration of the *Getae* into the northern parts of *Europe*, towards the commencement of the *Roman* empire, of which we have been favoured with a very learned and accurate account by M. *Theoph. Sigefrid Bayer*, in the commentaries of the Imperial Academy of *Petersburg*, a gentleman of most profound erudition. For these *Getae*, though originally a branch of the *Scythians* or *Tartars*, leaving their parental country, formed a particular nation, that greatly distinguished themselves. They were the ancestors of, or rather the same people with, the *Goths*, who spread terror over so large a part of the world, and to whom we have assigned a place in this history. However, it may not be improper to observe, that the antiquities of the northern nations are in all respects as fabulous as those of the *Tartars*. Nor does their great hero *Odin*, *Othin*, or *Vodin*, rise higher in his antiquity than the age of *Pompey*, notwithstanding some of the northern antiquaries push him up almost as high as the remotest ages. This must be admitted a plain proof, that the most northern parts of *Europe*, to wit, *Sweden*, *Norway*, *Lapland*, *Finland*,

^w Univ. hist. ubi sup. See also vol. xix. in the hist. of the *Hunns*.

den, *Norway*, and the other most almost void of inhabitants northern regions of *Europe*, were (2).

(2) *Theophan. Byzant.* p. 263. *Stiernhielmus apud Olavum Verelium ad Her. Sigeo*, p. 5, & seq. *Snorro Sturlaus*, t. i. p. 5, & alib. *Tacit. apud T. S. Bayer.* in convers. *Scythie. ut et ipse Bayerus ibid.* p. 339---351.

Livonia, Denmark, Esthonia, &c. were but thinly peopled before the time of *Julius Cæsar*. However paradoxical this may seem, it is clearly deducible from what has been advanced by *M. Bayer*, and amounts to a strong presumption, that neither *Tartary*, from whence the *Getæ, Venni, &c.* came, nor *China*, was peopled so early as some learned modern authors pretend; with which observation we shall beg leave to close our history of the antient *Turks, Tartars, and Moguls* *.

The History of the INDIANS.

C H A P. XXXI.

S E C T. I.

Description of India.

Many remote countries antiently called India.

IT has been already observed, that the antients sometimes gave the name of *India* to the proper *Ethiopia*, as several of the Eastern nations, particularly the *Persians*, do at this day. Nay, that they comprehended many of the remotest nations, especially those under the *Torrid Zone*, whose names they were ignorant of, under the denomination of *Indians*, has been also evinced from some good authors. Part of *Scythia* seems to have been annexed to *India* by *Ptolemy*; and we find four satrapies, or provinces, possessed by the *Gedrosi, Arachotæ, Arii*, and *Paropamisadæ*, all lying to the west of the river *Indus*, added to it by *Pliny*. But neither those provinces, nor any part of *Scythia*, belonged to *India* properly so called, as appears even from *Ptolemy* himself, in his description of this country, whose limits and extent we shall now endeavour to define *.

The limits and extent of India Propria.

INDIA, then, or rather *India Propria*, was bounded, according to *Ptolemy*, on the west by the territories of the *Arachotæ, Gedrosi, and Paropamisadæ*; on the north by *Scythia* and *Serica*, from the former of which part of it was separated by mount *Imaus*; on the east by the country of the *Sinæ*; and, on the south, by the *Indian* ocean. Now the western limit here seems not to be so precisely determined. For tho' it is natural to suppose, that our geographer should make the *Indus* the eastern boundary of the three nations just men-

TH. SIG. BAYER conversion. Scythic. in commentar. academ. scientiar. imperat. Petropolit. tom. v. ad an. 1730. et 1731. p. 325. 59. P. 1730. 1738. * Univ. hist. vol. xviii. p. 201. 202. 203. 204. PHILIBEL. biblioth. Orient. p. 447. 448. 449. 450. 451. 2. PLIN. lib. vi. c. 17. & c. 20. ASTRUC. d'egypt. Alexand. lib. v. c. 4. DIONYSIUS imperieg. vet. 1083.

tioned as lying to the west of that river, and consequently the western one of *India*, yet he appears himself to render a little doubtful such a notion; since he calls the tract including the western bank of the *Indus Indoscythia*, which amounts to an insinuation, that it appertained to *India*. But this only implies, that the *Indians* and *Scythians* bordering upon the frontiers were intermixed one with another, as we have already observed the neighbouring *Libyans* and *Carthaginians*, *Syrians* and *Phœnicians*, who from this circumstance received the names of *Libyphœnicians* and *Syrophœnicians*, were. It will not, therefore, follow from *Ptolemy's* denominating the people on the immediate eastern and western banks of the *Indus*, *Indoscythians*, either that the latter were subject to the *Indians*, or the former to the *Scythians*; but only that those people were a mixture or composition of both nations. We may, therefore, reasonably presume, that *Ptolemy* took the *Indus* to be the western limit of *India Propria*; especially as we find this asserted by *Diodorus Siculus*, *Arrian*, and *Strabo*. Nay, *Pliny*, though this renders him a little inconsistent with himself, comes into the same opinion. With regard to the extent of this country, authors are not agreed. It formed a sort of *rhomboides*, according to *Strabo*, two of whose sides exceeded those opposite to them three thousand stadia. One of the former was thirteen thousand, and the other sixteen thousand, of those stadia; besides which, there were two capes or promontories belonging to the country now under consideration, that projected three thousand stadia into the *Indian* ocean. In this *Eratoſthenes* and *Megaſthenes*, two of *Strabo's* authors, agreed; but *Patrocles*, another of them, was of a different opinion. *India* equaled in extent all the other kingdoms of *Asia*, if we may give any credit to *Ctesias*. *Nearchus* says, that it could not be traversed under four months, and *Onesicritus* asserts it to have been a third part of the habitable world. *Diodorus Siculus* affirms *India* to have been thirty thousand stadia broad, and twenty-eight thousand stadia long; but all these computations not a little exceed the truth^b.

IN fact this vast region is situated between the 60th and 90th *Its situation* degrees of longitude from the meridian of *London*, and the 8th and 36th degrees of north latitude; since it extends

^b PTOL. & DIONYS. CHARACEN. ubi sup. BOCHART. Chan. lib. i. c. 1. & c. 25. ARRIAN. ubi supra. DIOD. SIC. lib. ii. c. 85, 86, 87. PLIN. lib. vi. c. 17. ERATOSTHENES, MEGASTHENES, & PATROCLES, apud STRABON. lib. xv. ut & ipse STRAB. ibid. CTESIAS, NEARCHUS, & ONESICRITUS apud STRAB. ubi supra.

from the most western mouth of the *Indus* to the most eastern one of the *Ganges*, and from *Mus Tag* or mount *Imaus* to cape *Comorin*. It is beautifully diversified by mountains, rivers, and spacious fruitful plains; which renders it one of the most agreeable and delicious countries in the world. The riches produced in the bowels of it are immense; but these we shall touch upon hereafter ^c.

The primary division of India Properia.
India intra Gangem.

THE river *Ganges*, according to the old geographers, divided this country into two parts, which they called *India intra Gangem*, and *India extra Gangem*; and this division, especially among the learned, still prevails. *India intra Gangem* was limited on the west by the *Indus*, on the north by mount *Imaus*, on the east by the *Ganges*, and on the south by the *Indian* ocean. It contained a great number of kingdoms or provinces, as well as cities and towns, the principal of which we must here endeavour to give our readers some idea of, and then proceed to a short description of the other part of *India* situated to the east of the *Ganges* ^d.

SOME place in the northern part of this tract the *Aspii*, *Thyræi*, and *Arusaci*, not far from the river *Choaspes*, whom *Alexander* subdued in his march to that river. The chief towns here were *Plegerium* and *Gorydalis*, according to *Strabo*. The *Guræi* were a neighbouring people, through whose territories *Alexander* passed, in order to attack the *Affaceni*. The former of these had a town near the confluence of the *Cophen* and the *Choaspes*, that went under the names of *Nagara* and *Dionysiopolis*; but this was not a place of such note as *Massaga* or *Mazagæ*, the capital of the *Affaceni*, which, after a brave defence, surrendered to the *Macedonians*. *Ora* and *Bazira* likewise were two fortresses in this district taken by *Alexander*, who obliged the garison of the latter, that had a very high situation, to abandon the place, and retire to a steep rock called *Aornos*. This rock was two hundred stadia in circumference, and eleven stadia high, according to *Arrian*, and a post of such strength, that the *Indians* considered it as impregnable. For it could only be ascended by one narrow path, which had been made with great difficulty, and had on its summit a fountain of pure water, with as much arable ground as would produce corn sufficient to support a thousand men; insomuch that it had baffled all the efforts of *Hercules* himself. However, *Alexander* at last possessed himself of it with inconsiderable loss, after he had forced *Peucela* or *Peucelaotis*, *Embolima*, and several other towns near the western bank of the *Indus*, to surrender at discretion. We

^c Idem ibid. & alib.

^d PROL. geogr. lib. vii. DIOD. SIC. STRAB. PLIN. ARRIAN. ubi sup.

must not omit observing here, that the famous city of *Nysa*, supposed to be built by *Bacchus*, according to *Strabo*, stood in the tract between the *Copben* and the *Indus*. Mount *Meros*, or *Merus*, stood in the neighbourhood of *Nysa*, which was famous for *Bacchus*'s preservation, with his army, upon it, when the plague, and other distempers, made a dreadful havoc in the circumjacent plains. This occasioned the fable insinuating *Bacchus* to have been twice born, and taken out of *Jupiter*'s thigh, if we will believe *Diodorus Siculus*, *μυρδος* in *Greek* signifying a thigh. The towns and petty nations, or cantons, mentioned here, we could not prevail upon ourselves to omit, as some authors of credit seem to annex them to *India*, though others, with more reason, separate them from *India Propria*, as being situated to the west of the *Indus* ^c.

Taxila was a large and opulent city not far from the eastern bank of the *Indus*, and the most considerable of all so seated between the *Indus* and the *Hydaspes*. It was celebrated for the wisdom of its laws, and political institutions. It is probable, that the *Samarabriae*, *Sambruceni*, *Bisambrita*, *Osii*, *Antixeni*, and others, inhabited part of the country where *Taxila* stood. The whole tract, according to *Pliny*, went under the name of *Amanda*. It appears from some good authors, that *Alexander the Great*, to perpetuate the memory of the victory he gained over *Porus*, and of his horse *Bucephalus*, built two cities, which he called *Nicaea* and *Bucephala*; the former of which probably stood upon the eastern, and the latter upon the western, bank of the *Hydaspes* ^f.

THE kingdom of *Porus*, who was defeated by *Alexander*, lay between the *Hydaspes* and the *Acesines*, and was one of the most flourishing kingdoms of *India*, when that conqueror carried his victorious arms into this region. It was then extremely rich, and contained three hundred towns, according to *Strabo*. But the names of few of them have been handed down to us by any of the antient geographers ^g.

THE *Adraista*, an *Indian* canton, possessed a district to the east of the *Acesines* and the *Hydraotes*, near the eastern bank of which last river stood a city, which *Alexander* forced to a capitulation. The name of this city, according to *Arrian* and *Curtius*, was *Pimprama*. After the reduction of it,

^c ARRIAN. de expedit. Alexand. lib. iv. c. 28. STRAB. l. xv. DIOD. SIC. lib. ii. c. 88. PTOL. ubi supra. Vid. etiam CHRISTOPH. CELLAR. geograph. antiq. lib. iii. c. 23.

^f ARRIAN. ubi sup. lib. v. c. 4. & c. 8. STRAB. ubi supra. DIOD. SIC. lib. xvii. c. 95. CURT. l. ix. c. 1, & alib. PLIN. lib. vii. c. 20, & alib. PTOL. geograph. lib. vii. c. 1. ^g STRAB. geogr. lib. xv.

Alexander penetrated into the territories of the *Cathæi*, as *Arrian* calls them, or the *Cathei*, as we find them named by *Strabo*. That prince soon made himself master of *Sangala*, their metropolis, seated near the western bank of the *Hyphasis*, the last river he passed in his *Indian* expedition. The word *Cathæi* here seems to be of *Tartarian* extraction, and amounts to a sort of proof, that the *Tartars* had extended their frontiers on that side as far as the *Hyphasis*, at the time of this expedition; unless we will suppose, that *Alexander's* soldiers applied the name of a neighbouring nation to the tract between the *Hydraotes* and the *Hyphasis* by mistake. And that there is nothing absurd in such a supposition, appears from hence, that the *Macedonians* called the (A) *Iaxartes* the *Tanais*; which made *Curtius* and *Arrian* to confound those two rivers, according to *Pliny*. In fine, as the ~~Greeks~~ must have had very imperfect and inadequate ideas of the parts of *Tartary* and *India* which they traversed, we must expect to meet with many inaccuracies and mistakes in their authors, who have transmitted down to us relations of *Alexander's* military exploits in those countries. Nor did the ignorance of the *Greeks* in the *Scythian*, or *Tartarian*, and *Indian* languages, a little contribute hereto; it being almost impossible for the *Macedonian* conqueror to find any person thoroughly versed both in those languages and the *Greek*. But, not to insist longer upon this, *Alexander* erected twelve altars on the eastern bank of the *Hyphasis*, for a memorial, that the spot on which they stood was the limit of his conquests, his troops refusing to follow him to the *Ganges*. Having, therefore, repassed the *Hyphasis*, he made the necessary dispositions for a march towards the *Hydaspes*^b.

NEAR the confluence of the *Hydraotes* and the *Acesines*, the *Oxydracæ* had their habitations. They were a fierce and valiant nation, as were also their neighbours the *Malli*, whose territories bordered upon the *Hydraotes*. Both these nations *Alexander* reduced by the superiority of his arms; but was in great

^b *ARRIAN*. ubi sup. lib. v. *STRABO*. ubi supra. *PLIN.* lib. vi. c. 16, 17, & alib. *CURT.* lib. vi. & lib. vii. Vid. etiam *CHRISTOPH. CELLAR.* ubi sup. lib. iii. c. 21. & c. 23.

(A) The word *Iaxartes* was a corruption of *Ikseres*, or *Yk-sert*, which name it retains to this very day. In the antient *Scytho Mungalian* language, *Yk* signifies *great*, and *sart*, or *sert*, a river; so that *Ikseres*, or corruptly *Iaxartes*, denotes the *great river* (1).

(1) *Von Strahlenberg's* introduction, p. 8, 9.

danger of his life, in an assault he made upon a city of the *Oxydracæ*, if we will believe *Curtius* and *Arrian*, though that city belonged to the *Malli*, according to *Strabo*. In the neighbouring district he is said to have built a new city, to which, as *Cellarius* imagines, he gave the name of *Alexandria*¹.

To the south of the *Malli* were situated the *Sabracæ*, a powerful nation, according to *Curtius*; near whom, in a southerly direction, we may place the *Sogdii*, in whose country *Alexander* built another city, which he likewise probably called *Alexandria*. The *Musficani*, whose kingdom or dynasty we find mentioned by *Onesicritus* in *Strabo*, had still a more southerly situation; and, to the south of them, *Curtius* has fixed the seat of the *Præsti*. The kingdom of *Sabus*, or, as *Diodorus Siculus* will have it, *Sambus*, approached still nearer the *Indian* ocean. All the nations, or tribes, and places here mentioned, bordered upon the eastern bank of the *Indus*, as did likewise the town and island of *Patala*, the last of which was formed by the mouths of that river. Some of the antients have denominated the island *Patalena*, *Pattalena*, and *Patalia*, and the city *Patala* or *Pattala*; this was built in the upper part of the island, and defended by a very strong citadel. The *Porticani*, another *Indian* tribe, seem to have been placed between the *Musficani* and *Patalena*, both by *Diodorus Siculus* and *Strabo*^k.

BESIDES the nations and places above-mentioned, we find many more situated on the sea-coast between the mouths of the *Indus* and the *Ganges*, enumerated by *Ptolemy*. But as these were, for the most part, insignificant and obscure in the days of that geographer, we shall only touch upon a few of the most considerable of them here. For, it would be of no advantage to the bulk of our readers, nor even prove the least amusement to the more curious part of them, should we take any notice of the rest^l.

THE three first places that present themselves to our view are *Barygaza*, *Supara*, and *Simylla*. *Barygaza*, or *Burygaza Emporium*, was a maritim city, and port, upon the river *Namadus*, in a southern direction from the mouths of the *Indus*. The neighbouring gulph, from it, received the denomination of *Sinus Barygæzenus*. The true name of this town seems

¹ CURT. lib. ix. c. 4. ARRIAN. ubi sup. lib. vi. c. 11. STRAB. ubi sup. CELLAR. ubi sup. c. 23. ^k CURT. lib. ix. c. 8.

DIOP. SIC. lib. xvii. c. 102. ARRIAN. ubi supra, lib. vi. c. 17. PLIN. lib. vi. c. 20, 21. DIONYS. CHARACEN. perieg. v. 1093. ONESICRIT. apud Strabon. lib. supra. ut et ipse STRAB. ibid.

^l PTOL. geogr. ubi sup.

to have been *Gaza*, the word *Bar* or *Bary* having been added to it on account of its situation; that word signifying, in the antient *Indian*, *Persic*, and *Tartarian* tongues, *water*, or *the sea*. And we are informed by *Pliny*, that there was a remote town in *Ethiopia* called *Gaza*, and another ON THE SEA-COAST, at some distance from it, which went by the name of *Baragaza*. Nay, in confirmation of this notion, we find a mediterranean town mentioned by *Arrian* as situated in *Sogdiana*, not far from the confines of *India intra Gangem*, the very region we are considering, called *Gaza*; which amounts to an evident proof, that *Gaza* may be naturally supposed to have been the name of a town, and *Barygaza* that of a maritim town in *India intra Gangem*. Many traces of *Alexander's* expedition, such as antient *facella* or chapels, altars, the vestiges of camps, large wells, and the like, were still remaining in the adjacent territory, when *Arrian* wrote his *Periplus Maris Erythraei*. This author also relates, that even to his time many antient drachms, with *Greek* legends, and the effigies of *Menander* and *Apollodorus*, two princes who reigned there after *Alexander's* departure, were found in the neighbourhood of *Barygaza*. The modern *Bargant*, both by its name and situation, seems to answer to the *Barygaza* of the antients ^m.

SUPARA, or *Supara Emporium*, was likewise seated on the *Sinus Barygazenus*, a little south of *Barygaza*. Possibly the modern *Chitpour*, or *Shitpur*, may be supposed to correspond with *Supara*, both the name and situation of the latter agreeing tolerably well with those of the former. Be that as it will, *Supara* has been taken for the *Ophir* of Scripture by the learned *Lucas Holstenius* ⁿ.

SIMYLLA was the name both of a town, and of a cape or promontory. The former, by way of distinction, had the denomination of *Simylla Emporium*, and stood at a considerable distance in a southern direction from *Supara*; but neither of them has been greatly celebrated by the antients. *Souali* on the river *Tapi*, opposite to *Surat*, probably occupies the spot on which stood the *Simylla* of the antients ^o.

HIPPOCURA, *Balipatna*, and some other places in this tract, are mentioned, but not with any marks of distinction, by the old geographers. *Muziris* was not a town of any repute when *Pliny* wrote his natural history; but it made a considerable figure in the time of *Arrian* and *Ptolemy*. Cal-

^m PROL. ubi sup. ARRIAN. periopl. Mar. Erythr. p. 26, 27, et alib. Oxon. 1698. PLIN. lib. vi. c. 29. ARRIAN. ubi supra, lib. iv. c. 2, 17, &c. ⁿ PROL. ubi sup. LUCAS HOLSTENIUS ad Ortel. p. 137. ^o PROL. ubi sup.

Ligeris, *Nitria*, and other obscure places lightly touched upon by the antients, deserve not the least attention P.

TOWARDS the southern extremity of this tract, we find the region of the *Aii*, *Elancon Emporium*, *Cottia Metropolis*, and the town and promontory of *Comar* or *Comaria*, to the last of which answers the cape *Comorin* of the moderns. All these places were to the south of the river *Baris*, whose name denotes *water* in the languages above-mentioned. We meet with other obscure nations, or rather tribes, and maritime places, between cape *Comar* or *Comorin*, and the mouths of the *Ganges*, taken notice of by the antients; but they merit not the least regard ^q.

OZENE, *Batana*, *Hippocura*, *Carura*, *Sora*, *Othura*, and other mediterranean towns in the southern part of *India* *intra Gūṅgā*, by reason of their insignificance and obscurity, our readers will excuse us from expatiating upon. But *Palibothra*, upon the confluence of the *Erannoboa*, and the *Ganges*, has been represented as so considerable a place by *Pliny*, *Ptolemy*, and *Strabo*, that we must not pass it over in silence. It was the capital of the *Prasii*, who were one of the most illustrious and potent nations of *India*. *Palibothra* made such a figure in the southern part of the country we are considering, that, according to some, from it all the inhabitants of the tract in which it stood received the denomination of *Palibothri*. Their king was so powerful, that he could bring into the field an army of 600,000 foot, and 30,000 horse. *Ptolemy* places the *Prasii*, whom he calls *Prasiatæ*, near the *Ganges*, but above the *Palibothri* ^r.

THE *Indian* sages, or philosophers, styled by the *Greek* *Gymnosophists*, have had a seat assigned them by *Ptolemy* in the north-eastern part of *India*, between the *Hyphasis* and the *Ganges*. The *Brachmans*, or *Brahmans*, a branch of the *Gymnosophists*, according to *Cellarius*, have also been fixed in the southern part of this region, between the *Solenus* and the *Chaberus*, two rivers not far from the sea-coast, by the same geographer; who, by these different situations, seems to have considered the latter as separate and distinct from the former. *Pliny* says, that many *Indian* nations had the surname of *Brachmans*, one of which were the *Maccocalingæ*. *Alexander* took a city inhabited by the *Brachmans* in the territories of the *Malli*, according to *Arrian*; and that the

^p PLIN. lib. vi. c. 23. ARRIAN. peripl. Mar. Erythr. p. 30, 31. PTOL. ubi supra. ^q PTOL. & ARRIAN. ubi supra.

^r PTOL. & STRAB. ubi supra. ARRIAN. Indic. c. 10. PLIN. lib. vi. c. 19. CURT. lib. ix. c. 2. Vid. etiam SALMAS. in Solin. p. 699.

same people had some towns near the *Musican* and *Sambus* or *Sabus*'s dominions, at a small distance from the *Indus*, we are informed by *Diodorus Siculus*. The last of these, according to that author, surrendered to *Alexander*, after a brave defence. *Porphyry* asserts some of the *Brachmans* to have taken up their habitations in the mountainous districts of *India*, and others on the banks of the *Ganges*. The *Calingæ* occupied the tract contiguous to the mouths of the *Ganges* in the days of *Pliny*, who seems to have called them likewise *Maccocalingæ*. The *Gangaridæ*, so denominated from their proximity to the *Ganges*, were intermixed with the *Calingæ*, from whence arose the appellation of *Gangaridæ Calingæ*. *Cellarius* has placed the *Padæi*, *Pandæ*, or *Pandæi*, in *India intra Gangem*; though that such was their situation, does not appear from the antients. On the contrary, from *Herodotus*, *Tibullus*, and others, it rather seems probable, that they were situated to the east of the *Ganges*, and even at a considerable distance from that river^s.

India extra Gangem.

INDIA EXTRA GANGEM was terminated on the west by the *Ganges*, on the north by *Scythia*, on the east by the country of the *Sinæ*, and on the south by the *Indian* ocean. Not far from the mouths of the *Ganges*, from whence they deduced their name, were seated the *Gangaridæ*, of which that branch surnamed *Calingæ* inhabited the western bank. In all the manuscripts and printed copies of *Diodorus Siculus* and *Strabo*, we find them called *Gandaridæ*; but that this name must have been a corruption of *Gangaridæ*, the word *Ganges* itself, from which that was derived, puts beyond all manner of doubt^t.

In the maritim part of this country were situated, according to *Ptolemy*, a city denominated *Pentapolis*, *Baracura Emporium*, and the mouth of the river *Tocosanna*. The *Silver Region*, in which we find the towns of *Sambra* and *Sada*, with the river *Sadus*, came next; and after them *Berabonna Emporium*, *Temala*, and the river of the same name. To these succeeded the country of the *Bisyngeti*, who were man-eaters, and the town of *Saraba*, from whence the *Sinus Sarabacus* received its name. Besides which, in a southern di-

- * STRAB. lib. xv. p. 489. & lib. xvi. p. 524. PROT. ubi sup. PLIN. lib. vi. c. 17. ARRIAN. de expedit. Alexand. lib. vi. c. 7. DIOD. SIC. lib. xvii. c. 102, 103. PORPHYR. περί ἀποχῆς, lib. iv. c. 17. HERODOT. lib. iii. c. 99. TIBUL. lib. iv. eleg. i. v. 145. SALMAS. ubi sup. p. 700. Vid. etiam CHRIST. CELLAR. ubi sup. ^t ARTEMIDORUS apud Strabon. lib. xv. DIONYS. CHARACEN. perieg. v. 1144. DIOD. SIC. lib. ii. PLIN. & PROT. ubi sup.

rection,

rection, we meet with *Besynge*, or *Babysenga*, *Emporium*, and *Beraba*, two towns of some note, mentioned by *Ptolemy* ^a.

THE *Aurea Chersonesus* projected into the *Sinus Gangeticus* and *Sinus Magnus*, having on its western side *Tacola Emporium* and the river *Chrysoana*. In the southern angle the ancients placed the promontory called *Malai Colon*, together with the towns of *Coli* and *Perimula*. Many take this *Aurea Chersonesus* to be the *Ophir* of Scripture, because there is a great abundance of all those commodities here, which *Solomon* received from *Ophir*. This opinion seems to be supported by *Josephus* and *Ptolemy*, though it is opposed by *Lucas Holstenius*, as has been already observed. Nor ought *St. Jerom* to be deemed of different sentiments, when he supposes *Ophir* to be an *Indian* island, since both in that passage, and others he exhibits, the word *insula* or *island* may very well be understood as a peninsula. *M. Bochart* believes the island of *Taprobane* to have been *Solomon's Ophir*; but, as he founds his notion upon conjectures only, no great stress can be laid upon it. The region of the *Lestæ*, or pirates, was contiguous in a northern direction to the *Aurea Chersonesus*; through which ran the *Sobannus*. That river, according to *Ptolemy*, divided the country we are considering into two parts, in one of which stood the town of *Samarande* and *Pagrafa*, and in the other *Pithonobaste Emporium* and *Zaba*. *Balonga* and *Corgatha*, each of which seems to have been the capital of a particular district, were situated upon the *Sinus Magnus* of *Ptolemy*, who places the mouths of the *Doana*, as well as the town of *Throana*, between them. That geographer likewise takes notice of *Sinda*, and another *Pagrafa*, in this tract, with which, and the two rivers *Dorius* and *Serus*, he terminates the maritime part of *India extra Gangem* ^w.

NEAR the foot of mount *Mæander*, or *Mæandrus*, were seated *Triglypton*, *Tosole*, and *Tugma*, mediterranean cities of considerable note, according to *Ptolemy*. Above the *Silver Region* was situated a tract that was stiled the *Golden Region*, between the *Sinus Gangeticus* and the *Sinus Magnus*. Between the *Dorius* and the *Serus* we meet with a province called *Chalcitis* by *Ptolemy*, from the metals it produced. The *Tacoræi*, *Corancali*, *Indaprabæ*, and *Cacobæ*, had their habitations in the northern part of *India extra Gangem*; and in the middle of that country we find the *Iberingæ* and *Dabassæ*. But as these, and other obscure cantons inhabiting the remote

^a PTOL. ubi sup.

^w PTOL. ubi sup. JOSEPH. l. viii.

c. 2. HIERONYM. apud Cellar. ubi supra. BOCH. Chan. lib. i.

c. 46. LUC. HOLSTEN. ad Ortcl. p. 137.

part of the globe now in view, were almost intirely unknown to the antients, our readers will not expect any farther account of them here *.

Rivers.

THE most celebrated rivers of *India* were the *Indus* and the *Ganges*, both of which were larger than the *Nile*, according to *Strabo*. *Pliny* tells us, that the *Indus* (B) had its source in mount *Paropamisus*; and that nineteen rivers discharged themselves into it; the most famous of which were the *Cophes*, the *Choaspes*, the *Sinarus*, the *Hydaspes*, the *Acesines*, the *Hyarotis* or *Hydraotes*, and the *Hyphasis*. The *Cophes* carried along with it into the *Indus* the *Malamantus*, the *Soastus*, and the *Garæas*; as the *Acesines* did the *Tutapus*. As for the *Ganges*, it was taken to be the largest river in the world by *Strabo*; and issued from mount *Imaus*, the *Mus Tog* of the moderns, or from an ascent in the neighbourhood of it. *Pliny* tells us, that nineteen rivers emptied themselves into the *Ganges*, of which the principal were the *Iomanes*, the *Erannoboa*, the *Condochates*, the *Cosoagus*, the *Sonus*, the *Caina*, the *Cossoanus*, the *Sittocatis*, the *Solomatis*, the *Sambus*, the *Magone*, the *Agoranis*, and the *Omalis*. The *Namadus*, the *Nanoguna*, the *Pseudostomus*, the *Baris*, the *Solenus*, the *Chaberus*, the *Tyna*, the *Manda*, and other obscure rivers appertaining to *India*, mentioned by *Ptolemy*, we shall not here expatiate upon, as nothing remarkable of them has been handed down to us by any of the antient geographers or historians.

Mountains.

PLINY informs us, that the mounts *Imaus*, *Emodus*, *Paropamisus*, and *Caucasus*, formed a long ridge of mountains,

* *PTOL.* ubi supra. † *STRAB.* lib. xv. *PLIN.* lib. vi. c. 20; & alib. *ARRIAN.* expedit. Alex. lib. iv. c. 22, 23, 25. *ARISTOT.* meteor. lib. i. c. 13. *DIONYS.* CHARACEN. perieg. v. 1073. *VON STRAHLENBERG'S* historiographical description of the N. and E. parts of Europe and Asia, p. 416, 417. Lond. 1738.

(B) This river was likewise called *Sindus* by *Pliny* and *Arrian*, and one of its mouths has this name given it by *Ptolemy*. The native *Indians* at this day call the *Indus*, when it draws near the *Indian* ocean, *Sinde* or *Sindus*. Hence the neighbouring tract is called *Sind*, and that part of the *Indian* ocean bordering upon it the *Sindian* sea. The *Sindon*, or fine *Indian* linen, so celebrated among the antients, probably deduced its name from this tract, as vast quantities of that valuable commodity were antiently exported from thence (2).

(2) *Plin.* lib. vi. c. 20. *Arrian.* Mar. Erythr. peripl. Colli not. ad *Alfragan.* p. 77. & *Ptol.* apud *Gol.* ibid.

which served as a limit on that side to *India*. They may therefore be considered as bearing some relation both to *India* and *Sythia*. This vast chain of mountains, which separated the latter from the former, was the same as the mount *Pamer* and the *Mus Tag*, or *Imus Tag*, of the present *Tartars*. By the last of these *Ptolemy* understands a large ridge of mountains running from south to north, which he calls the *Semanthini*; but for this he has not a proper foundation. For the true *Imaus*, or *Imus Tag* bends chiefly from east to west, and separates a great part of *Kalmuk Tartary* from *Little Bukharia*, or the kingdom of *Kashgar*. *Ptolemy* likewise mentions as belonging to this country the mountains called *Montes Apocopi*, *Sardoniches*, *Bettigus*, *Vindius*, *Adisathrus*, and *Uxentus*, towards the *Ganges*. He also takes notice of mount *Mæandrus*, mount *Sepyrus*, and mount *Damasus*, in *India extra Gangem*; but none of these was famous on account of any remarkable event that happened in their neighbourhood. It may not be improper to observe here, that in the *Tartarian* language *Mus*, or *Maus*, to which the *Tartars* in common pronunciation prefix the vowel *I*, signifies *ice*, and *Tag* a mountain. *Imustag*, therefore, denotes the *icy* or *snowy mountain*; and from hence the corrupt word *Imaus* deduces its origin. The antient term signifying mountain was *Tau*, or *Tau*; and this is still added to the proper names of their mountains by the *Tartars* of *Siberia*. Some of the modern *Tartars* pronounce this *Dag*, *Dak*, *Dau*, and *Dau*; from whence we may derive the name of the *Daci*, a nation of *Scythian* extraction, who were antiently denominated not only *Daci*, but *Dau*, as we learn from *Strabo*. In like manner, the denomination of *Caucasus*, that is, *Caf*, *Caco*, or *Cobo*, in *Persic*, denotes *mountains*, or a *mountainous tract*, as may be evinced from several authors.

WE find several islands in the *Indian ocean* taken notice of by the antients, which we shall here beg leave lightly to touch upon. *Barace* lay in the *Sinus Canthicus*, according to *Ptolemy*; *Milixigeris*, *Heptanefia*, *Peperina*, *Tricadira*, *Trimesia*, *Leuce*, and *Panigeris*, extended themselves from thence to the *Sinus Colchicus*; *Cory* was in the *Sinus Argaricus*, and under the mouths of the *Tyna Susuara*. Besides which, *Arrian* mentions another called *Cilluta*, that seems to have been situated

* PLIN. lib. vi. c. 17. PTOL. ubi supra. VON STRAHLENBERG ubi supra, & alib. STRAB. lib. vii. p. 304. Lutet. Parisior. 1620.

in the principal mouth of the *Indus*, had several commodious ports, and was of a very considerable extent ^a.

BUT the most famous of the *Indian* islands was the *Taprobane*, or *Taprobana*, of the antients, and the *Ceylon* of the moderns, said to be as large as *Britain* by *Strabo*. *Mela* doubted whether it was an island, or the first part of another world, the latter opinion having been embraced by *Hipparchus*. It was, however, considered as an island by many writers who lived before *Mela*, and known to be so in the time of *Alexander the Great*. The king of this island sent four ambassadors to *Claudius*, the principal of which was called *Rachia*, who informed the *Romans*, that there were five hundred towns in *Taprobane*; that *Palæsimundus* the metropolis had a fine haven, and contained 200,000 souls; and that there was in the island a lake 375 miles in circumference. They also related, that this lake was interspersed with several small islands, whose soil was extremely fertile; and that out of it there issued two rivers, one of which named *Palæsimundus* discharged itself into the port belonging to the city of the same name, by three chanel, the largest of which was fifteen stadia broad, and the smallest five. The other river, according to them, had the name of *Cidar* or *Cidara*, and moved in a northern direction. They likewise affirmed, that the *Promontorium Coliacum*, the nearest part of *India*, was four days sail from the coast of *Taprobane*, the island of the *Sun* lying in the middle of the passage. But *Ptolemy*, who has given us a prolix description of *Taprobane*, differs in many particulars from these ambassadors. He makes it to be nearer the coast of *India*; and does not enumerate above thirty towns. He says not a word of the lake *Megisba*, nor of the two rivers whose courses were described by the *Taprobanian* ministers. Nay, he passes over in silence both the town and harbour, as well as the river, called *Palæsimundus*. Such different descriptions have made some learned men suspect, that the *Taprobane* of the ambassadors and that of *Ptolemy* must have been different islands. Several persons of great erudition have taken *Sumatra* to answer to the *Taprobane* of the antients better than *Ceylon*; but the generality of learned men have been of another opinion. Nor is it so probable, that the *Roman* and *Alexandrian* merchants undertook so long a voyage as to the island of *Sumatra*, for the sake of commerce, as that they failed to *Ceylon* on that account. But the situation of *Taprobane*, as laid down by *Ptolemy*, so nearly corresponds with that of *Ceylon*, that we cannot well doubt of the identity of those islands; though that the aforesaid geographer has

^a PTOL. ubi supra. ARRIAN. ubi sup. lib. vi. c. 19.

without any reason extended his *Taprobane* beyond the *Line*, must not by any means be denied ^b.

THE principal towns in this island, according to *Ptolemy*, were *Margana* and *Jogana*, on the western shore; *Odoca*, *Dagana*, a place sacred to the moon, and *Dionysus* in the southern part; *Procurus* on the eastern coast; *Moduti Emporium* and *Talacori Emporium* on the northern side; and, among the mediterranean places, *Anurogrammum* and *Maa-grammum*, two cities of considerable note. The most remarkable promontories were the *Promontorium Andrasimundi*, the *Jovis Promontorium*, the *Avium Promontorium*, the *Dionysi Promontorium*, the *Cetæum Promontorium*, and the *Boreum Promontorium* opposite to *India*. The chief rivers were the *Soana*, the *Azanus*, and the *Ganges*. The most noted havens seem to have been the *Priapius Portus*, the *Mordi Portus*, the *Solis Portus*, the *Rhizala Portus*, and the *Spatana Portus*. Among the principal bays or gulphs, we may rank the *Præjodes Sinus*, which has been placed by *Ptolemy* on the western coasts of the island ^c.

CELLARIUS believes, that the *Insula Solis* of *Pliny* may be considered as the same island with the *Cory* of *Ptolemy*; which, if those authors are reconcilable with each other, may possibly not be very remote from truth. The latter has fixed *Bazacata*, a small island, in the *Sinus Gangeticus*, at present the bay of *Bengall*; and, at a good distance from it, in a southern direction, the island of the *Good Dæmon*. In the *Sinus Magnus*, now the bay of *Siam*, opposite to the country of the *Sinæ*, were situated the three islands of the *Satyrs*, and farther to the south the auriferous island of *Iabadius*, whose metropolis was denominated *Argentea*, or *The silver city*. Some of the old geographers mention two islands called *Chryse* and *Argyre*, as lying between the mouths of the *Indus* and the *Ganges*; but their accounts of them are so confused and indistinct, that they cannot be depended upon. In fine, those pretended islands seem to bethe *Silver Region* and *Golden Region*, or *Golden Peninsula*, above-mentioned, as has been long since hinted by the excellent *Salmasius* ^d.

THE *Sinæ*, according to *Ptolemy*, inhabited a tract to the east of *India*, behind the *Sinus Magnus*; so that, properly *try of the Sinæ*.

^b STRAB. lib. ii. HIPPARCHUS apud POMPON. MEL. lib. iiii. ut et ipse MEL. ibid. DIONYS. CHARACEN. ubi sup. ver. 952. FEST. AVIEN. ver. 777. PLIN. lib. vi. c. 22. SALMAS. BOCHART. ISAAC. VOSS. apud CELLAR. ubi sup. ut et ipse CELLAR. ibid. ^c PTOL. ubi supra. CELLAR. geogr. antiq. lib. iiii. c. 23. ^d PLIN. lib. vi. c. 21. POMPON. MEL. lib. iiii. c. 7. PTOL. ubi supra. CELLAR. lib. iiii. c. 23. sub fin. SALMAS. in Solin. p. 701.

speaking, they did not belong to *India*, though they seem to have been considered as appertaining to that country by *Cellarius*. The tract they occupied was bounded on the east and south by the *Terra incognita*, on the north by *Serica*, and on the west by *India extra Gangem*. The town of *Aspithra*, near which ran a river of the same name issuing from the *Semantbine* mountains, was situated at a small distance from the confines of *India*. The towns of *Bramma* and *Rabana* stood near the mouths of the rivers *Ambastus* and *Senus*, which discharged themselves into the *Sinus Magnus*. The *Ichthyophagi*, or the *Ichthyophagi Æthiopes*, had a district assigned them near the *Line*, and to the south of them ran the river *Cotiares*. In a southern direction from the *Line*, we likewise meet with *Coccoranagora*, *Thinæ*, *Thina*, or *Sinæ Metropolis*, *Catigara*, and the town of *Saraga*. *Acadra*, or *Scathra*, a mediterranean town, had a northern situation, and seems to have been a place of some importance. In fine, the country of the *Sinæ* seems to have answered to the tract comprehending the kingdoms of *Siam*, *Laos*, *Camboya*, or *Cambodia*, *Tonquir*, and *Cochinchina*, or at least the most considerable part of that tract. It is probable, that this region was antiently called *Sin*, *Sim*, and *Siam*, which seem to be names very nearly related; for, as *Sinæ* was the antient name of the people, *Sin*, or *Sim*, was undoubtedly that of the country; and *Siam*, the present name of a pretty large part of it, in found approaches very near to *Sim*, or *Sin*. Nor can any thing material be objected to this, except the situation of *Serica*, bounding the country of the *Sinæ* on the north, which some may possibly place at a very considerable distance from the eastern extremity of *India extra Gangem*. However, we cannot believe, that there is the least foundation for such an opinion. *M. Bayer*, indeed, asserts the *Seres* to have been seated in the interior part of *India intra Gangem*, and consequently nearer the frontiers of *Persia*, than those of *China*. But this notion, in support of which he has not offered so much as a single argument, our readers will find overthrown in the history of the *Chinese*.*

MOST of the mountains of *India* were covered with trees that bore a vast quantity and variety of fruits. The delightful plains, with which this country abounded, were very spacious and fruitful. The richness of their soil was incredible, their atmosphere pure and balsamic, and the rivers with which they were intersected inexpressibly pleasant and fertilizing. It is no wonder, therefore, that the *Indians* had two harvests in a year; that

* PTOL. ubi sup. c. 3. CELLAR. ubi sup. MARCIAN. HERACLEOT. p. 2. TH. SIG. BAYER, comment. origin. Sinicar. p. 309. Petropoli, 1730.

C. XXXI. *The History of the Indians.*

the region they inhabited produced a variety of animals of uncommon strength and beauty; and that their country (being animated by a proper quantity of the solar rays) should have been in reality a second paradise. The elephants of *India* excelled all others, and particularly those of *Africa*. Some of them were immensely large, and, after being trained up in a proper manner, behaved with inconceivable dexterity in an engagement. The woods abounded with great plenty and variety of game; as also with animals that were not elsewhere to be found. As for the bowels of the earth, they were well stored with gold, silver, and precious stones. The men and animals are said to have been of a larger size than in other countries, nature seeming here to be in her bloom, and utmost vigour. But of all these particulars, and many more, our readers may expect a full and minute account, when we come to the modern history of the *Indians*.

As the limits here prescribed will not permit us to ex-
pate largely upon the curiosities of this country, a description
of which would form a considerable volume, we shall only
exhibit to our readers the following, which are some of the
principal of them. 1. A species of amphibious animals pro-
duced on the coast of *Taprobane*, some of which resembled
an horse, others an ox, and others other creatures strangers
to the watry element, called whales by *Strabo*. 2. The sur-
prising inundations of the *Acesines*, and other rivers, whose
waters, about the time of the summer solstice, rose forty cu-
bits high, and overflowed all the neighbouring plains, according
to several authors. 3. The northern rains swelling the rivers
of *India* in the same manner that the southern showers do the
Nile. 4. A desert of vast extent, containing above a thou-
sand cities, villages, and towns, which had been abandoned
by their inhabitants, upon the *Indus's* changing its chanel.
5. The fine linen and silk made in this country, which were
highly valued by the antients. 6. The reed or cane producing
a sort of natural honey, which was endued with an intoxi-
cating quality. 7. A tree, described by *Onesicritus*, growing
in the territories of the *Musicani*, one of the southern parts
of *India*, whose boughs, after they had ascended to the
height of twelve cubits, grew downwards, and took root in
the earth; which course they continued till they had formed
a sort of long booth or arbour resembling a tent or pavilion
supported by pillars. 8. Some *Indian* trees of a most enor-
mous size; every one of which afforded shelter to four hun-
dred horsemen. 9. A small tree, or shrub, that had cuds like

DIOD. SIC. STRAB. PLIN. ARRIAN. CURT. PLUT. in Alex.

those of a bean, ten inches long, and full of a kind of honey of a poisonous nature. 10. The corn, resembling wheat, in the country of the *Muscani*, which grew wild on a spot of ground that required not the least cultivation. 11. The great number of medicinal plants, of various qualities and colours, many of which were not to be found in any other region. 12. The cinnamon-tree, shrub bearing variety of spike-nard, herbs, flowers, drugs, &c. the produce of the southern parts of *India*. 13. The vast number of apes or monkeys, in a wood near the city of *Nicæa*, which upon *Alexander's* approach drew up in order of battle, insomuch that the *Macedonians* took them for a body of regular troops, and began to make the proper dispositions for an engagement. But *Taxilus*, who at that time attended *Alexander*, by discovering to them what sort of an enemy this was, put an end to the alarm. These apes were taken two ways. First, the hunters of them filled large dishes with water, and placed them near the trees the apes had posted themselves upon, and, in the sight of those animals, washed their eyes; afterwards they put some viscous matter into the dishes, instead of the water, and then retired. As these animals, therefore, are great mimics, they no sooner observed the coast to be clear, than they came down from the trees, and, attempting to wash their eyes as the hunters before had done, they blinded themselves, and were easily taken. Secondly, the same hunters at other times put on a sort of sack or budget, somewhat resembling trowles, in the sight of the apes, and left others for those animals, hairy within, and besmeared with such viscous matter as that already mentioned, which they putting on, were thereby rendered incapable of making their escape. 14. The prodigious quantity of fossile salt, dug out of a mountain in the kingdom of *Sopithes*, sufficient to supply all *India* with that commodity. 15. The rich gold and silver mines mentioned by *Strabo*. 16. The famous breed of dogs in the kingdom of *Sopithes*, of which that prince gave 150 to *Alexander the Great*. Four of these, in the sight of *Alexander* and *Sopithes*, were set upon a lion, and proved a match for him. In the middle of the conflict, *Sopithes* commanded one of them to have a thigh cut off gradually, in order to force him to leave the lion; but this did not oblige him to quit his hold. 17. The numerous instances of longevity among the *Indians* and the *Seres*, many of them attaining to an hundred and thirty, and several to two hundred years of age. 18. The tigers in the country of the *Prasii*, as big again as a lion, and of such strength, that one of them, with his hinder paw, could easily seize upon, and drag to him, a large mule. 19. A species of monkeys bigger than dogs of the largest size, all

over white, except the face, which was black ; though sometimes the face was white, and every other part black. Their tails were above two cubits long. They were extremely mild and harmless, never playing any mischievous tricks. 20. The fossil stones of the colour of frankincense, sweeter than honey itself. 21. The serpents two cubits long, with wings like bats, that flew about in the night, and emitted some poisonous drops, which made the bodies of those animals they fell upon to putrify. 22. An uncommon and surprising species of very large flying scorpions, that greatly infested some parts of *India*. 23. A monstrous and incredibly strong breed of dogs, that could hold fast even a bull or a lion, and were so fierce, that their eyes sometimes fell out of their heads, after they had fastened upon those animals. These creatures would have been cut to pieces, rather than let go their hold, as will the true bull-dogs here in *England*. However, the *Indians* could disengage them, by pouring water into their nostrils, as we learn from *Strabo*. 24. The water of the river *Silia*, or *Siliat*, which was of such a nature, that nothing could swim upon it. 25. The natural honey flowing from reeds or canes, called *μίλι τὸ καλάμινον* and *σάπχαι* by *Arrian*. 26. A species of serpents that were short, black, had heads like those of dragons, and eyes of the colour of blood. 27. The pearl-fishery in the southern part of *India*, not far from the promontory at present going under the denomination of cape *Comorin*. 28. The diamonds, pearls, carbuncles, and other kinds of precious stones, that were produced in this region. 29. Some of the whales left by the tide on the shore in some of the maritim parts of *India*, an hundred cubits long, of whose bones the *Indians* built themselves houses. 30. The vast number of jewels found on the banks of the *Acjines* and the *Ganges*. 31. The fountain whose water was as combustible and inflammable as oil. 32. The ebony, opals, onyxes, alabaster, vermilion, crystal, amber, and the two mountains near the *Indus*, one of which attracted iron, and the other repelled it. 33. The lions, panthers, rhinoceros's, camelopardales or camel-panthers, sphinges or marmosets, cynocephali or larger kind of baboons, crocottæ or lion-wolves, and the dragons of an immense size taken notice of by *Strabo*. 34. The horses with a single horn in their foreheads, or unicorns, with the heads of stags. 35. The rivers that abounded with particles of gold, and enabled the neighbouring *Indians* to pay the taxes and duties imposed upon them. 36. The *Pedra de Cobra* (C) already mentioned, which was known

(C) We have already given a short account of this stone in our history of the *Tartars*; but our readers will find several particulars

known to the *Indians*, as well as the antient *Scythians*, or *Tartars*, from the remotest antiquity * (D).

S E C T. II.

The Antiquity, Government, Laws, Religion, Customs, Language, Learning, and Disposition of the Indians.

Antiquity. **T**HOUGH the *Indians* have been already deduced from *Japhet* in a former part of this work, yet we would there be understood of only a part of that nation. For, though it may be allowed, that some of them were descended from *Magog* the son of *Japhet*, in conjunction with the *Tartars* and *Chinese*, yet it is likewise probable, that many of them sprung from the other sons of *Noah*. That *Elam* settled in the country afterwards called *Persia*, has been fully proved; so that many of his descendents may be supposed to have pushed farther eastwards, and particularly into the nearer eastern regions, of which *India* was one. Some of the posterity of *Cush*, if not their great progenitor himself, seated themselves in that

* NEARCH. parapl. Oxon. 1698. MEGASTHENES, ERATOSTHENES, ONENICRITUS, CTESIUS, PATROCLES, DEIMACHUS, ANACHARSIS, ARISTOTELES, et ARISTOBULUS, apud Strabon. lib. xv. ut et ipse STRAB. ibid. PLIN. nat. hist. pass. ARRIAN. in expedit. Alexand. & in Indic. pass. CURT. pass. PLUTARCH. in Alexand. DIOD. SIC. lib. ii. & alib. PORPH. de abstinent. lib. iv. ARRIAN. peripl. Mar. Erythr. pass.

lars relating to it in Dr. *Kemper's amantitates exotica* omitted there. To that piece, therefore, we must beg leave to refer the curious, for their farther satisfaction (3).

(D) Besides the curiosities here mentioned, we find others taken notice of by some of the antients, that were deservedly exploded as fabulous by *Strabo*. Such were the dwarfs of three and five spans high, some of whom had no noses, and others waged perpetual war

with the cranes; the *Enotocæte*, whose ears were so large, that they lay upon them; the wild men about the *Ganges*, who had no mouths; the *Ocyodes*, who could outrun an horse; those men who had dogs ears, a breast covered with hair, and one eye only in the middle of their foreheads. Many more wonders of this kind occur, which existed only in the imaginations of those writers who have given us any account of them (4).

(3) Engelbert. Kauff. arcanit. exotie. politico-phisco-medic. p. 395, 395 578, 579. 581. Lemgovia, 1712. (4) Strab. geogr. l. xv.

C. XXXI. *The History of the Indians.*

71

part of *Susiana* still called *Khuzestan*, or the country of *Chuz*, as well as in *Arabia*; from whence they might easily migrate to the banks of the *Indus* and the *Ganges*. In confirmation of which opinion, it may be observed, that the *Arabs* have always believed the nations denominated by them *Sind* and *Hind*, which comprehend the whole body of the *Indians*, to have been descended from two of the great grandsons of *Ham* of the same names. We may, therefore, reasonably enough presume, that the descendents of *Shem* and *Ham*, as well as those of *Japhet*, contributed towards peopling the vast continent of *India* ^a.

THE *Indians*, like other nations, boasted of too high an antiquity, as we learn from *Pliny*. They pretended, according to that author, to have had a series of an hundred and fifty-three kings, between *Bacchus* and *Alexander the Great*, who reigned above five thousand four hundred years. But neither *Pliny*, nor any other antient writer, has ventured to give us a list or catalogue of those kings. Such a notion as this must be allowed to be not only repugnant to sacred writ, but to the whole stream of genuine profane antiquity, and particularly to *Herodotus* the father of history ^b.

BUT, whoever were the first planters of this region, it could not have been peopled till long after *Persia*, or *Elam*, had been sufficiently cultivated, and a considerable number of ages after *Affyria*, and the other countries adjoining to *Ararat*, had been planted. This is so apparent both from Scripture, and the nature of things, that it will not admit of a dispute. For, according to Scripture, the *Indians* were so obscure a nation, that they were not known to the *Jews* before the captivity, though the *Persians* not long after that event erected a most puissant empire; and, according to the course of nature, the different parts of the earth must have been peopled sooner or later in proportion to their distances from that spot on which the first men settled. Nothing, therefore, in absurdity can equal the system of *Ctesias*, who first makes the monarchy of *Affyria* to have had a greater number of subjects than almost any that has ever yet been formed, at a time when that region must have been very thinly peopled; and then represents *India* as more formidable and populous at the same time than that monarchy. It is, therefore, to us matter of wonder, that the bulk of the learned, till of late, should have come into that ridiculous system; though we are not at all sur-

^a Univ. hist. vol. i. p. 266. 367. 370. & vol. xviii. p. 300. 367. GOLI not. ad Alfragan. p. 77.

^b PLIN. lib. vi.

sc. 17.

prised, that it should have been exploded by so learned, impartial, and judicious a writer as *Strabo* ^c.

GOVERN-
MENT.

WITH regard to the government of the *Indians*, we shall not be here prolix. That it was of the same kind with that of the most antient *Numidians*, *Arabs*, *Tartars*, and *Chinese*, we have no reason to doubt. The *Indians*, for several ages, like those nations, had many petty princes among them, who exercised a sovereign authority, till at last they found themselves obliged to submit to others that were more powerful, or else voluntarily united themselves under such heads, to repel all foreign invaders. So several little sovereigns seem to have elected *Cbedorlaomer* to preside over them, though some of these afterwards, without any just cause, withdrew their allegiance from him; for which reason, the Scripture says they rebelled. In like manner the *Etruscans* had twelve *lucumens*; but over them presided a chief, whose orders they obeyed on all extraordinary occasions. Nay, that this kind of government prevailed in *India*, when *Alexander the Great* invaded that country, may be inferred from *Arrian*, *Curtius*, and *Strabo*. Nor, if we remember right, was the greatest part of this vast region ever reduced under the obedience of one prince, till the reign of *Sandrocottus*. However, the princes or kings, among whom *India* was antiently divided, seem to have ruled with an absolute sway, since they were the sole proprietors of all the lands under their respective jurisdictions, as we are informed by *Diodorus* and *Strabo*. There were several republics likewise in this country, at the time of *Alexander's* invasion. The *Indians*, as well as the *Chinese*, confined themselves to their own country, and always kept themselves unmixed with foreigners; so that it is no wonder they should have been governed by *Indian* princes, for the most part, till the time of *Sandrocottus*. For, even supposing *Bacchus*, or *Sesac*, to have made so rapid a progress in the reduction of *India*, as we are told he did by *Diodorus Siculus*; yet it does not appear from history, that any considerable part of that region was ever thoroughly subdued by, and much less continued for any time in a state of servitude to, the *Egyptians*. Several kings reigned here in the time of *Alexander the Great*, though some of those princes were then very powerful, and made a noble stand against that conqueror. Nor have all the most considerable *Rajahs* of this vast tract been subjugated by the *Moguls* themselves till within these few years, as will be seen in the modern history of the *Indians* ^d.

^c STRAB. lib. xv. DIOD. SICUL. bibliothec. histor. lib. ii. c. 90---95. Univ. hist. vol. iv. p. 272---297. ^d Gen. c. xiv. v. 4. Univ. hist. vol. xvi. p. 37, 38. vol. xviii. p. 376. DIOD. SIC. lib. ii. STRAB. lib. xv.

THAT the antient *Indians* had several salutary laws, appears from what we have observed of the *Casbeans*, in the history of the *Tartars*, and may be farther evinced from some good authors. But as the limits here prescribed will not permit us to be very copious on this head, we shall at present only mention the following, which are some of the principal of them. 1. The *Indians* were, by a particular law, divided into seven classes, or orders of men, as we learn from *Diodorus* and *Strabo*. The first of these were the philosophers, who were but few, in comparison of the rest. They admitted those who assisted in offering the sacrifices into their private assemblies, and the kings themselves seem to have presided in their great convention, as we shall presently have occasion to observe. The second were the husbandmen, a very numerous and upright body of men. The shepherds and hunters formed the third class, and were likewise pretty considerable. Artificers and mechanics, and particularly those who fabricated arms, constructed ships, &c. made up the fourth. The fifth division was composed of military men, who in time of peace had a place assigned them to reside in, and a proper allowance granted them, by the prince they served. The sixth order consisted of officers who were employed by the king, or his ministry, to inspect the actions and conduct of the people, and make a private report to him of their discoveries. The seventh division was formed by the king's privy-council, from whence justice was distributed throughout the whole community, and that in the most equitable manner. 2. By a particular law, the philosophers were enjoined to repair to the king's palace at the beginning of the year, and there to produce all their compositions, observations, and predictions, relating either to the fruits of the earth, animals, or the commonwealth. After any one of them had been proved guilty of falsehood or ignorance, three times, he was silenced for life; but the others were exempted from taxes, and held in the highest veneration. 3. The husbandmen were never pressed, or obliged to take on in the king's service; which was but reasonable, as they tilled the ground for the king, who was the sole proprietor of it, and who received from them the fourth part of the produce of it. 4. No private person was permitted to bring up either an horse, or an elephant. 5. All those animals belonged to the king of the country in which they were produced. 6. The privy-councillors were not permitted to marry in a lower family, nor to apply themselves to more branches of business at once, except they were philosophers. 7. Every *Indian* convicted of giving in false evidence was punished in the extreme parts of the body,

8. If

8. If any person deprived another of a limb, he did not only forfeit the same part himself, but had likewise his hand cut off; and to render useless either the hand or eye of an artificer, was considered as a capital crime. 9. The woman that killed a drunken king, was married to his successor; from whence we may conclude, that drunkenness was looked upon as an enormous vice among them. 10. Neither the life-guards, nor any of the king's other troops, were permitted to enter the city where he held his residence. 11. It was not lawful for the king to sleep in the day-time; and in the night he found himself obliged frequently to change his bed, to avoid the treachery of his servants. 12. In some parts of *India* the married women were not permitted to survive their husbands, but were burnt with their bodies, as has been already observed in the history of the *Tartars*. 13. Polygamy was tolerated by law among them. 14. By a particular law, the virgins who distinguished themselves in fighting at fifty-cuffs, were rewarded with husbands. 15. The privy-counsellors were famed for their prudence, consummate abilities, and noble extraction; and, out of their body, the king selected judges, generals, and all superior magistrates. 16. It seems to have been a law among them, that all their civil or political institutions should be derived from their *Brachmans*, or philosophers. 17. Whatever wars they might be engaged in at any time among themselves, they obliged themselves by a common law not to make hostile incursions, to ravage the country, nor to plunder the husbandmen, whom they considered as the greatest benefactors to the public. 18. The *Indians* were not suffered to make any of their countrymen slaves, every one of them being considered as in a natural state of liberty. 19. They had several customs, wearing the face of laws in common with some of their neighbours, which have been mentioned in other parts of this work. Nor is this to be wondered at, since the *Indians* were sometimes confounded with the nearest circumjacent nations by the antients, and particularly with the *Scythians*, or antient *Tartars*.

Religion.

THE principal objects of religious worship among the *Indians*, in the earlier ages, were *Jupiter*, or *Jupiter Ammon*, and *Bacchus*; in which they agreed with the *Egyptians*, *Arabs*, and other nations. *Hercules* and *Pluto* had likewise divine honours paid them. The *Indians* also worshiped a deity re-

* * NEARCH. parapl. Oxon. 1698. MEGASTHENES, ERATOSTHENES, ONESICRITUS, CTESIAS, aliiq; apud Strabon. lib. xv. ut & ipse STRABO, ibid. DIOD. SIC. lib. ii. PLIN. pass. ARRIAN. in expedit. Alexand. in Indic. & in periopl. Mar. Erythr. CURT. PLUT. in Alex.

presenting *Jupiter Pluvialis*, *Pan*, the river *Ganges*, and a sort of gods answering to the *Dii Indigetes* of the *Romans*. These were a kind of *Genii*, or inferior deities, that were in high repute all over *India*. Their power was supposed to extend over this lower world, and in particular over man. A belief of the existence of these spirits is of great antiquity, and seems to have had its source from a disguised and (E) corrupted tradition of the rebellion of the fallen angels, since many of the *Genii* were represented as ludicrous, imprudent, and wicked beings. Some of the later *Platonists* have allotted two *Genii*, a good and a bad one, to every person, whose conduct they thought was influenced by them. The good *Genius* had the denomination of *Lar* among the *Romans*, and the evil one that of *Larva*, according to *Servius*. They were supposed to have their residence in the atmosphere that surrounds this terraqueous globe, and even some of them upon the earth itself. Be that as it will, the notion of good and evil *Genii* is of so great antiquity, that it will be extremely difficult to trace out its original ^f.

WHATEVER species of idolatry might at first have prevailed among the *Indians*, it is probable, that, after *Cambyfes* conquered *Egypt*, the priests, being obliged to abandon that country, found their way into *India*, where they planted and propagated the *Egyptian* superstition. This has been set in a clear light by *Kircher*, who extends the observation even to *Tartary* and *China*. The hieroglyphic representations of the *Egyptian* deities, which the aforesaid priests introduced into this vast region, undoubtedly gave birth to those monstrous figures, or images, of their false gods, that still in *India* are the objects of adoration. As a farther demonstration of what is here advanced, it may be observed, that the *Indians* still preserve some traces of the worship of *Isis* and *Osiris*, that antiently prevailed among the *Egyptians* ^g.

^f DIOD. SIC. & STRAB. ubi sup. D. AUGUST. de civitate Dei, lib. x. c. 2. See also the Abbé BANIER's mythol. and fab. of the anc. vol. i. b. v. c. 6. ^g ATHANAS. KIRCHER. Chin. illustrat. par. iii.

(E) This has been fully proved, and ΔAIMONION, published some years ago, to which, for farther satisfaction, we beg leave to refer our curious and inquisitive readers (5).

THE *Brahmans*, *Brachmans*, or philosophers, were not only the priests of the *Indians*, but likewise the principal counsellors and directors of their kings, as we learn from *Diodorus* and *Strabo*. They, therefore, served their country both in a civil and religious capacity, as did the *Magi* among the *Persians*. *Diodorus* says, that the *Indians* looked upon these *Brahmans* as the greatest favourites of heaven, and as men who were perfectly acquainted with every thing that passed in the infernal regions, or related to the kingdom of *Pluto*. That they bore the principal sway in every part of *India* where they were settled, appears from the best writers among the antients, who have taken any notice of them ^b.

HOWEVER, the *Greek* and *Latin* authors have not all entertained the same sentiments of these *Indian* sages. They have been considered as distinct from the *Gymnosophists* by *Ptolemy*, who places the *Brachmans*, whom he calls *Magi*, in a southern district of *India*, between the rivers *Solenus* and *Chaberus*, not far from the sea; whereas he assigns the *Gymnosophists* a situation in the north-eastern part of that country, near the western bank of the *Ganges*. On the contrary, that the *Gymnosophists* were divided into two branches or sects, the *Brachmans* and the *Germanes*, we find asserted by *Megasthenes* in *Strabo*. *Diodorus*, in one place, makes the *Philosophers* of *India*, who were the *Brachmans* of *Megasthenes*, to have corresponded, in a great measure, with the priests of other nations. Whereas, in another passage, he considers them as a separate nation, sect, or body of men, settled in one particular part of *India*. *Arrian* fixes the *Brachmans* among the *Malli* and the *Musciani*; and *Pliny* makes the word *Brachman* to have been the surname of many nations. *Porphry* affirms the *Gymnosophists* to have been divided into two sects, the *Brachmans* and the *Samanæi*; and that, of the *Brachmans*, some lived in a mountainous tract, and others about the *Ganges*. *Arrian*, *Apuleius*, *Clemens Alexandrinus*, and *Plutarch*, differ in several particulars relating to these *Indian* sages; though they all seem to agree in celebrating their love of divine wisdom, their knowledge, their abstemious way of life, and singular temperance, in fine, their contempt of all the good, as well as bad, things of this

^b DIOD. SIC. & STRAB. ubi sup. PLUT. in Alex. ARRIAN. de expedit. Alexand. in Indic. & peripl. Mar. Erythr. PORPHYR. de abstinent. lib. iv

C. XXXI. *The History of the Indians.*

77

world, so much desired, or dreaded, by the bulk of mankind ⁱ.

WE have neither time nor inclination to transcribe every thing that has been related of the *Brahmans* by the antients; nor would this, if transcribed, be of any real advantage to our readers. For, as has been observed, the *Greek* and *Roman* writers, when speaking of them, differ in several particulars; which rather tends to confound and perplex, than inform and instruct, those that peruse them. What, therefore, we have to say farther of them, shall be comprised in few words. They were not so much a distinct nation, or particular class of philosophers, as a tribe or set of men, or rather a numerous family, descended from one common ancestor, different from the progenitors of the people among whom they lived. They were a body of men that we may consider as similar to the *Fabian*, *Cornelian*, *Claudian*, &c. families in antient *Rome*, deducing their origin from *Brahma*, the first of the three beings whom *GOD* created, and by whose means he afterwards formed the world, according to the modern *Brahmans*, but in reality the patriarch *Abraham*. For, that *Brahma* should be the Supreme Being, as *M. Bayer* asserts, is too absurd to be supposed; and that he was *Abraham*, has been allowed by some of the best *Jewish* writers, as well as *Shahrestani*, an *Arab* author of good repute. *Dr. Hyde* likewise offers such reasons in defence of this notion, as cannot easily be overturned ^k.

POSTELLUS takes these *Brahmans* to have been descended from *Abraham* by his wife *Keturah*, and believes that the true religion prevailed long among them; and, indeed, from the accounts given us of them by the antients, it seems to appear, that they acknowledged one Supreme Being, and a future state of rewards and punishments. Nay, it farther appears from those accounts, that some of them worshiped this Supreme Being with great fervency and devotion, prayed

ⁱ STRAB. lib. xv. & lib. xvi. MEGASTHENES apud Strabon. ibid. PTOL. ubi supra. PLIN. lib. vi. c. 17. ARRIAN. exped. Alex. lib. vi. c. 7. DIOD. SIC. l. xvii. c. 102. PORPH. de abstinent. lib. iv. c. 17. PLUTARCH. in vit. Alex. CIC. Tusc. quæst. lib. v. ARRIAN. ubi sup. lib. vii. & in Indic. APULIUS in florid. CLEM. ALEXANDRIN. Stromat. l. iii. PHILOSTRAT. vit. Apollon. lib. iii. PALLAD. de gentib. Ind. & Bragmanib. p. 1-14.
^k Idem ibid. TH. SIG. BAYER. element. Brahmanic. Tangutan. Mungalic. in comment. acad. Petropolit. tom. iv. p. 290, 291. Petropoli, 1735. D'HERBEL. biblioth. orient. p. 212. AL SHAHRESTAN. in calce lib. de religion. Ind. Vid. etiam THOM. HYDE hist. relig. veter. Persar. p. 31, 32.

constantly to him, and despised every thing in this world for his sake. Be that as it will, they were celebrated all over the antient world for their wisdom and austerity of life, and proposed as a pattern for imitation to nations of greater politeness than the *Indians*. *Pythagoras* studied their doctrine and manners, and received his notion of the transmigration of souls, or metempsychosis, from them. If what is here advanced be admitted, it will be an additional argument in favour of the migration of some of *Shem's* descendants into *India*; and likewise prove, that the *Abrahamic* religion prevailed, at least for many ages, in that remote country. A famous *Brahman*, named *Bebergir*, communicated to the *Mohammedans*, whose religion he embraced, the *Amberthkend*, which contains the doctrines of the *Indians*. The modern *Brahmans* say, that *Brahma* left to the *Indians* the four books which they call *Beth*, or *Bed*, in which all the sciences, and all the ceremonies of religion, are comprised; and for this reason they represent that supposed deity with four heads. Some of the antients intimate, that they thought it highly criminal to deprive any, even the most inconsiderable, animal of life; in which they are followed by the modern *Brahmans*. They formerly assumed to themselves the prerogative of teaching and instructing others; they differed from the *Gymnosophists*, and particularly the *Samanæi*, in this, that they were all of the same family (a *Brahman* must have been born a *Brahman*), whereas the others might have belonged to any family, or *Indian* tribe. But, as this family still exists, we shall expatiate more largely upon the present topic in the modern history of the *Indians*¹.

Customs.

SOME of the most remarkable customs of the *Indians* will merit a place here; and such were the following. 1. The *Indians*, and particularly the *Oxydracæ*, celebrated the feasts of *Bacchus* in a pompous manner; and their princes imitated the order of that conqueror's march into *India*, till *Alexander's* invasion of that country. 2. According to *Diodorus Siculus*, the *Indians* had their first harvest about the summer solstice, and their second a little before the beginning of the winter. 3. They extracted vast quantities of a sweet substance from a cane, probably the same as the modern sugar-cane, which *Arrian* calls the *honey of reeds*, and *sugar*. 4. The *Catheans* always chose the most handsome person among them

¹ POSTELLUS in comment. ad Jezir. MEGASTHENES apud Strabon. ubi sup. ut et ipse STRAB. ibid. DIOD. SIC. ARRIAN. PLUTARCH. PORPHYR. CLEM. ALEXAND. APULIUS, PHILOSTRAT. & PALLADIUS, ubi sup. D'HERBEL. biblioth. orient. p. 212.

for their king, according to *Onesicritus* in *Strabo*. 5. Many of the *Indians* painted their beards with a variety of vivid colours, which they took to be very graceful and ornamental. 6. The *Muscani*, in their frugality, manner of eating, and other points, resembled the *Lacedæmonians*. 7. Many of the *Indians* made no use of gold and silver, though their country abounded with them. 8. They did not apply themselves to the military art, which they considered as unlawful, as destructive of the repose and tranquillity of mankind. 9. The shepherds and hunters lived in tents, not approaching the cities and towns, and were maintained at the king's expence. 10. They had a particular method of hunting elephants, which has been described at large by *Strabo*. 11. Though some writers make the *Indian* kings the sole proprietors of all the horses and elephants in their dominions, yet others are of a different opinion, and assert the *Indians* to have yoked them as they did camels, and that a lover could not have made his mistress a more acceptable present than an elephant. 12. The *Ephori*, or officers who inspected the people's conduct, arrived at the knowledge of many secret transactions by the assistance of several trumpets, whom they employed to get them intelligence, both in cities and camps. 13. They kept the highways in good repair, and at the end of every ten stadia erected a sort of pillar, which pointed out to travelers the different roads, and the distances of places from one another. 14. They had officers, whose business it was to take care, that the rivers were kept clean, and confined within their banks; that the people were duly supplied with water, and had the lands properly divided amongst them, as in *Egypt*; that the hunters, farmers, and artificers, did their duty; and that the king's revenue was regularly collected. 15. They paid a great regard to strangers, and had persons whose sole employment was to supply them with every thing they wanted, both in sickness and in health. 16. The officers appointed to regulate every thing relating to the government of their cities, were divided into six classes, every one of which consisted of five members; as were also those to whom was committed the management and direction of military affairs. 17. They rode their elephants without bridles, and had their carts, waggons, &c. drawn by oxen. 18. As their country produced no grapes, except a few that were wild, and unfit for use, in the territories of the *Muscani*, they never drank any wine, except at their sacrifices, and that came from rice. 19. Many of them lived chiefly upon a sort of liquid food made of rice, and some of them upon the herbs of the field, and water only, particularly the *Gymnosophists*. 20. Some of the

The History of the Indians.

the *Indians* did not dine and sup together, nor at any stated hour; which practice we find censured by *Strabo*. 21. They took great pleasure in rubbing their naked bodies with flesh-brushes; which likewise might probably be considered by them as a very salubrious exercise. 22. They had few pompous funerals, or splendid sepulchral monuments erected, among them. 23. Their attire was very rich, being adorned with gold, silver, and a great variety of precious stones. 24. They did not honour old men, except they were prudent and virtuous, thinking that such only ought to be treated with any marks of distinction. 25. Many of the *Indians* bought young women of their parents, for a pair of oxen apiece, in order to marry them, some for conveniency, and others for the sake of issue. 26. They did not cut the throats of their victims, but stifled or suffocated them, that they might be offered whole to the deity for whom they were intended. 27. When the king went a hunting, he was surrounded by a large body of women, some of whom were mounted on elephants, others on horses, and others rode in chariots. 28. Some of the *Indians* bordering on mount *Caucasus* are said to have used their women in the open streets without shame, and to have fed upon the flesh of their relations; but, that these were *Scythian* customs, we learn from *Herodotus*. 29. Several of the *Indians* hunted monkies, or marmosets, and drove them down precipices; but sometimes those animals made head against, and threw large stones at, their pursuers. 30. The poorer sort of people among the *Taxillæ*, or *Taxili*, an *Indian* tribe, exposed their daughters naked to public view, in order to get them husbands, according to *Strabo*. 31. In some parts of *India*, most of the women voluntarily burnt themselves with the bodies of their deceased husbands; and those who did not do so, intirely lost their reputation. 32. Several of the *Indians* had wives whom they lent to their neighbours, and suffered their dead to be devoured by vulturs. Besides these, other customs prevailed among the *Indians*, that coincided with some of those practised by the neighbouring nations, of which we have already given a full and ample account in other parts of this work ^m.

Language. IF we admit the *Brahmans* to be descended from *Abraham*, we must allow their language, and that of *Abraham*, to have

^m NEARCH. parapl. edit. Oxon. 1698. MEGASTHENES, ERATOSTHENES, ONESICRITUS, aliiq. apud Strabon. lib. xv. ut & ipse STRAB. ibid. HERODOT. lib. iv. DIOD. SIC. lib. ii. PLIN. pass. ARRIAN. in expedit. Alexand. in Indic. & in periopl. Mar. Erythr. pass. CURT. PLUTARCH. in Alex. pass. PALLADIUS, PHILOSTRAT. CLEM. ALEX. et APULEIUS, ubi supra.

been originally the same. That the modern *Persic* tongue was also nearly related to the *Indian*, seems to be owned by some of the greatest men who have launched out of late into the vast ocean of antient literature, especially that branch of it relating to the old languages of *Asia*. The old *Indians* had a great variety of dialects, some of which differed much from others. M. *La Croze* discovered no small affinity between the old *Persic* and modern *Armenian* languages; both of which, probably, in many points, agreed with the antient *Indian*. But we shall not dwell upon this topic here, since almost every thing that has been said of the primitive language of the *Tartars*, or *Scythians*, is applicable to that of the *Indians* ^a.

THAT the antient *Indians* had no letters, or alphabetic characters, seems to appear from *Strabo*, though that author is not quite consistent with himself in this particular. But, notwithstanding what he has alleged in favour of this notion, from the account he gives us of the *Indians*, it seems extremely probable, that, in the time of *Alexander the Great*, they were not void of letters, or at least of some sort of characters, which enabled them to communicate their ideas to one another with great facility. For he informs us, that some antient authors expressly allowed this; and that the *Indians* erected columns to point out to travelers the roads, and the distances of places from one another. But, to waive other arguments, the characters on the *Old Persic* and *Median* coins amount to a pretty strong presumption, that such characters were not unknown to the *Indians* ^o.

THE learned and ingenious M. *Bayer*, whose premature *Letters*, death can never be too much regretted by the republic of letters, has observed, that the present *Brahmanic* characters were deduced from the *Estrangelo* (F) letters, introduced into *India*

^a G. G. LEIBNITIVS in syllab. dissertat. philologic. a Joan. Chamberlayn. edit. p. 23. Amst. 1715. ADRIAN. RELAND. ibid.

• STRAB. ubi sup. G. G. LEIBNIT. et RELAND. ubi sup.

(F) That the *Arabs*, in the time of *Antigonus*, one of *Alexander's* successors, used the *Syrian*, or *Affyrian*, letters, we learn from *Diodorus Siculus*. For they sent a letter to that prince written in the *Syrian* character, according to this author, as we have observed in the history of the *Arabs*. These letters we take to have been those now called the *Estrangelo*, or rather

the *Mendeian*, from whence the others were derived, which still subsist in the East. That they were the *Affyrian* letters used by the *Persians* in the reign of *Darius Hystaspis*, and even before that reign, according to *Herodotus*, cannot, as we apprehend, be denied. From whence it will follow, that the old *Persian*, *Affyrian*, *Syrian*, *Arab*, *Mendeian*, or *Chaldean*, letters, were the same.

dia either by the *Jacobites* or *Nestorians*, in the time of *Jenghiz Khan*. As, therefore, the *Estrangelo* character was derived from the *Mendæan*, which is apparently deducible from the primigenial *Hebrew* alphabet, the *Indians* have still the issue of the first letters among them. Nay, the *Malabaric* characters themselves are the offspring of these primæval letters. From hence it seems to appear, that the *Square*, or *Assyrian*, letters were the true primigenial letters of the East.

WITH regard to the learning of the antient *Indians*, we *earn*ing. have not much to say. Physic seems to have been their favourite art, if any credit is to be given to the authors, speaking of the *Indian* affairs, produced by *Strabo*. The *Indians* likewise were something versed in necromancy and incantations. Their physicians did not so much deal in pharmacy as in the dietetic part of physic. Unguents and cataplasms they frequently prescribed, but concerned themselves with few other medicines. Their notions of the cosmogony we have given a full and succinct account of in the beginning of this work, and therefore shall drop every thing relating to it here. Natural philosophy we must not suppose them to have been intirely unacquainted with, since this is so nearly related to physic; and since the *Indians* were no strangers to the salutary and noxious qualities of several herbs, as may be inferred from the antients. Nor is this to be wondered at, as their country abounded with medicinal plants, according to *Strabo*. That they were likewise capable of preparing poisons in the earlier ages, appears from the same author, when he informs us, that, in one part of *India*, a law was made, to deter women from poisoning their husbands. Some of the *Indians* cultivated the mathematical sciences; but at what degree of

P HYDE hist. relig. veter. Persar. p. 523, 524. MATURINUS VEYSSIÈRE LA CROZE apud Chamberlayn. ubi supra, p. 127, 128. 130. TH. SIG. BAYER. in comment. acad. Petropolitan. tom. vi. p. 125—189. Petropoli, 1738.

same. This hint may possibly contribute something towards decyphering the legends of several antient *Persian* or *Median* coins, to be met with in the cabinets of the curious, and throw some light upon the origin of alphabetic characters, which has not hitherto been perfectly discovered. It may likewise begin to pave the way to the lesson, and consequently the explication, of the inscriptions exhibited by some *Phœnician* coins, especially those *Phœnician* inscriptions that have been lately copied by the learned and ingenious Dr. *Pocock* in the East, with which he has been pleased to oblige the learned world (6).

(6) *Diod. Sic. biblioth. histor. lib. xix. Univ. hist. vol. xviii. p. [443]. Hyde rel. vet. Pers. p. 523, 524. Herodot. lib. iv. c. 87. Pocock's descript. of the East. vol. ii. p. 218.*

perfection they arrived in them, we cannot pretend to say. They agreed with the *Greeks* in their sentiments of the creation and dissolution of the world, the situation of the earth, the nature of the stars and heavens, the superintendency of the Supreme Being over every part of the creation, His pervasion and permeation of the universe, the immortality of the soul, a future state of rewards and punishments, and many other points. In fine, the most antient *Brahmans* seem to have had not only a good share of human learning, but likewise to have been well versed in the principles of natural religion; though, in process of time, their successors, by adopting the doctrine of the metempsychosis, and others equally absurd, greatly deviated from truth; and the nations to whom they belong are now totally immersed in a most gross and multifarious idolatry.

THE genius and disposition of the antient *Indians* we shall *Disposition* describe in few words. That they were extremely ingenious, and capable of arriving at the last degree of perfection in the mechanical arts, appears from the authors cited by *Strabo*. They were great lovers and admirers of learning, as the marks of distinction with which they honoured first their *Gymnosophists*, and secondly their physicians, evidently prove. Their great hospitality, and love of truth, from what has been observed of them above, are abundantly conspicuous; as are also their probity, temperance, and frugality. That the men and other animals of *India* were larger than those to be met with in other regions, was an opinion which prevailed among the antients, though we dare not affirm, that it was built upon a solid foundation. It may not be improper to observe here, that many of the *Indians* were as black as the *Ethiopians*, though the hair, features, air, &c. of those nations were not a little different. That they had a genius, as well as a taste, for commerce, appears from *Arrian*, when he intimates, that they carried on a very considerable trade with the *Arabs*, and several other nations. From whence we may conclude, as well as from the express testimonies of several antient writers, that, had the *Indians* been under the do-

¹ MEGASTHENES, ONESICRITUS, aliiq; scriptor. vetust. apud Strabon. lib. xv. ut et ipse STRAB. ibid. DIOD. SIC. lib. ii. ARRIAN. in expedit. Indic. et in peripl. Mar. Erythr. PLUT. in Alexand. PALLADIUS de gentib. Ind. et Bragmanib. CLEM. ALEX. PORPHYR. PHILOSTRAT. APUL. ubi sup. HYD. histor. relig. veter. Persar. p. 31. ATYLIUS KIRCHER. Chin. illustrat. par. iii. BANIER's explicat. of the mythol. and fab. of the anc. b. ii. c. 8.

mination of one prince, they might have erected a most potent and formidable empire.

S E C T. III.

The History of the Indians, from the earliest Account of Time, to the Invasion of their Country by Mahmud Gazni.

Ctesias, ^a
fabulous
writer.

NO part of so remote a country as *India* could have been tolerably peopled till several centuries after the dispersion; so that little credit is due to the history of the war between *Semiramis* and *Stabrobates* king of *India*, transmitted to us by *Ctesias*. We shall here, therefore, only observe, especially as a full and ample account of that war has been already given, that *Semiramis* was defeated by the *Indian* monarch, and, after having lost above two millions of men, obliged to repass the *Indus*. That prince, according to *Ctesias*, constructed four thousand vessels, which appeared upon the *Indus*, to oppose *Semiramis's* fleet, and brought into the field a more numerous army than that of the *Affyrians*. It is true, this fabulous author intimates, that *Stabrobates* defeated *Semiramis* by the vigorous efforts of his elephants, which seem to have had the principal share in the last action; but, notwithstanding this, he plainly asserts the *Indian* forces to have been stronger than those of the *Affyrians*. From whence it will follow, that, about two or three hundred years after the flood, the remote nation of the *Indians* assembled an army of above three millions of men ^a.

THAT such a strange assertion as this should be admitted by a deist, in order to discredit revealed religion, is not so difficult to be conceived, because persons of that complexion, to carry their point, will boggle at no absurdity. But that Christian writers, and those too of the most profound erudition, should implicitly assent to it, and even to the authority of *Herodotus* prefer that of *Ctesias*, is real matter of surprize. For *Herodotus* may justly be stiled the father of history, and agrees better with sacred writ than any other profane historian; whereas it will be difficult to find a more romantic and fabulous author than *Ctesias*, in the whole circle of antiquity ^b.

^a STRAB. DIOD. SIC. ARRIAN. CURT. PLUTARCH. CLEM. ALEX. aliiq; scriptor. ^a CTESIAS apud Diod.

Sic. biblioth. histor. lib. ii. p. 90—95. Univ. hist. vol. iv. p. 272—297.

^b See Sir ISAAC NEWTON's chronology of ancient nations amended.

NOR is this a new notion; though it has been much insisted upon of late, especially since the publication of Sir *Isaac Newton's* incomparable system of chronology. The truth of it seems to have been known to, and even acknowledged by, *Strabo*. For *Megasthenes*, of whose sentiments in this point he intirely approves, says, that all the antient relations of expeditions into *India*, except those of *Bacchus*, *Hercules*, and *Alexander the Great*, carry with them not the least air of probability. And yet this *Megasthenes* was credulous enough, and dealt pretty much in fiction; as appears from *Strabo*. But it seems, that the aforesaid absurdity of *Ctesias* was too large even for him to swallow ^c.

WITH regard to *Bacchus's* invasion of *India*, that is not a little involved in fable. However, which cannot be said of the other, it had doubtless a real and certain foundation. That *Bacchus*, or, as Sir *Isaac Newton* will have it, *Sesac*, was potent at sea, advanced as far as the *Indus*, and conquered part of the tract about that river, is a fact as well supported as any can be at such a vast distance of time. But that he subdued all *India*, lived any considerable time there, and erected a powerful monarchy in that country, will not be so readily admitted by any one well versed in antient history. But yet, improbable as this is, it seems to approach nearer the truth than the foregoing absurd relation of *Ctesias*. For, according to *Pliny*, the *Indians* had a list of kings, who reigned in their country from the time of *Bacchus* to that of *Alexander the Great* ^d.

MR. *Shuckford* says, that the *Indian Bacchus* was different *The In*. from the *Bacchus* of *Egypt*, and of *Greece*; and that, from the dian Bac- hints given us of him by the antients, he was unquestionably thus not *Noah*. But this opinion is too absurd to merit any notice or different regard; however, our readers will meet with a full and am- ^{from the} ple confutation of it in the history of the *Chinese*. He as- ^{firm} firms, that the *Indian Bacchus* was the first and most antient of all that bore that name; which does not appear from the antients. He also asserts, that the *Indian Bacchus* lived in *India* before there were any cities in that region; which probably he did; but it will not follow from thence, that he was *Noah*. From a fable to be met with in *Diodorus* relating to *Bacchus*, he infers, that the *INDIAN Bacchus* must have been *Noah*; which has met with such a reception from the learned as it deserves. And lastly, he would have the *Indian Bacchus* to be *Noah*, because *Bacchus* (not the *INDIAN BACCHUS*)

^c MEGASTHENES apud Strabon. lib. xv. ut & ipse STRAB. ibid.

^d DIOD. SIC. lib. ii. STRAB. lib. xv. PLIN. nat. hist. lib. vi. c. 17. ARRIAN. in Indic. NEWT. ubi sup.

was the first that pressed the grape, and made wine; which, from *Moses* we may infer, was true of *Noah*. Now here it unfortunately happens, that no wine was ever made in *India*, no grapes, except a few wild ones unfit for use in the country of the *Muscani*, ever growing in that region. This we find expressly asserted by *Strabo*. So that Mr. *Warburton* unluckily applauded Mr. *Shuckford*, especially as it was the first time of his doing so, for disembroiling, as he terms it, the existence of *Bacchus*. But there are other points in these learned and ingenious authors, besides the identity of *Noah* and the *Indian Bacchus*, that will not bear an examination *.

*Bacchus
founded a
monarchy
in India,*

BACCHUS, or rather *Sesac*, before he left *India*, is said by *Arrian* to have settled *Spartembas*, one of his most intimate friends, on the throne. That prince reigned fifty-two years; but nothing remarkable of him has been transmitted down to us, except that he was extremely well versed in the sacred rites of *Bacchus*, who was deified before his departure out of *India*. *Budyas* the son of *Spartembas* succeeded him, and reigned twenty years; but we find nothing memorable related of him. *Cradeuas* ascended the throne after his father *Budyas*, between whom and *Hercules* the *Indians*, according to *Arrian*, had a series of kings, who reigned in continual succession. It has been already observed from *Aristides*, that, in these early times, *India* made a surprising figure; though the description he has given us of the *Indian* monarch's power, in such remote ages, must undoubtedly be considered as hyperbolical †.

*The Indians
civilized by
Bacchus.*

BEFORE the arrival of *Bacchus* among them, the *Indians* led a pastoral life, being strangers to agriculture, and the use of arms. But that prince is said to have taught them these, and to have likewise introduced the worship of the gods, and particularly that of himself, among them. He made them acquainted also with drums and cymbals, which they used in their engagements, as well as the public worship of *Bacchus*, till the time of *Alexander the Great* ‡.

THE *Indians* believed *Hercules* to have lived several ages after *Bacchus*; but that notion has been overthrown by Sir *Isaac Newton*, and is most certainly repugnant to what we find advanced by the best profane authors. That he conquered *India*, and reigned there, may be inferred from *Megasthenes*; though the exploits both of *Bacchus* and *Hercules* in this coun-

* *SHUCKFORD'S* connect. vol. ii. p. 49, 50. *WARBURTON'S* divine legat. of Mos. demonstrat. vol. ii. b. iv. §. 5. p. 241, 242. Gen. c. ix. v. 20, 21. *STRABO*. lib. xv. † *ARRIAN*. in Indic. *ARISTID.* orat. in Bacch. dict. *Unvers. hist.* vol. xvi. p. 56, 57. ‡ *STRABO*. lib. xv. *ARRIAN*. in Indic.

try were considered as fictions by *Eratoſthenes*, and other ancient writers cited by *Strabo*. *Arrian* ſays, that *Hercules* had many ſons, and one daughter called *Pandæa*, who communicated her name to the province in which ſhe was born. The ſame author alſo informs us, that *Bacchus*, or *Dionyſus*, preceded *Hercules* fifteen ages, and *Sandrocottus* above ſix thouſand years. But in this, as well as other points relating to thoſe heroes, he merits not the leaſt attention^h.

THAT *Sefac*, or *Sefoſtris*, extended his conqueſts to the ſeas, *Sefac*, *Sefoſtris*, or *Bacchus*, that he erected two pillars on the mountains near the mouths of the *Ganges*, with inſcriptions containing relations of his great achievements, we find aſſerted by the antients. Having coaſted *Arabia Felix* in his father's life-time, he failed beyond the *Perſian* gulph, paſſed by all the ſouthern maritime provinces of *India intra Gangem*, and at laſt arrived near the mouths of the *Ganges*, which ſeem to have been the eaſtern limit of his naval expeditions. He, therefore, probably made himſelf maſter of, and planted colonies in, ſeveral of the ſouthern diſtricts (A) of *India intra Gangem*; which for ſome

^h NEWTON'S chronol. c. 2. p. 191—265. MEGASTHENES, ERATOSTHENES, aliquæ ſcriptores, antiq. apud Strabon. lib. xv. ut & ipſe STRAB. ibid. ARRIAN. ubi ſup.

(A) We are told by a modern traveler, that there are at preſent four thouſand *Jewiſh* families ſettled at *Cranganore* in the kingdom of *Couchin*, near the extremity of cape *Comorin*, whoſe anceſtors came thither before the diſſolution of the *Babylonian* empire. They give out, that in ancient times this place bore the name of a kingdom, and contained above eighty thouſand *Jewiſh* families. They have a ſynagogue at *Couchin*, not far from the king's palace, in which are carefully kept their records, engraven on copper plates in *Hebrew* characters. And, when any of theſe characters are in danger of being defaced, they have them new-cut; ſo that they can ſhew

their own hiſtory from the reign of *Nebuchadnezzar* to the preſent time.

About the year 1695. *Mynheer Van Reede* had an abſtract of their hiſtory tranſlated from the original *Hebrew* into *Low Dutch*. They declare themſelves therein to be of the tribe of *Manaſſeh*, a part of which was tranſported by *Nebuchadnezzar* into the moſt eaſtern province of his vaſt empire, which, according to them, extended as far as cape *Comorin*. Twenty thouſand of theſe miſerable captives, continue they, ſpent three years in their journey to the *Malabar* coaſt from *Babylon*.

Upon their arrival on that coaſt, they were treated with great

some time might have remained in a state of subjection to him. But that this was really the case, we must not presume to affirm; though it by no means appears to us improbable. For, according to *Apollonius Rhodius*, and his scholiast, *Sesonchosis*, or *Sesac*, invaded all *Asia*, as well as a great part of *Europe*, and PEOPLED MANY CITIES which he took. *Esa* in particular, the metropolis of *Colchis*, received a colony of *Egyptians* from him. So that some of the *Indians* may possibly have been descended from the antient *Egyptians*. *Josephus* intimates, that *Joktan's* descendents occupied the tract about the river *Cophen*. According to *Ahmed Ebn Yusef*, *Joktan* the son of *Eber*, or, as the *Arabs* call him, *Kabtan*, had thirty-one sons by the same wife, of whom all but two settled in *India*. But the *Arab* traditions, relating to events of so remote an antiquity, are not at all to be depended upon ¹.

The Egyptian empire extended to India.

THAT the *Egyptian* empire was contiguous to *India*, if it did not comprehend some part of that country, in the days of *Memnon*, or *Amenophis*, about nine hundred years before the birth of Christ, we learn from *Strabo*. Nor can we doubt of the truth of this, when it is considered, that this author derived his intelligence from the fountain-head, that is, from the *Egyptian* inscriptions on some obelisks above the *Memna-*

¹ DION. SIC. biblioth. histor. lib. i. c. 34, 35. DIONYS. CHARACEN. perieg. v. 623. NEWTON'S chronol. p. 214, 215. APOLLON. RHOD. Argonaut. i. iv. v. 272. et scholiast. in loc. JOSEPH. antiquit. l. i. c. 6. p. 25. Edit. Havercamp. Amst. 1726. AHMED EBN YUSEF apud Pocockium, in not. ad spec. hist. Arab. p. 40. Univ. hist. vol. xviii. p. 415.

great humanity by the natives, who supplied them with all kinds of necessities, and associated with them. Here, therefore, they increased, and in process of time grew so opulent, that they purchased the little kingdom of *Cranganore*. After this, their elders, or senators, elected two persons of the family the most esteemed among them for *Judges*, *Sophetims*, or *Suffetes*, to preside over the commonwealth. But one of these killing the other, great discord and confusion immediately ensued; so that a democratical form of government

took place. This still continues among them, though they have lost for many ages the lands antiently purchased of the *Malabars*.

That this piece of history is not void of probability, appears from hence, that *Sesac* reduced the maritim districts of *India*; and therefore his successors might have preserved these conquests, though they possessed nothing of the interior part of that region. This is very consistent with what we have here advanced; but whether or no it be actually true, we shall not pretend to decide (1).

(1) *Hamilton's new account of the East Indies*, vol. i. p. 321, 322, 323. Edinb. 1727.

nium. And Tacitus tells us, in support of what has been advanced by Strabo, that such an inscription was seen at Thebes by Caesar Germanicus *.

WE are informed by Zonaras, that the king of India, or *The king of* rather one of the kings of that country, sent ambassadors to India *sends* *Cyaxares* king of the *Medes*, to offer his mediation, in order *a solemn* to accommodate the differences subsisting between that prince *embassy to* and the *Affyrians*. The same author also relates, that an *Cyaxares* *Indian* monarch soon after dispatched several deputies to *Cy-* and *Cyrus*. *rus*, with some money for his use, and an offer of what further sums he should want at that conjuncture. That monarch likewise ordered these ambassadors to obey *Cyrus's* commands in all points whatsoever. From whence we may infer, that neither *Cyrus* nor *Cyaxares* had got any considerable footing in *India*, about twenty years before the dissolution of the *Babylonian* empire, notwithstanding what has been insinuated to the contrary by *Abu'l Farajius*†.

FROM this time to the reduction of *Babylon* by *Cyrus*, the *Cyrus's* founder of the *Persian* empire, we scarce find any mention *dominions* made of *India* by the antients. That prince extended his *terminated* frontiers as far as the *Indus*, and probably *India intra Gangem on the east* might not have been intirely free from his excursions. But *by the* *that* he never made any considerable impression upon this *Indus*. *country*, may be reasonably presumed. For, that *India* was scarce known to, and consequently not subjugated by, even his successor *Cambyfes*, from what follows, will most clearly appear *.

THE *Persians* knew so little of *India* in the reign of *Da-* Part of *rius Hytaspis*, that they were not acquainted with the *India con-* tract where the *Indus* discharges itself into the *Indian* ocean. *quered by* *Darius*, therefore, employed the famous *Scylax of Caryanda* *Darius* to discover the mouths of that river. This being effected, *Hytaspis*. that prince subdued a considerable part of *India*, and soon became lord of the *Indian* ocean. However, that he did not subjugate the whole region, appears from hence, that only the northern *Indians*; resembling the *Bactrians* in most particulars, and consequently bordering upon them, were his subjects. These, indeed, he reduced, annexed the territory they possessed to the *Persian* empire, and exacted an exceeding large tribute from them. They were obliged to pay three hundred and sixty talents of gold annually into *Darius's* trea-

* STRAB. geogr. lib. xvii. p. 817. TACIT. annal. lib. ii. c. 60.

† ZONAR. annal. lib. iii. p. 149. 158, 159. & lib. x. p. 535, 536. Parisius, 1686. GREG. ABU'L FARAJ. hist. dynast. dyn. v. p. 82.

* PRIB. connect. of the hist. of the Old and New Test. vol. i. p. 121. Lond. 1716.

fury ; which is attributed by *Herodotus* to their being more numerous than any other nation subject to the *Persians*. But this, as we apprehend, ought rather to be ascribed to the immense riches of their country. For, that the provinces of *India* subject to *Darius* were not so populous as some other nations that paid less tribute to him, is a truth that will be readily admitted by the learned ^m.

And preserved by
Xerxes.

His successor *Xerxes* had a body of *Indian* troops to attend him in his *Græcian* expedition. The infantry were covered with a sort of wooden armour, carrying bows and arrows made of cane, and having the latter tipped with iron. The cavalry were armed in the same manner. They had also led horses, and chariots drawn by horses and wild asses. The foot were commanded by *Pharnazathres* the son of *Artabates* ; but whose orders the horse obeyed, we are not told. The *Indian* wild asses were creatures of vast strength, and incredible swiftness (B). No mention of elephants is made by *Herodotus* on this occasion, though they were military animals among the *Indians*, whose country produced vast numbers of them. As *Pharnazathres* and *Artabates* are apparently *Persian* or *Median* names, it is plain, that the *Indian* troops acted under the conduct of a *Persian* or *Median* general, and not one of their own countrymen ; which renders it highly probable, that these last were then dependent upon the *Persians* ⁿ.

As also by
Artaxerxes Longi-
manus.

THAT the *Persian* empire was of the same extent after *Artaxerxes Longimanus* ascended the throne as in the time of his father *Xerxes*, may be collected from Scripture. The *Abasuerus* of the book of *Esther*, and the *Artaxerxes Longimanus* of profane authors, were undoubtedly the same prince. This

^m HERODOT. lib. iii. & lib. iv.

ⁿ HERODOT. lib. vii. Ctesias Cnidius apud Photium, p. 153, 154. ÆLIAN. de animal. lib. iv. c. 52. STRAB lib. xv. AGATHARCHIDES Cnidius apud Photium, p. 1331. Rothomagi, 1653.

(B) The *Indian* wild asses were as big as horses, and sometimes bigger, with white bodies, and heads of a purple colour, adorned with blue or azure eyes. They were vastly strong, and so swift, that neither an horse, nor any other animal, could overtake them, or keep up with them. In the beginning of a journey, their pace was slower, but increased

in proportion to the length of the ground they traversed ; inasmuch that they were more vigorous at the end of a journey than when they first set out. We meet with a very minute and particular description of them in *Ctesias*, tho' interspersed with some fabulous particulars, that existed only in the imagination of that author ; which has been transcribed by *Ælian* (2).

(2) Ctesias Cnidius apud Photium, p. 153, 154. ÆLIAN. de animal. lib. iv. c. 52.

has been most clearly evinced by the learned Dr. *Prideaux*. Now *Ahasuerus*, and consequently *ARTAXERXES LONGIMANUS*, reigned from India even unto Ethiopia, over an hundred and seven-and-twenty provinces, as we learn from the aforesaid book of *Esther*. So that, as the number of satrapies or provinces in the reigns of *Darius Hystaspis* and *Xerxes* did not exceed that here mentioned by the sacred writer, the *Persian* empire under *Artaxerxes Longimanus* was of the same extent with that under his two immediate predecessors. From whence it will follow, that several of the *Indian* cantons, even those subdued by *Darius Hystaspis*, remained in a state of subjection to the *Persians*, whilst *Artaxerxes Longimanus* sat upon the throne *.

THOUGH we find little, if any thing, said of the *Indians* during the reigns of *Darius Nothus* and *Artaxerxes Mnemon*, yet there is scarce any doubt to be made but that those princes preserved all the eastern part of their dominions, and consequently those provinces of *India* conquered by *Darius Hystaspis*. That *Artaxerxes Mnemon* had some *Indian* curiosities presented to him, probably by the natives of the country from whence they came, appears from *Ctesias*, if any credit is due to that fabulous historian. He tells us, that he received as presents from *Artaxerxes Mnemon*, and his mother *Parysatis*, two swords, made of iron, found at the bottom of a lake in *India*, which, being fixed in the ground, prevented, or drove away, all storms, tempests, whirlwinds, &c. and that both he and his king had frequently seen this. He also relates, that the same lake, or fountain, produced liquid gold, of which a vast quantity was drawn out yearly for the use of *Artaxerxes*. Now, though these relations must be looked upon as fabulous in the main, as has been owned by *Philostratus*, yet we may be allowed to infer from thence, that *Artaxerxes Mnemon* had presents, and a quantity of gold, sent him annually out of *India*; which amounts to a sufficient proof, that part of this country was subject to him P.

THE *Persians* kept possession of the *Indian* provinces conquered by *Darius Hystaspis*, during the reigns of *Ochus*, *Artaxerxes*, and *Darius Codomannus*, as may be inferred from *Curtius*. For that author informs us, that, before the battle of the *Granicus*, *Darius* was joined by his troops drawn from the most eastern part of the empire, among which appeared a body of *Indians*. From hence it seems likewise to follow, that some at least of the *Indian* princes and states conquered

And by his two immediate successors.

As also by Darius Codomannus.

* *Esth.* c. i. ver. 1. *PRIDEAUX* connect. vol. i. p. 126. *Lond.* 1716.

† *CTESIAS* *CNIDIUS* apud *Photium*, p. 144. *PHILOSTRAT.* vit. *Apollon.* lib. iii.

by *Alexander* were under the protection, if not the dominion, of the *Persian* monarch, even when the *Macedonian* pushed his conquests almost as far as the banks of the *Ganges*¹.

Alexander advances to the Indus. AFTER *Alexander the Great* had put a period to the *Persian* empire, and made himself master of the greater part of *Asia*, he meditated farther conquests. In order to which, having passed mount *Caucasus*, as his soldiers called it, he advanced towards the *Indus*. Upon his arrival at *Alexandria*, a new city founded by himself, he sent advice to *Taxiles*, and other princes on this side the *Indus*, of his approach. Those princes, finding themselves incapable of making head against so formidable a power, in obedience to his commands, met him upon their frontiers, where he gave them a most gracious reception. But *Astes*, a rajah or *Indian* prince, whose territory *Peucelaotis* lay between the *Cophen* and the *Indus*, endeavouring to obstruct *Alexander's* march, was slain by *Hephaestion*, and his capital city *Peucela* taken after a siege of thirty days. The government of the place was given to *Sangaus*, an *Indian* nobleman, who had refused to concur with *Astes*, and, to avoid his resentment, had fled to *Taxiles*².

HOWEVER, *Alexander* did not enter *India* without opposition. He met with some obstruction from the *Aspii*, *Thyrræi*, and *Arafaci*; and with no small difficulty passed the *Choaspes*. From thence he moved to the *Euaspia*, gave the *Aspii* a defeat, and passed that river. Afterwards he overthrew the *Assaceni*, passed the river *Guraus*, and obliged *Mafaga*, the capital of the *Assaceni*, to surrender, after a vigorous defence. The *Indians* behaved with such bravery, that the *Macedonian* found all his courage and military skill necessary, and was himself wounded, in the siege. Then he reduced *Bazira*, *Orobatis*, *Peucelaotis*, *Embolima*, with the mountainous post *Aornus*, which was said to have baffled the efforts even of *Hercules* himself. This opened him a passage through the territory of the *Assaceni*, to the western bank of the *Indus*. Our readers will observe, that we have not here given them the particulars of *Alexander's* march to the *Indus*, nor of the feats he performed in that march. For this would have been intirely superfluous and unnecessary, as they will meet with a full and ample description of them in a former part of this work³.

THE disunion of the *Indian* princes, and their quarrels among themselves, rendered the conquest of that country more easy to *Alexander* than he would otherwise have found it. The true reason of *Taxiles's* submission to *Alexander* seems to

¹ CURT. lib. iv. c. 9. ² ARRIAN. lib. iv. c. 24, 25. STRAB. lib. xv. ³ Ibidem ibid. Univ. hist. vol. viii. p. 605.

have been his enmity to *Porus*, a famous *Indian* prince, whose territories lay on the other side of the *Hydaspes*. This paved the way to *Alexander's* reduction of a considerable part of *India*. That prince passed the *Indus* over a bridge of boats prepared for him by *Hephestion* and *Perdiccas*, without opposition. Upon his arrival in *India*, *Taxiles* joined him with a body of seven hundred horse, and five thousand foot. *Abisarus*, a very potent *Indian* prince, and *Doxoreas*, an *Indian* rajah, made their submission to him. The deputies sent by the former of those princes to *Alexander* informed him, that their master kept two dragons, one of eighty, and the other of an hundred and forty cubits long. But this article, transcribed from *Onesicritus*, seems to have been exploded as fabulous by *Strabo* ¹.

TAXILES, or *TAXILUS*, as he is called by *Strabo*, with *Porus* his troops, was of great service to *Alexander*, after he had passed the *Indus*; and, perhaps, had it not been for his assistance, the *Macedonian* could not have penetrated farther into *India*. However, the army did not look with a favourable eye upon *Alexander's* munificence to him. Among *Abisarus's* ambassadors were his brother, and many persons of the first distinction. Had he not submitted, he might have not a little embarrassed the *Macedonian* affairs, as his kingdom was a mountainous tract. Upon *Alexander's* approach to the *Hydaspes*, he received advice, that *Porus*, a very potent *Indian* prince, had assembled all his forces, with an intention to dispute the passage of that river ².

PORUS's kingdom was terminated on the west by the *Hydaspes*; and consequently that river was contiguous to one part of his dominions. *Alexander's* good fortune still attending *Alexander* him, he happily passed the river, notwithstanding the preparations made by *Porus* to oppose him. Soon after his arrival on the eastern bank, he gave a defeat to that prince's son, who was killed in the action; and, in a little time, overthrew *Porus* himself, who, however, behaved with great conduct and bravery. *Alexander* had before experienced the valour and intrepidity of the *Indian* troops at the battle of *Guagame-la*, when the *Indian* cavalry penetrated through his centre, and fell in upon the *Macedonian* baggage. And he had now a fresh instance of their undaunted resolution. They were, in strength and bravery, much superior to the *Persians*; so that, had the rajahs united their forces to make head against the *Macedonian* conqueror, he would probably have soon been obliged to abandon all thoughts of making himself master of

¹ *ARRIAN. ubi supra. ONESICRITUS apud Strabon. lib. xv. ut & ipse Strab. ibid.* ² *ONESICRIT. STRAB. & ARRIAN. ubi sup.*

India. Nor would the passage of the *Hydaspes* have been effected, at least without a great effusion of blood, had not *Alexander* been favoured by a storm, which prevented the enemy from discovering his march. The *Macedonian* also imposed upon *Porus* by a stratagem, which rendered that prince less attentive to his motions. But of these, and other transactions relative to *Alexander's* war with *Porus* (C), our readers will find a full and particular account in the history of the *Macedonians* ^w.

Porus submits to Alexander.

THOUGH *Porus* sustained a very considerable loss in the late unfortunate action, he could not for some time be persuaded to surrender himself to *Alexander*, but persisted in his resolution to continue the war. However, he was at last prevailed upon by one *Meroe*, an *Indian* in *Alexander's* service, for whom he seems to have had a particular regard, to submit himself to fortune, and to a generous victor, such as *Alexander* was represented to him. Nor did he lose any thing by this submission; but, on the contrary, was a considerable gainer by it. For *Alexander* immediately gave him his liberty, and restored him shortly after to his kingdom, to which he annexed other provinces almost equal to it in value. To perpetuate the memory of his victory, that prince ordered two cities to be erected. The first of these stood on the field of battle, and was named *Nicæa*, in allusion to the aforesaid glorious event: it seems to have been the same with that built by

^w *ARRIAN. ubi sup. STRAB. lib. xv. Univ. hist. vol. viii. p. 616, 617.*

(C) A *Seid*, who was a professor of theology in the city of *Tatta*, and looked upon by the *Indians* as a good historian, asked captain *Hamilton*, whether, in his country, he had ever heard of *Alexander the Great*? To which the captain answered in the affirmative, and mentioned the victory he gained over *Porus*, as a proof of it. The *Seid* then affirmed, that their histories likewise took notice of the war between *Alexander* and *Porus*; but differed from those he had seen, both with regard to *Alexander's* name, and his passage over the *Indus*. He said, that, according to their historians, *Shah Hasander* made war upon *Porus*; and

that the former being a great magician, by his art, collected above a million of wild geese, which carried his army over the river. They also related, that *Porus's* elephants could not be brought to turn their heads towards the place where *Alexander* was. From hence we may infer, that the *Indians* have some antient histories among them, composed by their countrymen, though greatly disguised by fabulous incidents, in the same manner as are those of most other nations. This likewise farther appears from Mr. *Frazer's* catalogue of *Oriental* manuscripts subjoined to his history of *Thamas Kuli Khan* (3).

(3) *Hamilton's new account of the East Indies, vol. i. p. 127. Edinb. 1727. Frazer's cat. of Orient. MSS. &c. Lond. 1724.*

Alexander to the memory of his famous dog *Peritas* (D), according to *Plutarch*. The other was situated on this side of the *Hydaspes*; and had the name *Bucephala* given it by him, in honour of his horse *Bucephalus*, that, as *Arrian* says, died here of old age; being upon the verge of thirty. Some pretend, that the form of this creature's head resembled that of an ox, from which circumstance it received its name; others, that it was all over black, except a white spot on its forehead, like that sometimes visible on the forehead of an ox. Be that as it will, *Alexander* had an extravagant love for this horse, on account of his singular properties (being of a larger size than other horses, and not suffering any one to mount him but *Alexander* himself), and the long service he had done him. The *Glaucæ*, according to *Ptolemy*, or, as *Aristobulus* will have it, the *Glaucanica*, whose country was replenished with cities, towns, and populous villages, he obliged to acknowledge *Porus* for their king. He then accepted of a present from *Abissares*, a neighbouring *Indian* prince, whom he directed to repair to him in person. After this, he reduced the *Assaceni*, who were revolted from him, by one of his detachments, and advanced to the *Acsines*. This river, being fifteen furlongs broad, extremely rapid, and having great rocks in the midst of its chanel, he passed with much difficulty. *Porus*, another *Indian* king, whose territories lay on the other side of the river, receiving advice of *Alexander's* arrival, abandoned his dominions, which the *Macedonian* took immediate possession of; but, before this could be effectually done, he found himself obliged to pass the *Hydraotes*, another *Indian* river to the east of the *Acsines*. This kingdom he gave also to the other *Porus*, his friend and ally. Nor could the *Cathei*, *Oxydracæ*, and *Malli*, the most warlike nations in *India*, who were confederated against him, and had assembled a numerous army, stop the progress of his arms. For he overthrew them in the field, put many of them to the sword, and took the city of *Sangala*, the capital of the *Cathei*, by storm. In this bloody action, seventeen thousand *Indians* were killed, and seventy-five thousand taken prisoners, together with three hundred chariots, and five hundred horse. The neighbouring *Indian* cantons, being affrighted at what had happened, for the most part abandoned their cities, and fled into the mountains. Upon which, *Alexander* sent detachments of horse to scour the roads, who cut five hundred aged, infirm, and wounded people, they met with, to pieces. He also rased *Sangala*,

(D) This dog was probably by *Sopithes*, of which we find a one of those given to *Alexander* particular account in *Strabo* (4).

(4) *Strab. lib. xv.*

and gave the territory to the few *Indians* who before had submitted to him *.

Alexander
cannot
prevail
upon his
army to ad-
vance to
the Gan-
ges.

SUCH a torrent of success inflamed this hero with a desire of passing the *Hyphasis*, and carrying his victorious arms even to the banks of the *Ganges*. To which he was likewise farther excited by the description he had received from the *Indians* about him of the countries between those two rivers. For he was told, that they were in themselves extremely rich and fruitful; that their inhabitants were not only a very martial people, but also very civilized; that they were governed by the nobility, who were themselves subject to the laws; and that therefore they would, in all probability, fight bravely to maintain their independency, and in defence of the blessings they enjoyed. But he did not find the same ardor in his own troops. On the contrary, they discovered an invincible aversion to such an expedition. The battle with *Porus*, according to *Plutarch*, had taken off the edge of their courage, and made them unwilling to concern themselves any farther with the *Indians*; especially when they heard, that, beyond the *Ganges*, the kings of the *Gangarides* and *Præsiens* had drawn together eighty thousand horse, two hundred thousand foot, eight thousand armed chariots, and six thousand fighting elephants. And yet *Androcottus*, or *Sandrocoottus*, who afterwards conquered all those kings, often said, that, if *Alexander* had pursued his design, he would in all likelihood have succeeded, the supreme monarch then reigning in the tract between the *Hyphasis* and the *Ganges* being hated for his cruelty, and despised for the meanness of his birth. Be that, however, as it will, *Alexander*, not being able to prevail upon the army to obey his orders, dropped the enterprize he had formed, and came to a resolution to make the *Hyphasis* the boundary of his conquests. Having, therefore, erected twelve altars on the other side of that river, caused sacrifices to be offered on them, and exhibited public shows after the *Greek* manner, he began his march for the *Hydraotes*. But, before this happened, he treated *Porus* with great marks of distinction, and added all the conquered countries to that prince's dominions†.

He returns
to the Hy-
daspes.

It has been already observed, that *Abissares*, whose territories bordered upon those of *Porus*, received an order from *Alexander* to repair to the *Macedonian* camp. To which we must now add, that this prince sent deputies to excuse himself on account of sickness; which excuse *Alexander* was pleased to accept, as the *Indian* king had sent the thirty ele-

* PLUT. in vit. Alex. ARRIAN. ubi supra. STRAB. lib. xv. Univerf. hist. vol. viii. p. 618—622. † ARRIAN. STRAB. & PLUT. ubi sup. DIOD. Sic. l. xvii. JUST. l. xv. CURT. l. viii. Univ. hist. vol. viii. p. 618, 619. phants

Phaants which he had promised, and offered to submit to whatever terms should be imposed upon him. However, *Arfaces*, president of the province adjoining to his kingdom, had orders to inspect his conduct, so that the *Macedonian* conqueror seemed to entertain some suspicion of the sincerity of his intentions: How *Porus* and *Abissares* were affected towards each other, we are not told; but it is probable, that the latter was tributary to the former, since *Alexander* settled the tribute that *Abissares* should pay, before his departure out of *India*, and, as we apprehend, made *Porus* a present of the greatest part at least of his *Indian* conquests. Be that as it will, *Alexander* marched on to the *Hydaspes*, where he formed the design of passing down the river *Indus* into the ocean².

THOUGH the *Oxydracæ* and the *Malli* were subdued by *He subdues the Macedonians*, as has been already related, yet they afterwards revolted from them, and assembled a great army in *dracæ*, order to oppose their king, and put a stop to his conquests. *Malli, &c.* But *Alexander*, by marching through a desert country with incredible celerity, surpris'd the *Malli*, and soon reduced them, though he was dreadfully wounded in an attack made upon one of their strong fortresses, into which they had put their wives and children for security, and a good garison for their defence. This quite disconcerted the measures of the *Oxydracæ*, and so intimidated them, that they sent deputies to inform the king, that they were now ready to accept of such terms as he should please to give them. *Alexander* commanded them to send him a thousand of their principal men to serve in his army, and to remain as hostages for the fidelity of the rest; which they not only complied with, but likewise begged him to accept of five hundred chariots of war, properly harnessed and equipped, as a free gift. This so pleased him, that he dismissed the whole thousand men he had before demanded of them. The territory of the *Malli* he annexed to *Philip's* province; soon after which, *Musicanus*, whose kingdom was one of the richest and most populous in *India*, delivered himself and his realms into his hands. Then he fell upon *Oxycanus*, another *Indian* prince, took two of his cities at the first assault, and gave them up to his soldiers to be plundered. This, together with the king's being taken prisoner, had such an effect upon all the other cities in his dominions, that they opened their gates to the conqueror. *Sambus*, or *Sabus*, had been declared by *Alexander* governor of the *Indian* mountaineers; but he fled, when he heard, that the *Macedonian* monarch had vouchsafed *Musicanus*, with whom he was at enmity, so gracious a reception. However,

² ARRIAN. & STRAB. ubi sup.

Alexander went to *Sindomana*, his capital city, where he received many valuable presents from *Sabus's* friends and domestics, who assured the king, that this prince's flight was owing to his fear of *Musicanus*, and not to any apprehension of a benefactor's resentment, against whom he was incapable of harbouring any sinister designs^a.

And several other Indian nations. Soon after, the king, receiving advice of *Musicanus's* revolt, dispatched *Agenor*, one of his generals, with a body of troops, against him. That general subdued his kingdom effectually, and even brought with him, to the *Macedonian* camp, *Musicanus* himself in chains. *Alexander* was extremely pleased at this, and commanded him to be crucified, together with all the *Brachmans* who had excited him to this revolt. He was greatly incensed against those sages, by reason of their having inspired several of the *Indian* princes and states with an aversion to the *Macedonians*; though, that he highly revered them afterwards, when he became acquainted with their wisdom, and generous notions, we learn from *Plutarch*. As for their aversion to the *Macedonians*, the *Indians* had most certainly the greatest reason for it; as *Alexander*, by the dreadful ravages he committed among them, the vast numbers he massacred of them, and the most barbarous treatment they in many places met with from him, discovered himself to be an enemy not only to them, but to the whole race of mankind. Nor could he have been considered by the *Indians* in any other light than as the chief of a body of plunderers and assassins, who made it their whole business to pillage and destroy, as far as in them lay, all other nations. For a farther account of *Musicanus*, the prince so barbarously used, we must beg leave to refer our readers to *Strabo*. In the mean time it may not be improper to observe, that sometimes we find *Musicanus's* subjects called *Musicani*, or *Musicanians*, and the country he governed the kingdom of *Musicanus*. But this is not to be wondered at, it having been a common practice among the antient *Indians* to apply to themselves, and the countries they inhabited, the names of their kings. *Porus* seems to have been an appellation common to the sovereigns of *India*, as was *Pharaoh* to those of *Egypt*, *Candace* to those of *Meroe*, *Cæsar* to the *Roman* emperors, &c. or, at least, a sort of surname used by several neighbouring *Indian* princes at the same time^b.

He leaves India. ALEXANDER, arriving at *Pattala*, a noble island formed by the mouths of the *Indus*, found, that the commands he had issued when he left that place, were, in a great measure,

^a ARRIAN. lib. v. c. 25. DIODOR. SIC. JUSTIN. ubi supra.

^b STRAB. ARRIAN. & PLUT. ubi sup.

complied with. The king of this island had before paid homage to him, and had been restored by him to his dominions. Soon after, *Alexander*, sailing through a branch of the *Indus*, found, that, at its mouth, it spread over the whole country, and formed a kind of lake, wherein a fleet might ride without any danger. Then, having made the proper dispositions for the departure both of his fleet and land-forces, he quitted *India*, and, after having reduced the *Oritæ*, began his arduous march through *Gedrosia* ^c.

FROM what has been said, it appears, that *Alexander* rather over-ran than conquered any considerable part of *India*. The progress of his arms in this country, it is true, was extremely rapid; but then we find, that many, if not most, of the princes he subdued, almost as soon as he had moved out of their territories, asserted their former independency. Several of these, indeed, he a second time reduced; but there is good reason to believe, that even most of them, not to mention others, after his departure, resumed their pristine authority. Be that as it will, the *Macedonian* hero, or rather cut-throat, never saw, perhaps, the greatest part of *India*; and that his successors had little footing even in those provinces of *India*, which he traversed rather than subdued, will presently appear. Nor is it probable, that a very considerable part of a tract containing an hundred and twenty nations, consisting of the strongest men in the world (for as such we find the *Indians* represented by the antients), should be intirely reduced by *Alexander's* army, whilst he remained in *India*. The *Greek* writers themselves, the most devoted to *Alexander*, and who have the most amplified his achievements, do not give the least countenance to such a supposition ^d.

WE are told by *Diodorus Siculus*, that, in the division of *India* into *Alexander's* empire, *Taxiles* and *Porus* had their own king-^{doms} assigned them, as restored and augmented by that con-^{queror} the *Mace-*queror, before he left *India*. This may be true, especially ^{donians} at as it is confirmed by *Arrian*, whom we have chosen principally ^{Alexan-} to follow in our history of *Alexander the Great*, for the reasons ^{der's death} already given; but, admitting it, we have great reason to believe, that they enjoyed their sovereignty in as ample a manner as ever before the commencement of that division. And that there were other princes independent on them, appears from hence, that *Cleophes*, queen of part of *India*, had a son by *Alexander the Great*, who succeeded his mother in her kingdom. Nay, from what we have already related, it appears, that the *Macedonians* were only possessed of some of the maritime provinces of *India*, when they were driven from thence by *San-*

^c *ARRIAN.* ubi sup.^d *STRAB. & ARRIAN.* ubi sup.

androcottus; which amounts to a plain proof, that they had then little power in the interior part of that vast region^c.

Seleucus *SANDROCOTTUS*, or, as he is called by some, *Androcedes India cottus*, an *Indian* of mean extraction, was a youth when to Sandro-*Alexander* subjugated part of *India*. He had seen that monarch in his camp, and became very popular among his countrymen.

Under the specious pretext of enabling the *Indians* to shake off the yoke of foreigners, he assembled an army of 600,000 men, and made himself master of *India*. To recover the *Macedonian* conquests, *Seleucus* marched over the *Indus*; but, finding *Sandrocottus* prepared to enter upon action with an army of 600,000 men, and a prodigious number of elephants, having almost all *India* at his devotion, he did not judge it advisable to provoke so formidable a power. Wherefore he thought proper to renounce his pretensions to *India*; for which renunciation *Sandrocottus* granted him a supply of five hundred elephants. This treaty *Seleucus* was induced to conclude with the king of *India*, that he might the more readily contribute to the reduction of the exorbitant power of *Antigonus*, and his son *Demetrius*, who had driven both *Cassander* and *Ptolemy* out of all the strong places they possessed in *Greece*. From this time the *Greeks* had no great intercourse with *India*; so that we find little recorded by the antients of the *Indian* affairs, after that nation had abandoned almost all the provinces *Alexander* conquered to the east of the *Indus*^d.

Amitrochates How long *Sandrocottus* swayed the sceptre of *India*, we are not informed, nor of what happened there during his reign. But that some sort of a communication was afterwards kept open between *Syria* and *India*, may be inferred from *Athenæus*. That author informs us, that *Amitrochates* king of *India*, probably of the family of *Sandrocottus*, wrote to *Antiochus*, one of *Seleucus's* descendents, to desire that prince to send him a quantity of sweet wine, dried figs, and a *Greek* sophist, for which he offered to pay whatever should be demanded of him. *Antiochus*, in answer to his letter, told him, that with figs and wine he would plentifully supply him; but that the laws of the *Greeks* did not permit him to sell a *Greek* sophist. What was the result of this epistolary correspondence, or which of the successors of *Seleucus* this *Antiochus* was, we cannot pretend to say^e.

^c *Diod. Sic. l. xviii. ARRIAN. de reb. post Alexand. gest. in excerptis Photii, p. 610. Amstel. 1668. Univers. hist. vol. viii. p. 658.*

^d *JUSTIN. lib. xv. c. 4. APPIAN. in Syriac. p. 122, 123. STRAB. lib. xv. PLUT. in Alexand. Univ. hist. vol. ix. p. 176, 177.*

^e *ATHEN. deipnosoph. lib. xiv. p. 652, 653. Lugduni, 1657.*

THAT *Seleucus*, however, did not cede every district in *Some India*, conquered by *Alexander*, to *Sandrocottus*, is rendered Greek probable by *Arrian*. This author relates, that even to his *princes* time several antient Greek drachms were found in the neighbourhood of *Barygaza*, with Greek inscriptions, and the effigies, or, at least the *insignia*, of *Apollodotus* and *Menander*, two Greek princes, upon them. He also says, that those princes reigned there after *Alexander's* decease. From whence we may conclude, that this remote province of *India* was never subject to *Sandrocottus*; and that the *Greeks* kept their footing here a considerable time, possibly several generations, after the partition of the *Macedonian* empire ^h (F).

FROM the reign of *Sandrocottus* to the time of *Augustus*, An Indian we find little said of the *Indians*, by the *Greek* and *Roman* king sends writers. But the *Roman* empire arriving at the zenith of its *an embassy* power whilst that prince sat upon the imperial throne, he was ^{to Augustus} honoured and revered by the remotest nations. Among the rest, the *Scythians*, *Seres*, and *Indians*, sent ambassadors to him. The *Indian* ministers came from a prince called *Porus*, according to *Orosius*, and found *Augustus* in *Spain*. The purport of their commission was to enter into an alliance with him. But, as some time was spent before any considerable progress could be made in this affair, other ambassadors were dispatched by *Porus* to *Augustus* some years after, whom they met at *Samos*, in order to put the finishing hand to the projected treaty. *Nicolas* of *Damascus* saw these ambassadors, who were only three, the others dying by the fatigues they

^h ARRIAN. peripl. Mar. Erythr. p. 27. Oxon. 1698.

(F) It is intimated by *Justin*, that, 182 years before the Christian æra, *Eucratides* king of *Bactria* was invaded by *Demetrius* king of *India*, and besieged by that prince, as it should seem, in his capital city. However, according to the same author, *Eucratides*, with 60,000 men, so harassed the *Indian* army, though consisting of 300,000 men, that he drove them out of his dominions, and even conquered *India*. What degree of credit is due to this historical fragment, we shall not pretend to deter-

mine. However, supposing the passage here referred to intirely genuine and inviolate, which yet we will not venture to say, *Justin* can only be understood of that part of *India* in the neighbourhood of *Bactria*. But this writer's authority is in the main so doubtful and precarious, that we never choose to lay any great stress upon it; and, therefore, we must not advise our readers to depend upon what is here advanced for fact, especially as it is not properly supported by other antient authors (4).

sustained in their long journey, at *Antioch*. They brought with them, according to him, a letter written upon parchment, or vellum, in *Greek*, intimating, that *Porus* presided over six hundred kings, that he set a high value upon *Cæsar's* friendship, and that he was ready to serve him in every thing reasonable to the utmost of his power. Eight *Indian* servants, wearing only a sort of trowles or drawers, and having their bodies perfumed with aromatic unguents, after the *Indian* manner, carried the presents sent by *Porus* to *Augustus*. Among other curiosities, of which these consisted, *Nicolas* mentioned several vipers of an immense size, a serpent above fifteen foot long, a river-tortoise near five, and a partridge bigger than a vultur. The *Indian* ambassadors had likewise in their train the *Brachman*, or sage, *Zarmanochagas*, who afterwards burnt himself at *Athens*, as *Calanus* had done before at *Pasargadae*. The former of those philosophers is said to have destroyed himself in the height of his prosperity, that he might not meet with any future misfortunes. He approached the pile with a smiling countenance; and had upon his tomb, or sepulchral monument, the following inscription: *Here lies ZARMANOCHAGAS the Indian of Bargosa, who put himself out of life, in conformity to a custom prevailing among his countrymen*.

A *Ta-probanian king* sends ambassadors to *Claudius*.

ANNIUS PLOCAMUS, a freedman, having farmed the customs of the *Red Sea*, and being sailing on the coast of *Arabia*, was driven by contrary winds into *Hippuri*, a port of *Ta-probane*. The king of the country having entertained him for six months with great hospitality, received from him, during that interval, a full and ample account of *Cæsar* and the *Romans*. That prince, viewing the money *Plocamus* brought with him, observed that the denarii, tho' coined in different places, and by different hands, were all of the same weight; which gave him a very advantageous idea of the *Roman* honesty, and induced him to send an embassy to *Rome*. This happened, according to *Pliny*, in the reign of the emperor *Claudius*. The *Tuprobanian* embassy consisted of four persons, the principal of whom was one *Rachias*, a man of great consideration in the island. They came in order to solicit an alliance with *Claudius*; and informed the *Romans* of many particulars, which before they were strangers to. Among other things, they told them, that there were five hundred towns in the island; that *Palæsimundus*, the capital city, was so extremely populous, that one part of it only contained 200,000

¹ SUTTON. in August. c. 21. Amst. 1650. STRAB. lib. xv. DIO, lib. liv. p. 777. EUSEB. in chron. ad an. August. 18. & ad A. U. C. 734. OROS. lib. vi. sub fin.

souls;

souls; and that the lake *Megisba*, in the interior part of *Taprobane*, out of which issued two rivers, was 375 miles in circumference. They also related, that the *Seres* (G), in whose country *Rachias*'s father had been, were greatly addicted to commerce, of a larger size than other men, and had red hair, and blue eyes. The *Taprobanians* at this time abounded with gold, silver, pearls, and all kinds of jewels. They elected for their king a person who had no children, and if afterwards he begot any, they certainly deposed him, lest the crown should become hereditary. Our readers will find several other particulars relating to the civil and religious constitution of *Taprobane* at this time in *Pliny*, to whom, for farther satisfaction, we beg leave to refer them^k.

WE find an *Indian* king called *Phraotes*, or *Phraortes*, *Phraotes I.* mentioned by *Philostratus*. That author likewise mentions this prince's son, who was a minor when his father died. The regents, during his minority, being tyrants, were cut off by the people; upon which, he retired for refuge to another *Indian* king, whose dominions bordered upon the *Hypanis*. Here he studied philosophy, married that prince's daughter, and succeeded him in his kingdom. But finding his wife's brother more popular than himself, and apprehending his life in danger, he abdicated the throne, and ever afterwards lived a retired life. And indeed this was more agreeable to his natural disposition than the pomp and splendor of a court^l.

PHRAOTES, or *PHRAORTES*, II. had made a great progress *Phraotes II.* in *Greek* literature, under his father's tuition, before he arrived at twelve years of age. He afterwards lived seven years with the philosophers, or *Brahmans*; and in that interval lost both his parents and his kingdom. The last he was deprived of by the villainy of his uncle; but, after some time, he was recalled by his subjects, who received him with open arms. He,

^k *PLIN.* l. vi. c. 22. *Vid. etiam MARCIAN. HERACLEOT. peripl. SOLIN.* p. 1117. *SALMAS. in loc. HARDUIN. in Plin. lib. v. c. 22. & BOCH. Chan.* l. i. c. 46. ^l *PHILOSTRAT. de vit. Apollon. Tyan. lib. ii.*

(G) Some of the nations now living in *Russia* answer this description given of the *Seres*. Such are the *Bashkirs*, *Cosaci Horda*, the *Oby-Ostiacks*, *Permechi*, *Sirgini*, and *Wotiacks*. They have almost all red hair, and bluish eyes. But, for a farther account of them, we must beg leave to refer our readers to *M. Von Strahlenberg* (5).

(5) *Von Strahlenberg's historico-geographic. descript. &c. p. 172.*

at leisure hours, applied himself to the study of philosophy. In his time, *Apollonius Tyanæus* visited *India*, and met with a most gracious reception from him ^m.

PHILOSTRATUS also informs us, that one *Mandrus*, who was cotemporary with *Phraotes II.* ruled *Porus's* kingdom. He likewise mentions another *Indian* prince, who was no great friend to literature ⁿ.

SARGANUS, *Sandanes*, *Ceprobotus*, and *Pandion*, *Indian* kings, are remembred by *Arrian*. Perhaps the two last are the *Celebothra* and *Pandion* of *Pliny*, as is suspected by *Reinæcius*, though this is far from being clear ^o.

Embassadors sent from India to Trajan. AFTER *Trajan* had intirely subdued the *Daci*, and reduced several nations in alliance with them, the fame of his conquests reached the most distant regions. *Embassadors* were even sent from *India* to congratulate him upon the success which had attended his arms. This prince, being upon the coast of *Arabia*, and discovering a ship bound to *India*, wished he was young, that he might extend his conquests to that country, according to *Dio*. *Eutropius* tells us, that he fitted out a fleet in the *Red Sea*, with an intention to undertake an expedition against *India*; and that, in order to crown this with success, he informed himself of the customs, strength, and manner of fighting with the *Indians*. The *Romans*, as we have elsewhere observed, pretended, that they brought even *India* itself under subjection; which ought to be ascribed to the same unaccountable vanity that prompted them to plume themselves upon their imaginary conquest of *Arabia* ^p.

THE fame of *Antoninus Pius's* great wisdom, justice, and moderation, reached the *Indians*, and induced them to send *embassadors* to him, as we learn from *Aurelius Victor*. But what was the purport of their commission, or what business they transacted at *Rome*, after their arrival there, does not appear from any antient author ^q.

IT is very well known, that the emperor *Aurelian* was feared by the remotest barbarous nations. Among the rest, the *Indians* themselves seem to have stood in awe of him. That he had gained some advantages over certain of their tribes, or cantons, may be concluded probable from hence, that several *Indians* graced his most remarkable triumph, as we find related by *Vopiscus*. Unless it should be said, that the *Indians* there mentioned were *Ethiopians*; for, that this last

^m Idem ibid.

ⁿ Idem ibid. lib. iii.

^o *ARRIAN*. peripl.

Mar. Erythr. *PLIN.* lib. vi. c. 23. *REINÆC.* hist. Jul. par. iii. p. 194, 195. *HELM.* 1597.

^p *DIO*, ubi sup. *EUTROP.* in

Trajan. *EUSEB.* chron. p. 206. *DIO*, lib. liv. p. 784. ^q *AUR. VICT.*

nation went sometimes under the denomination of *Indians*, has been already observed. But that the proper *Indians* may be here understood, is rendered probable by the same author, when, among the nations who sent solemn embassies and rich presents, to gain the friendship of the conqueror of *Zenobia*, he mentions the *Arabians*, *Bactrians*, *Iberians*, *Albanians*, *Saracens*, *Armenians*, *Ethiopians*, *Indians*, *Persians*, and even the *Seres* bordering upon the *Chinese*. For here we find the *Indians* distinguished from the *Ethiopians*, and attended by all their principal neighbours ^r.

GENOBON and *Estatech* were two *Indian* princes, who seem to have put themselves under the protection of the emperors *Dioclesian* and *Maximian*; besides which, we find nothing remarkable related of them ^s.

ABOUT three hundred and thirty years after the commencement of the Christian æra, ambassadors arrived at *Constantinople* from the *Blemmyes*, the *Indians*, the *Ethiopians*, *Constantine*, and the *Persians*, with rich presents for *Constantine*, whose friendship was at that time courted by their respective masters. Great. Nay, according to *Eusebius*, those princes were then disposed to acknowledge this emperor for their sovereign; but that in fact they did so, we are not told by any author. Nor have we any particulars relating to the situation of affairs in *India*, when the *Indian* deputy, or deputies, here mentioned, left that country, handed down to us ^t.

WE are told, however, by *Cedrenus*, that a king of *India* sent most rich and magnificent presents to *Constantine*, after, as it should seem, the arrival at *Constantinople* of the former *Indian* ambassadors. He committed these presents to the care and custody of one *Metrodorus*, who had lived some time among the *Brahmans*. But for a farther and more particular account of this, we must beg leave to refer our readers to that author himself, if they think proper to consult him ^u.

FROM this time to the reign of *Justinian*, we find little mention made of the *Indians*, by the antients. But *Cosmas* of *India*, *Egyptius*, or, as he is sometimes called, *Cosmus Indicopleustes*, and some who was cotemporary with *Justinian*, has transmitted down of the to us several particulars relating to that nation. He informs us, that the island of *Sielediva*, or *Selediva*, the *Ceylon* of the moderns, was in his days divided into two kingdoms, of which one was called the kingdom of *Hyacinthus*. He intimates, that it lay almost at an equal distance from the head of the *Persian* gulph, and the country of the *Sinæ*; that it was ^v Justinian.

^r FLAV. VOPISC. in vit. Aurelian. p. 218. ^s REINEC. hist. Jul. par. iii. p. 195. Helm. 1597. ^t EUSEB. vit. Const. lib. i. c. 8. p. 409, 410. ^u CEDREN. p. 242.

Antient Taprobans, and three hundred miles in circumference. The chief places between *Sielediva* and the country of the *Sinae* were, according to him, *Marallo*, abounding with cockles or periwinkles; *Caber*, and another maritum tract, that he has not named. Upon that which is now called the *Malabar* coast he has placed the following cities and empories: *Sindu*, *Orrrhotha*, *Calliana* (the modern *Calecut*) *Sibor*, *Male*, a district containing five empories, *Parti*, *Mangaruth*, *Salopatana*, *Nalopatana*, and *Pudapatana*. The words *Male bar*, or *Malabar*, denote in the *Indian* or *Malabar* language the country, tract, or district of *Male*; and *Male dive*, or *Maldivæ*, the islands of *Male*, which are denominated by the present *Europeans*, the *Maldives*, and lie at a small distance from this coast. That author sometimes confounds the *Hunns*, *Scythians*, or *Tartars*, with the *Indians*. For he tells us, that the most populous nation of the *Hunns* inhabited the northern parts of *India*. He also relates, that, when he wrote, *Gollas* their king had 2000 elephants, and an exceeding formidable body of horse. This prince, according to *Cosmas*, besieged a city surrounded with water, which his elephants and horses drank up; and then the place surrendered to him. These were the progenitors of the present *Hungarians*, of whom we have given an history in the nineteenth volume of this work. They were situated near *Bactria*, and seem to have been the *Massagetæ* of *Herodotus*, though in the days of *Cosmas* they went under the names of *Magiars* and *Abares*. There were many Christians (H) at this time in *India*, *Persia*, and

(H) It is agreed on all hands that *St. Thomas* planted the Christian religion in *India*. He is said first to have come to the island of *Socotra*, and then to *Cranganore*, where he made many converts. From thence he traveled farther into the East; and, having met with great success there, he returned to *Malliapore*, at present known by the name of *St. Thomas*. This city, which has been greatly improved, if not intirely rebuilt, by the *Portuguese*, stands three miles to the south of *Fort St. George*. The *Portuguese* pretend, that *St. Thomas* hid himself on a little dry rock within the town, called the *Little Mount*,

for some days, when he was persecuted by the *Brabmans*. They also relate, that he cleft this rock with his hand, and caused a stream of water to issue out of it; and that ever since there has been clear and sweet water in it. *Capt. Hamilton*, some few years since, saw this cleft, and says, that there were then about three gallons of such water in it. He also observes, with the *Portuguese*, that when *St. Thomas* was pursued by the *Brabmans*, he left a print of his foot on a hard stone near the *Little Mount*, to serve for a perpetual memorial of his having been there. The print, which remains to this day, is sixteen inches

and *Arabia Felix*, under the ecclesiastical government of the archbishop of *Persia*, who ordained all the bishops, presbyters, and deacons residing in those countries. The Christian religion is supposed to have been planted in *Persia* by *Thaddæus*. When *Cosmas* wrote, *Thomas Edeffenus*, his friend, was promoted to the archbishoprick, or primacy, of *Persia*. The archbishop of *Persia* probably sent a bishop to *Calliana*, or *Calecut*, as well as presbyters and deacons. Great numbers of Christians lived in *Male*, *Sielediva*, and all over *Persia*, as well as among the *Hunns*, the people of *Socotra*, and the other *Indians*, in the time of the emperor *Justinian*. The island of *Socotra* is said to have been peopled by the *Egyptians*, whilst the *Ptolemies* sat upon the throne of *Egypt*; and that the inhabitants of this island spoke *Greek* in the 6th century, we may infer from *Cosmas*. We must not forget to observe, that *Theodosius*, *Heraclius*, and *Justinian* had solemn embassies sent them from *India*; nor that the *Persian*, *Arab*, *Scythian* or *Tartar*, and *Indian* Christians were, for the most part, *Nestorians* ^w.

THE

^w COSM. *ÆGYPT*. topograph. Christian. p. 2, 3. & alib. pass. Parisiis, 1706. MATURIN. VEYSSIER. LA CROZE apud Joan. Chamberlayn. in dissert. philolog. p. 130. Amst. 1715. Is. CASAUB. animadvers. in Sueton. lib. ii. p. 61. Parisiis, 1610.

inches long, and, in proportion, narrower at the heel, and broader at the toes, than the impression of a human foot would be at this time. From this place he retired to the top of an high mountain, two miles from *Malliapore*, where his enemies coming up with him, one of them pierced him through with a lance. We are told this happened in the days of *Sagamo*, who was then sovereign of this part of *India*. That prince was induced to embrace the Christian faith by some miracles wrought by *St. Thomas*, and thereupon gave him leave to build a church in *Malliapore*; which drew many of the *Indians* over to the Christian religion. This so incensed the *Brabmans*, that they resolved upon his destruction, which they effected in

the manner above related. When the *Portuguese* first settled here, they erected a church over the cave and well on the *Little Mount*, and another on the spot where the apostle suffered martyrdom. The *Portuguese* pretend to have now in their possession the very lance that killed *St. Thomas*, as likewise the stone tinged with the apostle's blood, that cannot be washed out. Capt. *Hamilton* declares, that he has often seen both the mounts, and the relics of antiquity, here mentioned. The town of *St. Thomas* was formerly one of the most flourishing marts on this coast; but it has fallen greatly to decay, since the *English* have been in possession of *Fort St. George*. From the first plantation of Christianity in *India* by *St. Thomas*, there

THE *Indians*, at this time, were as much addicted to trade as their ancestors in the days of *Strabo*. They imported vast quantities of silk into *Persia*, and enjoyed a very extensive commerce, according to *Procopius*. Their vessels, in which they navigated to the *Persian* ports, were very rude and simple, resembling those of the *Ethiopians*. This seems to have been chiefly owing to their want of iron, their laws not permitting them to purchase any of the *Romans*. The *Persians* took care to keep the silk-manufacture for a long while wholly to themselves, not permitting the silk-worms to be carried out of *Persia*, insomuch that it was for several ages extremely dear in these parts, being of equal value with gold. But at last *Justinian* sent two monks into *Serinda*, probably either *Serica*, or a part of *India* contiguous to it, to learn how the silk trade was managed, and, on their return home, to bring with them a large quantity of silk-worms, that he might be thereby enabled to set up the manufactures in his own dominions. They accordingly informed themselves of every particular relating to the manufacture; but found it impossible to bring the worms themselves alive to *Constantinople*. However, they brought vast quantities of their eggs thither; and, by covering them with dung, after the *Indian* manner, and imparting to them a proper degree of heat, they easily hatched them. From these eggs have been propagated all the silk-worms since produced in *Europe*. We must not omit informing our readers, that the emperor *Justinian* died in the year after the birth of CHRIST 565*.

AFTER the death of *Justinian* we find nothing of moment related of the *Indians* till the time of *Walid* the sixth khalif of the family of *Ommiyah*, who rendered part of *India* tributary to him. In the space of nine years and an half he subjugated *Spain*, *Sardinia*, the islands of *Majorca* and *Minorca*, a part of *Gallia Narbonensis*, the vast province of *Mouarannahar*, *Turkestan*, and most of *India intra Gangem*. But of all his great achievements our readers will find a minute and circumstantial relation, in the history of the empire of the *Arabs*, under the first four khalifs, and those of the

* PROCOPIUS. de bell. Persic. lib. i. p. 58, 59. & de bell. Gothic. lib. iv. c. 17. p. 613. Parisii, 1662.

there has been a continued series of Christians of
and succession of Christians in St. Thomas; but we shall reserve
that country to this very day. an account of them for the mo-
They at present go under the dern history of the *Indians* (6).

(6) Hamilton's new account of the East Indies, vol. i. p. 356, 357, 358. Edinb. 1727. Muff. byz. Indic. l. iii. p. 85.

families of *Ommiyah* and *Abbas*, to the taking of *Baghdad* by the *Tartars*.

THE history of *India*, from the khalifat of *Walid* to the conquest of that country by *Mahmud Gazni*, is so barren, that it contains no particulars meriting our attention, at least none but such as will be more properly inserted in the modern history of the *Arabs*. *Mahmud Gazni* first entered *India* in the year of the *Hejra* 392. about A.D. 1002. and at last made himself master of that vast region. But we shall hereafter oblige our readers with the history of this prince, and his successors of the families of *Gazni*, *Gaur*, and *Kurt*, till their conquest by *Timur Beg*, and the *Moguls*.

The History of the Chinese.

• C H A P. XXXII.

S E C T. I.

*The Antiquity, Government, Laws, Religion, Customs,
Language, Arts, Sciences, and Disposition of the
antient Chinese.*

THE *Chinese*, like other nations, assume to themselves *The* *Chinese* too high an antiquity, as fixing the reign of their first *emperor* *Fo-hi* near three thousand years before the birth of *CHRIST*. Their original, as well as that of the *Tartars*, *themselves* favours strongly of fable, as does also the history of several of *their* first emperors. Nor has *Father du Halde* offered any *an* *anti-*thing in defence of the *Chinese* chronology, tho' he professes *quity*. himself a zealous admirer of it, that deserves the least attention, except an eclipse of the sun, which happened in the reign of *Chang-kang*, 2155 years before the commencement of the *Christian Era*. This, indeed, he builds much upon, as does likewise *Father Premare*, who allows, that *China* was peopled above 2155 years before *CHRIST*, of which he reckons the aforesaid solar eclipse to be a full and perfect demonstration^a.

M. MAIGROT, Bishop of *Kanon*, with great reason, *be-Their* lieves the chronology of *antient* times among the *Chinese* to *chronology* be very uncertain and precarious; as also that the *Chinese* *very un-*annalist *Chubi* has adjusted both the years and eclipses solely *certain*. according to his own fancy. Of this no one can doubt, who

^a MART. MARTIN. Sinic. hist. lib. i. p. 21. DU HALDE in introduction. &c. in Fo-hi. FOURM. refl. critiq. sur hist. anc. peuple. tom. ii. P. COUPLER. præf. ad Sinic. chronol. p. 20. P. PRE-MAIRE in lettr. edifiant, tom. xix. p. 457.

considers that the *Chinese* were little-versed in astronomy, even when the *Jesuits* first came among them; and that they were so far from being able to calculate an eclipse, or even likely to make any celestial observations, 2155 years before the birth of CHRIST, that they probably knew as little then of any thing relating to eclipses, and the other heavenly phenomena, as the bulk of mankind, or even the most illiterate nations, at present do. For a full demonstration of this, we must beg leave to refer our readers to a curious and learned letter of Mr. *Costard*, Fellow of *Wadham College, Oxford*, published in the *Philosophical Transactions* for the months of *March, April, and May, 1747* ^b.

China not so early peopled as some imagine. THAT *China* could have been but thinly peopled so late as 1300 years before the *Christian era*, we have rendered probable in the history of the *Tartars*. Nay, that a considerable part of it must have been uncultivated, even in the year preceding CHRIST 637. when the *Scythians*, under the conduct of *Madyes*, first made an irruption into the upper *Asia*, has there likewise been clearly evinced. To which we may add, that had *China* then been a large and powerful empire, as it has been for many ages last past, notwithstanding the reserved temper of the *Chinese*, and their great aversion to an intercourse with foreigners, some knowledge of the riches, power, and genius of its subjects, must have transpired. The *Persians* could not have been kept in profound ignorance of such a state till the decline of their empire, nor even the *Greeks* till the time of *Herodotus*, had the *Chinese* made any considerable figure before that period. But we have not the least intimation of such a people as the *Chinese* before *Alexander the Great* penetrated into *India*, and even then we find nothing of moment related of them ^c.

The descendants of Japhet. THAT the descendants of *Japhet* (A) peopled *China* as well as *Tartary*, we see no reason to doubt, tho' when they first

^b M. MAIGR. apud DU HALD. in introduct. *Philos. Transact.* N^o 483. p. 476—492. ^c TH. SIG. BAYER. *chronolog. Scythic.* in comment. acad. Petropol. tom. iii. p. 302. Petropoli, 1732. STRAB. lib. xv. p. 699. QUINT. CURT. lib. ix. c. i. M. VON STRAHLENBERG's introduct. p. 42. not. (34).

(A) Some of *Shem's* descendants also may be supposed to have settled in *Tartary, India, and Ghina*; as *Elam*, one of his sons, fixed himself in *Persia*. Couplet deduces the *Chinese* nation in general from *Shem*, because *sem*, in their language, signifies *life*. But neither this notion, nor the reason that is brought to support it, will, as we apprehend, meet with the approbation of the learned (1).

arrived in that country, we cannot pretend to say. It is true, *peopled* this opinion has not been universally received, though the *China*. greatest part of the learned have adhered to it, some affecting to deduce the *Chinese* from *Noah's* sons born after the deluge. But such a notion seems to run counter to Scripture, as well as reason, common sense, and the nature of things. However, as it has been lately espoused by a writer of credit, we shall here give it a full and distinct consideration. It depends upon the supposition, that *Noah's* ark rested on an high mountain, or ridge of mountains, near *China*; which if we can overthrow, this hypothesis must fall to the ground of course. Now, that the ark could not have rested immediately after the deluge upon any high mountain near *China*, will, as we apprehend, most clearly appear from the following observations^d.

1. IF the ark rested on any mountain near *China*, *Noah* probably lived three hundred and fifty years, and died, in that country. This seems agreeable to Scripture^e, which takes no notice of any migration of *Noah* after the deluge; and consequently gives us reason to believe, that he lived and died at no great distance from the place where the ark rested. Nay, this is expressly asserted by the author now in view. But that *Noah* remained till his death in *China*, had a numerous issue there, and sent his antediluvian sons, with their families, after the deluge, to the westward as far as the banks of the *Euphrates*, where they arrived in eighty years after that most memorable event, as this gentleman supposes, will not easily be admitted by the learned. For this system is clogged with insurmountable difficulties, as least with such as it will be no easy matter to remove.

2. THAT the patriarchs *Shem*, *Ham*, and *Japhet*, with their families, should have traversed the immense tract corresponding with part of *China*, the vast and almost impassable solitude of *Sha-mo*, *Great Bukharia*, *Persia*, and the desert of *Sinjar*, the *Singara* of *Ptolemy*, and *Shinar* of *Moses*, in eighty years, is utterly improbable. The course of nature, and the gradual plantation of the world by the descendents of those patriarchs, will not admit of such a supposition. How absurd then must it be to suppose, with our author, that they marched from *China* to *Shinar* in ten or twelve years? For not only the length of the journey, but the face of the tract itself, composed at that time of woods, rivers, solitudes, and mountains, must render impossible such an expeditious migration. We may therefore conclude, that *Noah* was so far from

^d Univ. hist. vol. i. p. 266.

^e Gen. c. ix. ver. 28, 29.

^f SHUCKFORD'S connect. vol. i. p. 103—107. & p. 98—103.

residing three hundred and fifty years in *China*, as Mr. *Shuckford* believes, that he never saw any part of that agreeable region §.

3. *CHINA* was not peopled till after the dispersion, and therefore *Noah* could not possibly have founded a monarchy there, so early as the aforesaid author pretends. This seems abundantly clear from Scripture. *Moses* expressly affirms, that *the whole earth*, i. e. the whole race of mankind, dwelt in the land of *Shinar*, at the time of the dispersion; and that all the members of this great community were then of *one language, and of one speech*. Nor will it avail this writer to suppose, that *Moses* is here to be understood of the descendants of *Noah's* antediluvian sons only, and consequently not of his progeny in *China* after the deluge. For he had before asserted, that of *SHAM*, *HAM*, and *JAPHET*, *the whole earth was overspread*; i. e. that all nations upon earth deduced their origin from them. And, after he had enumerated the generations of *THEIR* sons, he also affirms, that *by them were the nations divided in the earth after the flood*; or, in other words, that every individual of the human species ought to be considered as springing from them. In fine, nothing can be more full and explicit than the testimony of the sacred historian on this head, inasmuch that there seems to be no possibility of evading the force of it *.

4. No part of the earth was probably capable of cultivation immediately after the ark rested upon the mountains of *Ararat*. Several months, if not years, must be allowed for the perfect separation of the terrene from the aqueous parts. Some time, therefore, after that period must have elapsed, before *Noah* could have put in practice, had he before understood them, the first principles of agriculture; and more, before he could have brought a vineyard to such perfection as to produce even a moderate quantity of wine. But we find, that his three antediluvian sons, with their families, remained with him till after this happened. It cannot therefore with any colour of reason, be supposed, that they began their migration from *China* to the *Euphrates*, till at least twenty years after *Noah's* arrival on the mountains of *Ararat*. Nay, Mr. *Shuckford* believes them to have remained with their great ancestor in *China* seventy years, before they had any thoughts of advancing to the westward. This brings a fresh accession of strength to what has been already offered, in order to shew the absurdity of such a migration †.

§ Idem ibid. PROL. apud Golium in not. ad Alfragan. p. 72. Gen. xi. 2. † Ibid. ix. 19. x. 32. xi. 1, 2. † Ibid. viii. & ix. 20—28.

5. IT does not appear from the *Chinese* history, nor indeed from any other, that wine was ever used, or even discovered, in *China* (A). But that it was made from remote antiquity, in the countries bordering on the mountains of *Ararat*, supposing them in *Armenia*, we have sufficient proof. This seems manifestly to imply, if the authority of *Moses* be of any weight, that the latter of those regions bids fairer for the land of *Ararat* than the former ^k.

6. THE word *Ararat* is manifestly of *Armenian* extraction (B); whereas no term, name, particle, or diction like it is discoverable either in the language of the *Indians*, *Tartars*, or *Chinese*. The radix *arar*, in *Armenian*, signifies *he made*, or *he did*; and the substantive *ararads* denotes *work*, as likewise *the world*, *the earth*, &c. As the whole earth, therefore, or the whole race of mankind, arrived on the mountains of *Ararat*, after they had escaped the deluge, from this circumstance those mountains may naturally enough be imagined to have received their name. Nay, the *Armenians*, at this day, call the Gordyæan mountains *Ararat*, *Arasad*, *Arar*, &c. and *Onkelos*, *Jonathan*, the *Syriac* and *Arabic* versions, &c. render the original *הרי אררט* *the Gordyæan mountains*. All which observations amount to a strong presumption, that the land of *Ararat* is not to be sought for near *China*, but in *Armenia* ^l.

^k PLUTARCH. in Alexand. ARRIAN. l. vii. DIOD. SIC. l. xvii. STRAB. lib. xv. ÆLIAN. hist. var. l. ii. c. 41. ATHEN. deipnosoph. l. x. c. 12. GEN. ix. 20, 21. ^l THEOPH. SIGEFRIID. BAYER. mus. Sinic. tom. ii. Petropoli, 1730. AUGUST. PFEIFFER. oper. philolog. tom. i. p. 37. Ultrajecti, 1704. UNKEL. JONATH. Targ. Syr. ARAB. VERS. in Gen. viii. 4. HOFMAN. lex. univ. p. i. p. 160.*

(A) We are told, indeed, by *Du Halde*, that *I-tye* invented the *Chinese* wine, in the reign of the emperor *Yu*; and that this wine is still used in *China*. But then it ought to be considered, that this wine is improperly so called, as being made of a particular kind of rice, and not the juice of the grape; whereas *Noah's* wine was the produce of the vineyard he himself had planted (3).

(B) That there was antiently a very large province in the Greater *Armenia* called *Ararat*,

we are informed by *Moses Chorenensis*. This province, according to that historian, was divided into the following districts, or lesser provinces: *Basenia*, *Gabelenia*, *Abelenia*, *Vahagunia*, *Arasrunia*, *Bagrevanda*, *Zalcota*, *Siracia*, *Vanandia*, *Aragaxotia*, *Zacatia*, *Maseotia*, *Cogovitia*, *Apsia*, *Niga*, *Cotæa*, *Malaxa*, *Varaznunia*, *Devna*, and *Sarur*. Mount *Ararat* was in this province, as well as the royal city of *Valarsapata*, which at present goes under the name of *Erivan* 4).

(3) *Du Halde*, p. 146, 303. GEN. ix. 20, 21. (4) *Mos. Chorenens. geograph.*

7. THAT the land of *Ararat* was in the neighbourhood of *Affyria* and *Babylon*, may be clearly evinced from Scripture. 1. The prophet *Isaiah* tells us, that *Adramelach* and *Sharezer*, after they had slain their father *Sennacherib* at *Nineveh*, escaped into the land of *Ararat*. From whence we may infer, that this country was adjacent to *Affyria*; which will hold true of the *Greater Armenia*, but by no means of any region at such an immense distance from that antient kingdom as *China*. Nay, from this passage it may be farther inferred, that the land of *Ararat* or *Armenia*, in the reign of *Sennacherib*, was, in a great measure at least, independent on the *Affyrians*. For, had it been absolutely subject to them, it could not have served as a retreat or asylum to those princes, after they had embroiled their hands in their father's blood; and therefore the prophet could not, with any manner of propriety, have affirmed, that they escaped into it. This may possibly throw some light upon the *Armenian* history, and contribute towards the support of *Moses Chorenensis's* authority. 2. The prophet *Jeremiah* represents the kingdom of *Ararat* as part of the power which was to reduce *Babylon*, and at no great distance from that city. Which representation must be allowed incompatible with the remote situation of *China*, but perfectly agreeable to that of the *Greater Armenia*. He likewise seems here to suggest, that, when he penned this prophecy, *Ararat* was governed by a prince of its own, since it had then the title of kingdom. And in conformity to this notion, it appears from profane history, that though the *Armenians* were at this juncture tributary to the *Medes*, yet they still remained under the government of their own kings, one of whose successors acted with *Cyrus* rather as a confederate than a vassal, at the reduction of *Babylon* ^m.

8. THE kingdoms of *Minni* and *Ashkenaz* have been proved to be *Phrygia* and part of *Armenia* by the learned *Bochart*. Now these kingdoms, from the passage here cited, appear to have been in the vicinity of *Ararat*. As therefore one of them bordered upon *Armenia*, and the other may be considered as a part of that country, and were vastly distant from *China*, we may naturally suppose *Armenia*, but by no means *China*, or any neighbouring district, to have contained the Scripture *Ararat* ⁿ.

9. THE *Medes*, *Elamites*, and people of *Ararat* were the three principal nations appointed by GOD, according to the

^m ISA. xxxvii. 38. MOS. CHORENENS. histor. Armeniac. l. i. c. 22. p. 59, 60, 61. Londini, 1736. JER. li. 27. XENOPH. Cytopæd. l. ii. iii. & vii. HERODOT. l. i. ⁿ BOCHART. Phal. l. i. c. 3. p. 22, 23. & l. iii. c. 9. p. 196, 197, 198. Francofurti ad Mœnum, 1681. JER. li. 27.

C. XXXII. *The History of the Chinese.*

215

prophets above-mentioned, to destroy *Babylon*. And, according to profane history, the subversion of the *Babylonian* empire was effected chiefly by the *Medes*, *Persians*, and *Armenians*. Now it is well known, that the *Elamites* of Scripture answered to the *Persians* of profane authors. The *Medes* also of Scripture and profane authors appear to have been the same nation. The *Armenians*, therefore, of those writers must have been the inhabitants of the kingdom of *Ararat* mentioned in Scripture; which seems to put the point we are now insisting upon beyond dispute.

10. THE kingdom of *Ararat*, if any regard is to be had to Scripture, could not have been far from the confines of *Elam* and *Media*. As therefore this circumstance well enough tallies with the situation of the *Greater Armenia*, but is utterly repugnant to that of *China*, it must be acknowledged, that the former region has a much better claim to the Scripture land of *Ararat* than the latter.

11. THE Septuagint version expressly calls the land of *Ararat Armenia*. This testimony, especially in conjunction with what has been offered, is of exceeding great weight, and even seems intirely to overturn Mr. *Shuckford's* scheme. No wonder then, that the generality of learned men, who have been in any manner conversant with Scripture, should place *Noah* and his family, immediately after the deluge, in *Armenia*. Nor can it be denied, that both sacred and profane history, as well as the best interpreters of Scripture, have concurred to establish such an opinion.

12. THE principal argument drawn from Scripture, in support of Mr. *Shuckford's* hypothesis, is of very little force. It is deduced from these words of *Moses*: *And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.* From whence he infers, that the mountains, on which the ark rested, were in an eastern direction from the land of *Shinar*, and *Babylon*; which will hold true of those near *China*, but cannot, with any manner of propriety, be said of those in *Armenia*.

BUT, whatever our author may think, these words will by no means amount to an implication, that *the whole earth*, to use the phrase of the sacred historian, or all *Noah's* poste-

* ISA. xiii. 17. xxi. 2. JER. li. 11, 27, 28, 29, 30. XENOPH. & HERODOT. ubi sup. & alib. PRID. connect. of the Old and New Test. vol. i. p. i. p. 116, 117. Lond. 1719. JER. xlix. 39. P ISA. xiii. 17. xxi. 2. JER. li. 11, 27, 28. 9 SEPTUAG. in Isai. xxxvii. 38. Vid. Vét. Test. ex vers. LXX. interpret. secund. exempl. Vatican. Romæ edit. Trajecti ad Rhenum, 1725. AUGUST. PERRIN. ubi sup. tom. i. p. 37, 38. 1 Gen. xi. 2. SHUCKFORD'S connect. ubi sup.

rity, must necessarily have migrated from *China* to the land of *Shinar*. They will by no means bear such a superstructure erected upon them. For though the land of *Shinar* was in a southern direction from *Armenia*, and in a western one from *China*, yet we are under no necessity of supposing, that *Noah's* family constantly moved from the East, after they had quitted the place where the ark rested. On the contrary, that family not only might, but probably did, march from the mountains of *Ararat*, supposing them in *Armenia*, into that part of the tract afterwards called *Mesopotamia* to the east of the plain they afterwards occupied in the land of *Shinar*. This has been most clearly evinced by *M. Basnage*. In which case, they must be allowed to have journeyed from the east, as *Moses* is supposed by *Mr. Shuckford* to assert. But farther, the word מִקְדֵּיִם *mikkedim* signifies sometimes *versus orientem, towards the east*, as appears from another passage in the book of *Genesis*, not far from that we have in view, where it is obviously to be taken in this sense. We say, obviously to be taken in this sense, since the situation of *Beth-el* and *Hai*, in respect of the plain of *Jordan*, will not admit of a different interpretation. So that we may suppose *Noah's* family to have advanced to the land of *Shinar* immediately from a station to the west of that country, to which the members of this family had gradually directed their march from a more northerly quarter, without offering the least violence to Scripture *.

It may not be improper here likewise, by way of digression, to observe, that our *English* translation ought to be emended in the first verse of the chapter just referred to. The word הַנִּגְבָּה which is there translated *into the south*, ought to be rendered *into the desert*. For *Abram* went up out of *Egypt*, not into the south, but into *Arabia Petræa*, or the tract including the solitudes of *Sur*, *Sinai*, *Paran*, &c. which was N. E. of *Egypt*. And that the word נִגְב in *Hebrew*, as well as *Chaldee*, denoted a *wilderness, solitude, desert, or dry barren country*, is obvious to every one in the least acquainted with the *Oriental* languages. The *Septuagint* version likewise renders the word הַנִּגְבָּה here ἐς τὴν ἔρημον, *into the desert*; which, notwithstanding the authority of the *infallible vulgate*,

* BASNAC. in antiquitez Judaiques, ou remarques critiques sur la republique des Hebreux, &c. tom. ii. c. 2. p. 404—409. A Amsterdam, 1713. FULLER. miscel. sacr. lib. i. c. 5. WALKER upon the creation and providence, c. 14. BOCH. geogr. sacr. lib. i. c. 7. FRIEDLBIUS sur Gen. xi. LOUIS DE WOLZOGUE in diction. Hebraiq. p. 569. A Amsterdam, 1712. Gen. xiii. r1. Vide etiam BASNAC. ubi sup.

may be considered as an additional proof of the truth of our emendation*.

13. THE language of *China* is very different from the *Hebrew* of the *Old Testament*, tho' it must be owned, that an affinity between some of their roots or primitive words may be discerned. Now Mr. *Shuckford* intimates the *Chinese* to have retained the most obvious marks of the first language, and consequently (according to his principles) to be little or nothing different from that spoken by *Noah*. The same author also allows the antient *Hebrew* to have nearly approached the language of *Shem*, *Ham*, *Japhet*, and their immediate descendents, if it was not that very language. According to him, therefore, the tongue communicated by *Noah* to his postdiluvian descendents had no great affinity with that used by his antediluvian sons, which must likewise have come originally from him. An assertion this, favouring so strongly of absurdity, that it must greatly shake, if not utterly subvert, his whole scheme[†].

14. THE *Hebrew*, and all the *Oriental* tongues that are dialects of it, must be allowed, if Mr. *Shuckford* deserves any credit in the point before us, to be more remote from the language of *Adam* and *Noah*, or the primitive language, than the present *Chinese*. Nay, the present *Chinese*, according to him, is almost intirely the same with that language (C). Which notion, as we apprehend, does not only run counter to the whole stream both of sacred and profane antiquity, but likewise to reason itself. For the language of *Shem*, *Ham*,

* Gen. xiii. 1. LOUIS DE WOLZ. ubi sup. p. 378, 379. VAL. SCHINDL. lex pentaglot. p. 1064, 1065. Septuag. in Gen. xiii. 1. secund. exempl. Vatican. Romæ edit. Trajecti ad Rhenum, 1725. Bibl. sacr. ad vetustiff. exemplar. castigat. Romæq; revif. p. 726. Lugduni, 1600. † DU HALDE, LE COMPTE, &c. Vid. etiam TH. SIG. BAYER. mus. Sinic. Petropoli, 1730. SHUCKF. ubi sup. p. 112—124. JOAN. WEBBER. apud Auguft. Pfeiffer. ubi sup. p. 690. BASNAG. ubi sup. p. 424—433. SAM. BOCHART. in Phal. & Chan. pass. aliofq; scriptor. quam plurim.

(C) Mr. *Shuckford*, indeed, seems to intimate, that the present *Chinese* might have received some additions and improvements, as well as the most antient *Hebrew*; and even insinuates, that there might have been some agreement between them. But, as

he immediately subjoins, that the present *Chinese* is only a first and uncultivated essay, insomuch that it is hardly possible to conceive any other tongue to have been prior to it, he makes it almost intirely the same with the primitive language (5).

(5) *Shuckf. ubi sup. p. 122, 123, 124.*

and *Japhet*, or that of *Adam* and *Noah*, was spoken by the whole race of mankind till the dispersion; and that this was either the *Hebrew*, or a tongue nearly related to it, seems to appear from the first proper names of places, planters, and nations, used by the *Greek*, *Latin*, and *Arabic* writers, in common with Scripture. Nor can any reasonable person believe the present *Chinese* to have agreed in most, if not all, points with the primitive language; since all languages are in a continual flux, and must necessarily undergo many alterations in the course of four thousand years *.

15. THAT *Fo-hi*, the founder of the *Chinese* empire, and *Noah*, as this author supposes, were the same person, can never be proved. The account given us of that prince by the *Chinese* historians, must be allowed to be little better than a fiction; and consequently no great stress can be laid upon it. Nor, indeed, is either the *Chinese* history or chronology of the earlier ages of their monarchy worthy the attention of the learned. Their skill in astronomy, for some thousand years after the time of *Noah*, was so small and imperfect, that it did not enable them to calculate an eclipse, nor indeed prompt them to make any celestial observations, the surest, if not only certain guides in chronological inquiries. And therefore the history of their first reigns can be considered only as a confused jumble of facts, or rather a narration of fabulous events, heaped together without any order or connection; so that we cannot expect to meet with much truth in it. But even admitting, that the fabulous *Chinese* history of *Fo-hi* (for it deserves no better an appellation) seems remotely to allude to some circumstances of *Noah's* life recorded in holy writ, what are we to infer from thence? Not that *Noah* was the first emperor or monarch of *China* (for this will by no means follow), but that he was the great ancestor of the *Chinese*, who retained some faint and obscure notions of him. And did not the antient *Chaldeans*, *Greeks*, *Romans*, *Arabs*, *Etruscans*, &c. do the same? Such a faint traditional knowledge of *Noah* and the deluge seems to have been common to all the politer nations, both of the antient and modern world; and, according to the excellent *Grotius* (D), amounts to no incon-

* SHUCKFORD, ubi sup. Gen. xi. 1. BOCHART. SHARIF. AL EDRISI, ABU'LYED. PFEIFFER. ubi sup. p. 545, 546, 547, 548, & 589—694. BUXTORF. dissert. de ling. Ebr. orig. sect. 33. MAYER. phil. sacr. p. ii. p. 300. AUGUST. PFEIFFER. ubi sup. p. 44. & p. 690.

(D) *Grotius* is supported by *denus*, *Philo*, *Alexander Polyhistor*, the testimonies of *Berosus*, *Aby-* *Diodorus Siculus*, *Plutarch*, *Lu-* *cius*,

inconsiderable proof, that they were all originally descended from him ^x.

16. AFTER *Moses* had enumerated the generations of the sons of *Noah*, *Shem*, *Ham*, and *Japhet*, he adds, *These are the families of the sons of Noah, after their generations, in their nations : and by these were the nations divided in the earth after the flood. And the whole earth was of one language, and one speech.* Which passage manifestly implies, that *Shem*, *Ham*, and *Japhet's* families made up the whole race of mankind ; and consequently that what has been advanced concerning *Noah's* postdiluvian progeny in *China* is a downright fiction. Nor will the patriarch's advanced age, when he came out of the ark, permit us to believe, that he had a numerous issue, after the flood, either in *China*, or any other country. Whergas *Fo-hi*, if we will believe the *Chinese* historians, governed some time a considerable, if not a powerful nation. The authority, therefore, of these very historians is so far from supporting *Mr. Shuckford* in the point before us, that it evidently tends to the subversion of his hypothesis ^y.

17. IT seems more natural to suppose, that *Noah* and his sons remained together, till they had overstocked with inhabitants the spot on which they first settled, or were dispersed by God Himself, than that they separated from one another, before either of those events happened. We may, therefore, reasonably presume, that they all lived together till the dispersion ; after which they began to spread themselves over the earth. But this has been set in so strong and clear a light by the sacred historian, that a bare perusal of him is sufficient to obviate every objection that has of late been offered to the common opinion ^z.

* SHUCKF. ubi sup. p. 102, 103. MART. MARTIN. Sinic. hist. p. 21—24. COUPLET. præf. ad Sinic. chronol. FOURM. refl. crit. sur hist. anc. peupl. vol. ii. LE COMPTE, DU HALDE, PFEIFFER. ubi sup. p. 690. ANDR. MULLER. disq. de Chataia, p. 39. HORN. arc. No. p. 3. CONFUCI. KIRCH. JOAN. GRAVII tabul. epochar. subjunct. Ulugh. Beigh. epoch. Philosoph. Transact. N° 483. p. 476—492. STILLINGFL. orig. sacr. BOCHART. HUG. GROT. de veritat. relig. Christian. lib. i. sect. 16. ^y Gen. x. 32. xi. i. ix, 28, 29. MARTIN. Sinic. hist. KIRCH. Chin. illustrat. LE COMPTE, SHUCKF. &c. ^z Gen. ix. x. xi.

cian, *Molo*, *Nicolaus Damascenus*, and several other antient authors (6).

(6) *Beros.* apud *Joseph.* cont. *Ap.* lib. i. *Abydenus* apud *Euseb.* de præp. evang. lib. ix. c. 12. *Philo* de præm. & pæn. *Alexand.* Polyhist. apud *Cyri.* adv. *Julian.* lib. i. *Diod. Sic.* lib. i. *Plutarch.* de solert. animal. *Lucian.* de Dea *Syr.* *M.* apud *Euseb.* de præp. evang. lib. ix. c. 19. *Nic. Damasc.* apud *Joseph.* ubi sup. *Francisc.* *Marian.* *Viterbiens.* de *Etrur.* metrop. p. 152. *Roma*, 1728.

China
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sians.

CHINA, therefore and *Tartary* were probably peopled by the descendents of *Magog*, *Meshech*, and *Tubal*, as has been already observed; though when any of these first reached those vast and remote regions, it is impossible to determine. The prodigious distance of *China* from *Shinar* and *Armenia* more than insinuates, that no powerful monarchy or empire could have been formed in the first of those countries, till many ages after the dispersion, notwithstanding what has been so positively advanced to the contrary of late by some of the *Jesuits*. That neither *China* nor *Tartary* were known to the *Israelites*, or indeed any of the neighbouring nations, in the time of *Moses*, must be allowed probable, since he has passed over in silence the posterity of *Magog*, *Meshech*, and *Tubal*; from whence we may at least infer, that those regions then were very thin of inhabitants. Neither *Homer* nor *Herodotus* has dropped any thing which can induce us to believe, that either of them ever heard of the *Chinese*; nor do any of the ancient *Persian* historians supply us with the least hint relative to this nation, before the declension of the *Persian* empire. All which has no small tendency to overthrow the sentiments the *Chinese* have entertained of the high antiquity of their empire, as well as the indefatigable and utmost efforts of some of the *Jesuits* to support it^a.

China
called Ka-
thay by the
Tartars.

It has been remarked by some authors, that the western Tartars call *China* *Kitay*, *Khatbai*, *Kathai*, or *Kathay*. Now, that this name was in use among the *Asiatic Scythians* in the time of *Alexander the Great*, may be proved from *Curtius* and *Strabo*. For the *Sophitican* kingdom, mentioned by *Curtius*, is called *Cathia* by *Strabo*. It comprehended, according to *Von Strahlenberg*, *Tibet*, or *Thibet*, *Tangut*, and part of *China*. As the *Mungals* and *Kalmucks* pretend, that their *Dalai Lama* had his residence, some thousand years ago, in the country of *Tangut*, one of his predecessors not improbably resided there in the time of *Alexander the Great*. The *Greeks*, according to the same author, called the *Lamas*, or priests, in *Tibet*, *Tangut*, &c. (E) *sophists*, because they were then greatly addicted to predictions, prophecy, and chiromancy, as they

^a M. MARTIN. COUPLET, FOURMONT, DU HALDE, &c.

(E) Perhaps some of our readers will not so readily come into this notion of M. *Von Strahlenberg* concerning the reason of the name *Sophitis*, or *Sophitian*. For we are told by *Strabo*, that *Sopithes*, or *Sopithis*, from whom this tract was called the kingdom, or empire, of *Sopithis*, or *Sophitis*, was sovereign of the country, when *Alexander* pushed on his conquests in *India* (7).

have all along been to this day. Indeed, properly speaking, the *Tartars* apply the name of *Kathay* only to the northern part of *China*, and the kingdoms of *Tibet* and *Chotena*. The little knowledge *Alexander* had of these regions he derived from the *Indians* ^b.

SOME take the *Seres* of the antients to have been the *Chinese*, or at least a part (F) of that very remote nation; but others are of a different opinion. *Cellarius*, who has given us the best system of the ancient geography, does not bring this controversy to a decision. He only says, *Alii ut in Scythia, ita etiam in Seribus locandis mire variarunt*, Others have assigned the *Scythians*, as well as the *Seres*, very different situations. Dr. *Prideaux*, with the generality of learned men, believes the *Seres* to have been the same people with that remote eastern nation called at present the *Chinese*; and we have in a former part of this work declared our approbation of this opinion. On the contrary, M. *Von Strahlenberg* seems not disposed to admit the *Seres* to have had so remote an easterly situation as the *Chinese*. But in this we take that ingenious gentleman to be mistaken. For, according to *Florus*, the ambassadors sent by the *Seres*, with presents to *Augustus*, were four years on their journey; which is a full demonstration of the immense distance of their country from *Rome*; and, if *Pliny* may be credited, the river *Lanos*, the *Lena* of

^b PAUL. VENET. DU HALDE, &c. STRAB. lib. xv. p. 699. QUINT. CURT. lib. ix. c. 1. DIOD. SIC. lib. xvii. BERCKEL. in Steph. p. 435. n. 26, 27. VON STRAHLENBERG'S introduct. p. 42. not. (34).

(F) *Ptolemy* connects *Serica*, or the country of the *Seres*, with *Scythia extra Imaum*, to which it was adjacent. According to him, and the author of the ancient geographical table agreeing with him, it was bounded on the west by *Scythia extra Imaum*, on the north and east by the *Terra incognita*, and on the south by *India extra Gangem*. It therefore seems to have answered to part of the country called by the *Tartars* *Kathay*. *Ptolemy* mentions *Damnæ*, *Asmiraæ*, *Issedon* *Serica*, *Throana*, *Thogara*, *Daxa*-
ta, and other towns in *Serica*; but scarce any in *Scythia*. This seems to be an argument of the superior politeness of the *Seres*, in the time of that geographer. We shall say nothing farther of the situation of the *Seres*, since that cannot be determined from the antients; but at present content ourselves with observing, that they have been taken notice of by *Mela*, *Horace*, *Virgil*, and *Ammianus Marcellinus*, as well as the authors above-mentioned (8).

(8) *Ptol.* lib. i. *Plin.* nat. hist. lib. vi. c. 17, & alib. *Hor.* lib. 1. od. 12. & alib. *Virg.* Georg. ii. v. 121. *Pomp. Mel.* lib. ii. c. 11. *Ammian.* *Marcellin.* lib. xxiii. c. 28.

the moderns, to the east of some districts in *China*, ran thro' part of the territories of the *Seres*. It is probable, that the *Seres* possessed part of the tract comprehending the kingdoms of *Kashgar* and *Tibet*, the countries of the *Kalkas*, *Mungals*, &c. or *Chinese Tartary*, and even certain districts of *China* itself. Nor do we believe, that the word *Seres* (G) ought to be considered as the proper name of any one particular nation. It seems to be a term of *Tartar* extraction; the *Usbecks* calling merchants living in cities *Sær* or *Sært*, which others comprehend under the name of *Bukhars*. These *Særtes*, or *Seres*, are now vassals, citizens, and merchants, settled in three different regions; first without the *Chinese* wall, under the *Chinese* jurisdiction, where they are called *Koton*; secondly, among the *Usbecks*, who give them the denomination of *Særtes* or *Seres*; and thirdly, in the kingdom of *Kashgar*, where they have the appellation of *Bukhars*. They carried on a trade with the *Scythians* from very remote ages, and consequently were in the earlier times greatly addicted to commerce; which perfectly answers the character given of them by *Pliny*. The *Seres* were antiently famous for their silken manufactures (H), they having first

(G) This likewise most clearly appears from the words *Scythians*, *Gæd-Tschudi*, *Ma-Tschudi*, *Ja-gougi*, *Ma-gougi*, the same as *Gog* and *Magog*, or *Gojim* and *Ma-Gojim*, all of which are appellatives, and seem never to have been applied to any one particular nation (g).

(H) From the *Seres* both silk and its name came to the *Greeks* and *Romans*. After *Alexander* had conquered *Persia*, silk was brought into *Greece*, and from thence into *Italy* in the flourishing times of the *Roman* empire. But, as the *Persians* took care to keep this manufacture a long while wholly to themselves, silk was sold for its weight in gold for many ages in all these western parts. But at last, the emperor *Justinian* found means to have vast quantities of silk-worms eggs brought

to *Constantinople* out of *Persia*, which enabled him to set up the manufacture in his own dominions. From these eggs have been propagated all the silk-worms and silk-trade, which have been ever since in several parts of *Europe*. The antients were so ignorant how silk was made, that they imagined it to grow on the tops of trees; but it has now been known for a great number of ages, that though cotton is produced from trees, silk is made only of the web of the silk-worm. The women only, among the *Romans*, for a long while, wore silk; and it was thought a great instance of luxury and effeminacy for a man to have any part of his garments made of it. Hence we find, that, in the beginning of *Tiberius's* reign, a law was made, that no man should defile or

first used the way of making silk from the web of the silk-worm. Hence *Serica* became the name of silk, and *Sericum* of a silken garment, both among the *Greeks* and *Romans* c.

SOME authors have imagined, that the *Chinese* were known *The Chinese not known to the Jews in the time of the prophet Isaiah.* to the *Jews* in the time of the prophet *Isaiah*, above seven hundred years before the birth of *CHRIST*. They found their opinion upon the following words of that prophet. *Behold, these shall come from far: and lo, these from the north and from the west, and these from the land of Sinim.* But that *Sinim* here should denote the *Chinese*, can by no means be allowed. For, 1. *Bocbart* renders it probable, that *Sinim*, in this passage, is to be understood of the inhabitants of *Pelussum*. 2. That the *Sinim* were not remote from *Phœnicia*, may be collected from *St. Jerom*, and the sacred historian. 3. The prophet here having the conversion of the gentiles in view, in order to express the universality of that conversion, mentions the four primary quarters of the world, east, west, north, and south; to the last of which answer the *Sinim*. Now *China* is not to the south, but to the east of *Judæa*. 4. The *Sinim*, or *Sinai*, received their name from the *Sini* of *Moses*, descended from *Canaan*. From them the desert of *Sin* and mount *Sinai* were so called; they lying to the south of *Judæa*, near that desert and mountain, according to *Grotius*, with whom *Kimchi* and *St. Jerom* agree. So that all conclusions drawn from the identity of the Scripture *Sinim* and *Chinese* must be deemed frivolous and chimerical d.

c CHRISTOPH. CELLAR. *geograph. antiq. lib. iii. c. 24. sub fin.* PRID. *connect. par. ii. lib. viii. sub fin.* Univ. *hist. vol. vi. p. 58.* VON STRAHLENBERG's *introduc. p. 9.* L. FLOR. *lib. iv. c. 12.* PLIN. *nat. hist. lib. vi. c. 17.* VON STRAHLENBERG's *map of Russ. and Gr. Tartar. and introduc. p. 111, 112.* PLIN. *ubi sup. c. 22.* Vid. etiam SUTTON. in *Octav. c. 21.* OROS. *lib. vi. c. 21.* TACIT. *annal. lib. ii. c. 33.* LAMPRID. in *Elagab. EUTROP. lib. vii.* VOSS. in *etymologic. sub voc. Sericum, & de idololatria, lib. iv. c. 90. & SALMAS. in not. ad Tertullian. de pal. ad Solin. & ad histor. August.* d ISA. *xlix. 12.* OSOR. AR. MONTAN. CORNEL. A LAP. HORN. *arc. No. p. 53, 441.* ANDR. MULLER. *dissert. de Chataia, p. 94.* WAGENSEIL. *tel. ign. Sat. p. 573.* HIERONYM. *KIMCH. Vid. etiam FORER. in loc. DRUS. observ. lib. ii. c. 7.* GROT. in *loc. & AUGUST. PFEIFFER. oper. philologic. tom. i. p. 380.* *Ultrajecti, 1704.*

dishonour himself by wearing silken garments. Afterwards the men made use of silk and linen, and sometimes woollen, intermixed, which they called *subsericum*; and, in process of time, some of them, all silk, going among the *Latin* writers by the name of *holosericum*.

As for the form of government prevailing antiently in *China*, of this we have not much to say. Nothing material relating to it has been handed down to us by any of the *Greek* or *Roman* (I) authors. However, that it was monarchical (K), we have all the

(I) In general, we are told by *Diodorus Siculus* and *Quintus Curtius*, that the subjects of the *Sopbitian* kingdom were a wise people, famous for the excellency and regularity of their government; and that their kings, at least for some time, were elective, may be inferred from *Onesicritus* in *Strabo*. For that author relates, that upon the death of any of their princes, they chose the handsomest man among them for his successor. As for the situation of the *Sopbitian* kingdom, or *Cathea*, it is a point in which the antients are not agreed; some placing it between the *Hydaspes* and the *Acesines*, and others to the east of the latter river. Be this as it will, it is certain that neither the kingdom of *Sopbitis*, or *Sopbitis*, a petty *Indian* prince, according to *Strabo*, nor the particular tract called by this last author *Cathea*, whether these were the same, or distant regions, could possibly have been *China*; as being both to the west of the *Ganges*. *Berckellius* therefore, and *Von Strahlenberg*, seem to have been mistaken, when they make the *Kathay* of the *Tartars* to be the same country with the *Cathea* of *Strabo*. This last kingdom, or province, belonged to *India intra Gangem*, and was traversed by *Alexander the Great*; whereas that prince never reached the borders of *Tan-gut* and *Tibet*. But, if we sup-

pose, that *Kathay*, or *Cathea*, extended in the time of *Alexander the Great* as far as the *Hydaspes*, and that the *Sopbitian* kingdom was a province of it, which may possibly have been the case, then we must allow the aforesaid gentlemen to have been in the right; though perhaps the reason assigned by the latter of them for the name *Sopbitian* will not so readily gain the assent of some of our readers (1).

(K) *China* at first seems to have been a country of no larger an extent than the province of *Shensi*; for *Fe-hi* was born there, and elected king, or emperor, by the people of that province. Nay, in the days of *Confucius*, it was circumscribed by much narrower limits than at present. At first several petty princes, heads of tribes, or phylarchs, exercised a sovereign authority in this country, as well as others. But, when the people became very numerous, and their neighbours formidable, it was found expedient, and even necessary, for the public safety, to elect a person to preside over them, to whom they might have recourse on all extraordinary occasions. So we find *Chedorlaomer*, king of *Elam*, to have presided over several reguli, or phylarchs, who, notwithstanding this, exercised a sovereign authority in the district where they held their residence: In like manner, at the siege of

(1) *Diod. Sic. lib. xvii. Quint. Curt. lib. ix. c. 1. Strab. lib. xv. p. 699. Berckel. in Stepb. p. 435. n. 26, 27. Von Strahlenberg's introduction. p. 42. not. (24.)*

the reason in the world to believe. The *Chinese* historians are unanimous in this point, and have given us a long series of their kings or emperors from *Fo-hi* to the present time. Nor can any thing be more agreeable to reason than such a notion, this species of government having taken place in the East, from the earliest ages. Besides, as the *Chinese* have never permitted foreigners to settle among them, but constantly and perpetually kept themselves unmixed with other nations, we may reasonably suppose, that they have all along invariably retained this form of government. Now there is no monarchy at present upon earth more despotic than that of *China*. The emperor is vested with absolute authority, and, to appearance, is a kind of divinity; the respect which is paid him amounting to a sort of adoration. His words are like so many oracles, and the least of his commands as implicitly obeyed as if they came down from heaven. None are suffered to speak to him but on their knees, not even his eldest brother; or to appear before him with ceremony in any other posture, unless he gives orders to the contrary. Only the lords who accompany him are permitted to stand before him, and to bend one knee when they speak to him. We may therefore presume, that the mandarins, and principal officers, with the utmost alacrity, ever since the time of *Shi-wang-ti*, have always given the same public marks of veneration for their emperors, in order to maintain that servile subordination essential to every despotic government. From whence the absolute and

Troy, all the petty *Greek* princes obeyed the orders of *Agamemnon*, whom *Homer* represents as king of kings; and that this form of government prevailed antiently in *Arabia*, *Numidia*, *Etruria*, *Tartary*, &c. has been already evinced. The first emperors of *China*, therefore, were not intirely despotic, except on some pressing emergencies, though they had the power of convening the feudatory princes, who might have been considered either as their parliament, or privy-council. They also sat at the head of that illustrious assembly, officiated solely in sacred matters,

and were dignified with other marks of distinction, which engaged the people to pay an implicit obedience to them. This form of government continued several ages in *China*; but, at last, all the reguli, or phylarchs, were subdued by the emperor *Shi-wang-ti*, and totally stript of their authority. Nor could the primæval form of government, which, at first, likewise prevailed in all other countries, be ever afterwards restored in *China*; but the political system introduced by *Shi-wang-ti* has continued without interruption to this very day (2).

(2) *Sig. Bayr de Confucii libro Chum cieuv, in comment. acad. Petropolitana. tom. vii. p. 366---373. Petropoli, 1740.*

unlimited authority of those monarchs may be as fairly deduced, as from the express testimony of any antient historian^c.

Laws.

THAT the *Chinese* emperors for the most part ascended the throne by hereditary right, appears from the nature of their government; though both those monarchs and the dependent princes sometimes broke in upon the succession. However, their first monarch *Fo-hi*, who was born in the province of *Shen-si*, was elected by his countrymen on account of his rare qualities, and superior merit. With regard to laws, as the will of the prince was the rule or measure of his subjects obedience and submission, our readers will not expect us to be prolix upon them. However, as the *Chinese* have at present many salutary political maxims and institutions, wearing the face of laws, we doubt not but something of this kind was current among them, even in the earlier ages. But we shall have an opportunity of discussing this point more fully in the modern history of *China*, to which such a discussion will more properly belong^f.

Religion.

THE first planters of *China*, instructed by tradition, inspired their children, and, through them, their numerous posterity, at least for several ages, with proper and becoming sentiments of the Supreme Being. They taught them to fear and honour the Sovereign LORD of the universe, to observe the fundamental precepts of the first descendents of *Noah*, and to live according to the principles of the law of nature engraven in their hearts. Of this we find traces in those antient and valuable books, which the *Chinese* call, by way of eminence, *The Five Volumes*; being the canonical or classical books of the highest rank, which they look upon as the source of all their science and morality^g.

THE chief object of their worship, then, at first, was the Supreme Being, the LORD and Sovereign Principle of all things, whom they adored under the name either of *Shang-ti*, that is, *supreme emperor*, or *Tyen*, which with the *Chinese* signifies the same thing. *Tyen*, say the interpreters of THE FIVE VOLUMES, is the Spirit that presides in heaven, because heaven is the most excellent work produced by this First Cause. Sometimes the word is also taken for the material heaven, the sense being to be determined by the subject to which it is applied. The father the *Chinese* called the *Tyen* of the family, the viceroy the *Tyen* of the province, and the emperor the *Tyen* of the kingdom. They also honoured, but with a subordinate worship, inferior spirits depending on the Supreme

* MAR. MARTIN. Sinic. hist. COUPLET, LE COMPTE, FOND-MONT, DU HALDE, &c. ^f Ibidem ibid. ^g MART. MARTIN. Sinic. hist. lib. i. c. 1. Vid. etiam DU HALDE. pass.

Being; which, according to them, presided over cities, rivers, mountains, kingdoms, provinces, particular persons, &c. and nearly answered to the demions and genii of the antient *Greeks* and *Romans*^h.

BUT though *Shang-ti*, or *Tyen*, was at first the primary, if not sole, object of their worship, yet in after-ages they seem to have addressed their vows and homage to the visible material heaven; or, at least, to a celestial *Virtue*, void of understanding, and inseparable from heaven itself. Nor ought we to be surprised at such a transiſion from the worship of the Creator to that of the most beautiful part of the material world in *China*; since the first species of idolatry that prevailed among the *Egyptians*, *Aſſyrians*, *Babylonians*, *Phœnicians*, *Arabs*, &c. resembled this of the *Chinese*, as might be clearly evinced from a great variety of authors, would the limits we have here prescribed ourselves permitⁱ.

THAT the *Chinese* had at first very rational notions of *Tyen*, or the Deity, appears from one of their canonical books, going under the appellation of *Shu-king*. He is therein stiled the father of the people, solely independent, almighty, a being who knows the most hidden things, even the secrets of the heart. He is also there represented as watching over the government of the universe, so that no event can happen but by his orders; as holy without partiality, pleased with the virtue of mankind, superlatively just, punishing wickedness in the most signal manner, even in kings, whom he deposes, setting up others in their room, according to his will and pleasure. It is likewise there said, that public calamities are the warnings which he gives for the reformation of manners; and that these calamities are followed by acts of mercy and goodness. The first sages of the *Chinese* nation did not only acknowledge a future day of punishment, but had also their minds influenced by the persuasion, that *Tyen*, by prodigies and extraordinary appearances, gives notice of approaching miseries, wherewith the state is threatened. His intention herein, according to them, is to excite men to a reformation of manners, as the surest way to appease the impending wrath of heaven^k.

^h MART. MARTIN. Sinic. hist. ubi sup. Univ. hist. vol. i. p. 70.

ⁱ Lib. Sinenſ. dict. SHU-KING apud Du Halde, ut & ipſe DU HALDE ibid. Vide etiam POCOCKII not. in ſpec. hiſt. Arab. p. 138. GOLII not. ad Alſfragan, p. 251. MAIMONID. in morech-nevoch. HOTTING. hiſt. oriental. lib. iv. c. 8. THO. HYDE relig. vet. Perſ. paſſ. alioſq; ſcript. quam plurim.

^k MART. MARTIN. & Univ. hiſt. ubi ſup. Vide etiam SHU-KING apud Du Hald. ut & ipſum DU HALDE ibid.

THE *Shu-king* continually inculcates a just dread of the Supreme Being, as the most proper curb for the passions, and the most effectual remedy against vice. It likewise represents all pious suggestions, and holy thoughts, as inspired by *Tyen*, the source of goodness, order, and perfection. According to the same book, *Tyen* has an absolute dominion over the wills of mankind, in order to conduct them to his own wise and just ends; though he rewards and punishes men by means of one another, without any detriment to their liberty ¹.

As the antient *Chinese* ascribed to *Tyen* power, providence, knowledge, justice, goodness, and clemency, and acknowledged, that the most wicked man, by making use of the assistance *Tyen* offers him, may attain to the most exalted pitch of virtue, they honoured him with worship and sacrifices, and by the practice of every virtue. They likewise affirmed, that all external adoration is vain and insignificant, if it does not proceed from the heart, and is not animated by the inward sentiments ^m.

THE emperor was the only person to whom the function of offering sacrifices to *Tyen* belonged. But as *Tyen*, according to the early *Chinese*, views from heaven every thing done on earth, has given us a soul capable of reflection, and loves virtue, it was not thought sufficient for the priesthood to be joined to the royal dignity in the person of the emperor. But it was moreover judged necessary, that he should be either upright or penitent; and that, preparatory to the exercise of his pontifical function, he should expiate his faults with fasting and tears. The antient sages believed, that mankind could not fathom *Tyen's* councils and designs; but that even the minutest and most secret of their actions lay open to his all-seeing eye. They were also convinced, that he examines all our actions, and has erected a tribunal in our own consciences, whereby we are judged ⁿ.

THE emperor was looked upon as the only proper person to observe the primitive rites, and render publicly solemn homage to *Shang-ti*, as being his adopted son, and the principal heir of his grandeur on earth. To sacrifice to the first Being of the universe, required, in the opinion of the antient *Chinese*, no less than the most exalted person in the empire; to the end that, the emperor thus humbling himself, in the presence of his court, by the sacrifices offered in the name of the empire to the Master of the world, the sovereign authority of the Supreme Being might still shine more resplendent,

¹ SHU-KING, *ibid.*

^m SHU KING & DU HALDE, *ubi sup.*

ⁿ *Idem ibid.*

and appear exalted above any equal. Other antient kings, presiding over countries nearer our part of the world, had the priesthood annexed to the royal dignity in them, as has been observed by several eminent authors *.

THE *Chinese* seem to have remained in the primitive religion, or the religion of *Fo hi*, till the reign of *Shau hau*, when nine *chu hew*, or feudatory princes, endeavoured to force their subjects to offer sacrifices to evil spirits. They disturbed houses, according to some *Chinese* writers, with these spirits, and greatly terrified the people with their delusions. But *Chwen hyo*, nephew of *Whang ti*, who succeeded *Shau hau*, extirpated the race of these nine inchanters, appeased the minds of the people, and restored order to the sacrifices †.

BUT though the canonical books above-mentioned, especially the *Shu king*, place the souls of virtuous men near *Shang ti*, yet it does not appear, that they have spoken clearly of the punishments in the life to come. The *Chinese* in the earlier ages, as well as at present, had a very confused and indistinct notion of the creation of the world. Nor had they any clear idea of the soul, and its operations, either in a conjunct or separate state. But that they believed it to exist after its separation from the body, and were convinced of the certainty of apparitions, has been put by *Confucius* himself beyond all manner of doubt ‡.

IT is probable, that, before the time of *Confucius*, idolatry had found its way into *China*; nay, *Confucius*'s revival of the antient doctrine supposes this. Several ages after his death, the idolatry of *Fo*, which had before sprung up in *India*, was introduced into *China*. After the conquest of *Egypt* by *Cambyses*, the *Egyptian* priests dispersed themselves over *India*, *Tartary*, and even *China* itself. To their hieroglyphical representations of the *Egyptian* deities are owing those monstrous idols, which from that time to this have been adored in *India*, *Tartary*, *China*, and other remote eastern nations. But we shall expatiate more largely on this head in a proper place.

THE *Chinese* have at present a great variety of customs *Customs.*
(K) peculiar to themselves, many of which were undoubtedly

* Ibidem ibid. Vide etiam VATABL. & GROT. annotat. ad Gen. c. xiv. v. 18. P MART. MARTIN. Sinic. hist. lib. i. p. 32, 33. COUPL. & DU HALDE pass. § SHU-KING apud DU HALD. MARTIN. Univ. hist. ubi supra, &c. Vid. etiam CONFUCIUM apud DU HALDE, p. 646, 647. † CONFUCIUS apud DU HALD. ubi sup. ut & ipse DU HALD. ibid. ATHAN. KIRCHER. Chin. illustrat. p. 131—138.

(K) The following customs *Cathians* are mentioned by Strabon prevailing antiently among the *bo*. 1. Every male child was examined
Vol. XX. K

edly the produce of the earlier ages ; but few of these we can trace to their respective sources. However, the following we take to be as old as the first ages of the *Chinese* monarchy, and therefore shall beg leave to insert them here. 1. In the reign of *Fo-hi*, the men and women began to go clothed in a different manner. 2. A law or custom then commenced, by which no man could marry a woman of the same name, whether related or not ; which custom is so strictly observed at this day, that no one can take a wife of the same name, although removed twenty generations, or of a different family. 3. The music invented by *Fo-hi* was performed on an instrument called *kin*, the upper part of which was convex, to represent the heavens, and the under part flat, to represent the earth. 4. The *Chinese* sowed only five sorts of grain, during the reign of *Shin-nong* their second emperor. 5. The emperor, immediately after his elevation to the throne, humbled himself so far as to plough *Shin* furrows, and offered the produce of his tillage to *Tyen*. This custom prevailed almost from the beginning of the *Chinese* monarchy. 6. In the time of *Fo-hi*, the *Chinese* sacrificed six sorts of animals, some say seven, to *Tyen*, and solemnly offered those victims twice a year at the two solstices, when all the tribunals, as well as the shops, were shut up. 7. The people on those days were not permitted to undertake any journeys, but obliged to spend them in joining with the prince to honour *Shang-ti*. 8. Besides the solstitial sacrifices, *Shin-nong*, who succeeded *Fo-hi*, added two others at the equinoxes. 9. The antient *Chinese* offered the first-fruits to *Shang-ti*, as early as the days of *Shin-nong*. 10. The *Chinese* took great delight in magic and enchantments, according to their own historians, towards the end of the reign of *Shau hau*, as has been already observed. 11. The priesthood was united to the crown, that the empe-

examined by a proper judge, at two months old ; and, if found handsome, and of a form similar to that of the generality of its countrymen, it was brought up, otherwise immediately destroyed. 2. They painted their beards with a great variety of colours, looking upon this as a singular ornament. 3. The young people

chose themselves husbands and wives, without the intervention of their parents. 4. When any woman survived her husband, she was reduced to ashes with his corpse. But this last custom, and perhaps the others too, rather belonged to the proper *Indians*, than any of the *Tartars* or *Chinese* (3).

(3) *Strab. lib. xv. p. 699, 700,*

alone might be enabled to offer sacrifices to the LORD of Iven, by *Chwen-hyo*, the fifth monarch of *China*. 12. It was ordained by that emperor, that, if the prince was hindered from exercising the function of pontif, by age or sickness, some mandarin or great man should perform that duty in his stead. 13. The *Chinese* allowed polygamy, but some confined themselves to the use a few wives. This was introduced among them by *Ti-ko*, or *Kau-sin*, the sixth emperor of *China*. We might here mention an infinity of other ancient customs, some of which had the appearance of laws, still in force among the *Chinese*. But, as the time of the commencement or institution of these customs is not to be determined with any precision, and as they still prevail in the vast empire whose first state we are at present considering, it will be proper to defer taking notice of any of them till we come to the modern history of *China*.

THAT the ancient language of the *Chinese* was pretty nearly *Language.* related to the *Hebrew*, and the other tongues which the learned consider as dialects of it, notwithstanding what has been advanced to the contrary, we own ourselves inclined to believe. *Ludovicus Thomassinus*, *Philippus Massonius*, *Olaus Rudbeckius*, and *Augustus Pfeifferus*, seem to have proved this almost to demonstration; though *M. Bayer* does not come so readily into their opinion. However, he does not deny either the truth or probability of that opinion, nor has he thought fit to urge any thing against the instances they have produced in favour of it. It is true, a great number of words in the present *Chinese* seem not deducible either from the *Hebrew*, or any other language; but then these may be considered as an accession to the primæval terms used in *China*, which were exceeding few, and undoubtedly favoured of the primitive tongue. But, to evince more clearly the point in view, we shall here beg leave to examine the first class of roots, or the primigenial roots, of the *Chinese*, and shew them to be of *Hebrew* extraction. For, as the *Chinese* consider these as the first and most simple words of any in their language, the characters representing them being the most simple of all, and making part of the composition of all the others, nothing can be more strong and conclusive than the argument here drawn from them. These primigenial roots we have been supplied with by *M. Bayer* himself, in his curious *Lexicon Sinicum*, for

MART. MARTIN. COUPLET, FOURMONT, DU HALDE,
&c.

The first
class of
Chinese
roots.

which he has justly merited the thanks of the whole learned world ^t.

1. YE denotes *one* or *unity*, and appears to have been derived from the Hebrew הוּי *hu* or *yu*, *be*, *this*, *that*, or *the same individual*; which afterwards might naturally enough come to signify *one thing*, or *one individual* ^u.

2. KUEN or QUEN signifies *the relation between a superior and an inferior*. It may be supposed to have been at first the same word with גון *gun* or *cun*, equivalent to *likeness*, *relation*, *affinity*, &c. ^w.

3. KIVE, *crooked*, *a crooked hook*, *connection*, &c. This is at first sight deducible from the Hebrew word כָּךְ *caf* or *cif*, *curvity*, *crookyness*, &c. ^x.

4. FOE, *the radical moisture*, seems to answer pretty exactly to the Hebrew פֶּאֶה *faa* or *fee*, which sometimes corresponds in signification with קֶצֶב *ketsch*, *bound*, *limit*, *end*, *extremity*, *root*, or *radix*, &c. ^y.

5. PIE, *the innate heat of animals*, may have been originally the same word with פִּיחַ *fiab*, or *pia*, *warm* or *hot embers*, which not a little resemble the natural heat of animals ^z.

6. CHU, *an ensign*, or *mark of honour*, *power*, *empire*, &c. may be considered as the same word with גֹּבַהּ or גֹּב, *gub* or *cuh cu*, denoting *eminence*, *excellence*, *pride*, *pomp*, &c. unless we would rather look upon it as agreeing with כֹּחַ *cuh* or *cu*, *strength*, *power*, *riches*, *valour*, &c. ^a.

7. YE, *one thing*, has a character something different from that representing the first of these primigenial words; but that both of them were originally no other than the Hebrew הוּי above-mentioned, cannot well be denied ^b.

HERE it is to be observed, that הוּי *hu* or *ye* seems more naturally to have been applied first to *this* or *that determinate*

^t LUDOVIC. THOMASSIN. glossar. univers. Hebr. PHILIP. MASSON. apud Th. Sig. Bayer. mus. Sinic. in præfat. p. 30, 31. OLA. RUDBECK. de ave Selau. Upsalis, 1705. AUGUST. PFEIFFER. oper. philologic. tom. i. p. 44, 45. Ultrajecti, 1704. THEOPH. SIGEFRIID. BAYER. mus. Sinic. tom. ii. Petropoli, 1730. Vid. etiam tom. i. p. 103—107.

^u THE. SIG. BAYER. tom. ii. p. 89. VAL. SCHIND. lex. pentaglot. p. 427. Hanoviz, 1612.

^w BAYER. ubi sup. SCHIND. lex. p. 294. ^x BAYER. ubi sup. SCHIND. lex. p. 884, 885.

^y BAYER. ibid. SCHIND. ubi sup. p. 1415, 1416. 1378. 1639. Vide etiam JON. c. ii. v. 7. & Targ. in loc. ^z BAYER. ibid. SCHIND. ubi sup. p. 1427.

^a BAYER. ubi sup. SCHIND. lex. pentaglot. p. 289. 843. ^b BAYER. ubi supra. SCHIND. p. 427.

individual,

individual, than to *unity*, or *any one thing* or *individual*; that *cun*, *likeness*, *resemblance*, *affinity*, &c. must have been prior to *kuen*, *one particular relation* founded upon *likeness*, *affinity*, &c. that *cif* or *caf*, *crookedness*, is more simple than *kive*, *a crooked hook*, *connection*, &c. that *saa* or *see*, *a root* or *radix*, does not exhibit so complex an idea as *foe*, *radical moisture*; that *pie*, *the innate heat of animals*, does not convey so obvious and rude an idea as *pia*, *hot embers*; and lastly, that *chu*, *a mark* or *token of power*, must, in the nature of things, have been posterior to *cu*, *strength* or *power* itself. Which if our readers think proper to admit, they will likewise probably allow the affinity between these most primitive *Chinese* roots and the *Hebrew* not only to be an irrefragable argument of the surprising agreement of the latter language with the most antient *Chinese*, but likewise of its superior antiquity, a point that has hitherto been pretty much controverted among the learned.

OF the *Chinese* manner of writing we shall hereafter give *Writing*. our readers a full and ample account. However, at present it may not be improper to observe, that, as other nations had, almost from the beginning, alphabets consisting of a certain number of letters, which, by their various combinations, formed syllables and words, the people we are now considering had never any alphabetic characters. They at first, in the beginning of their monarchy, communicated their ideas by drawing on paper the natural images of the things they would express; which answered to the rude picture-writing of the *Mexicans*. Afterwards they used ænigmatical figures and symbols, which corresponded with the hieroglyphical character of the *Egyptians*. As an infinite number of objects could not be represented by drawing (such as the soul, the thoughts, the passions, beauty, virtues, vices, the actions of men and animals, &c.), they by degrees composed more simple figures, and invented many others to express those things that do not come within the verge of the senses. The aforesaid simple figures were formed from the hieroglyphical and symbolical characters. They were at first only the outlines of those characters; but afterwards they received many considerable alterations. So the sun, which the *Chinese* called *Ge*, was at first represented by this figure ☉, which in process of time became ☿, retaining still the appellation of *Ge*. The Fathers, *Martini* and *Kircher* supply us with many more instances of this kind, which at present we are not willing to transcribe. We must therefore beg leave to refer our curious readers to

° Vid. JOAN. WEBBER. SHUCKFORD, &c.

those learned authors, for farther satisfaction in this particular^d.

M. BAYER, in some measure, opposes this notion, when he asserts the present *Chinese* characters to resemble the *Roman* marks published at the end of *Gruter*, said to be invented by *Ennius*, but finished by *Persannius Philosophus*, *Seneca*, and others, which contain nothing hieroglyphical or symbolical in them. But these have no connection or colligation among themselves, like the *Chinese* characters, whose most complex figures are composed of certain strokes that are visible throughout, as has been demonstrated by Father *Du Halde*. In the mean time, that the modern *Chinese* characters are truly hieroglyphical, notwithstanding what *M. Bayer* insinuates to the contrary, appears from hence, that they consist of simple letters, which retain the signification of the primitive characters; as also because human institution has affixed to the modern figures the same ideas that the first symbols naturally exhibited. To which we may add, that every *Chinese* letter has at present its natural signification, which it always preserves, though joined with others. We might dwell longer upon this topic, did we not think, that it ought to be resumed, and expatiated upon, in the modern history of *China*, to which it more properly belongs^e.

Arts and
Sciences.

If we will believe the *Chinese* themselves, they were, even from the remotest antiquity, the wisest and most learned people in the world. Their first princes, according to them, invented agriculture, music, physic, astronomy, and, in short, every art that tended either to improve the mind of man, or civilize him, and make him a fit member of society. They pretend also, that their ancestors cultivated, with great ardour, magic, natural philosophy, ethics, and theology. As for navigation, commerce, and the mechanic arts, they believe their progenitors to have been better versed in them than any other antient nation. But that these are all vain pretences, appears very plainly from their ignorance when the Jesuits first came among them, notwithstanding some of that society have transmitted to *Europe* very partial and fulsome accounts of them. It is also manifest from the fragments of their most antient classical canonical books, that have been communicated to us, and from the figure they at present make

^d MART. MARTIN. Sinic. hist. lib. i. c. 22, 23. ATHANAS. KIRCHER. Chin. illustrat. par. vi. c. 1, 2, 3, 4, 5. p. 225—237. Vid. etiam COUPL. DU HALDE, &c.

^e TH. SIG. BAYER. grammat. Sinic. lib. ii. p. 89—98. Petropoli, 1730. COUPL. DU HALDE, &c.

in the republic of letters. But this point we shall more fully discuss in a future part of this work ^f.

THE *Chinese* seem to have been antiently, as well as at present, of a mild, humane, and modest disposition, and greatly addicted to commerce; for, that this was the character of the *Seres*, we learn from *Pliny*. Nor, indeed, can we suppose, that the *Chinese* have much varied in their genius and disposition, since they have always industriously avoided intermixing themselves with foreigners, and have never suffered any considerable colonies from other nations to settle among them. That this has been one of their political maxims, ever since their acquaintance with the *Europeans* commenced, may be inferred from the accounts given us by the missionaries, the advices in our public prints, and many relations of modern travelers. The same dislike to foreigners discovered itself in the *Seres*, according to *Pliny*, who mentions it as an instance of their great inurbanity. Nor, indeed, can it be considered in a different light by the members of any polite and civilized nation ^g.

S E C T. II.

The History of the Chinese, from their Origin, to the Commencement of the first Dynasty called H Y A.

SOME of the *Chinese* philosophers maintain the eternity *State* of the world, and others make it the mere effect of China *be-* chance, or nothing more than the production of a fortuitous *fore* Po-hi. concourse of atoms. However, as we have already observed, their ancestors acknowledged a First Cause, and had some notion, though in the main it was very perplexed and confused, of a future state of rewards and punishments. They likewise believed the existence of good and evil spirits, as also of tutelary genii, or guardian angels, particularly those that presided over cities. Their historians make mention of a deluge as happening about three thousand years before the birth of Christ; but nothing can be collected from them relating either to the cause or extent of it. The sentiments many of them entertained about the cosmogony, or creation of the world, we have taken notice of in the first volume of this work; and therefore should be guilty of a repetition, did we insert

^f MART. MARTIN. LE COM. COUPL. DU HALDE, &c. pass.
^g PLIN. nat. hist. lib. vi. c. 17. MARTIN. COUPL. DU HALDE, &c.

them here. Some of their writers make *Puoncu* (A) the first man to have reigned in *China*. He was succeeded by *Tyen-hoang*, in whose time the heavenly spirit diffused itself over the world, and contributed greatly towards (B) inspiring mankind with a sense of humanity, and a disposition to the practice of all social virtues, after it had destroyed the great dragon, which had thrown both heaven and earth into confusion. This prince, according to the aforesaid writers, invented those two orders of letters, of which the *Chinese* afterwards framed their sexagenary cycle. A *Chinese* author tells us, that he had thirteen successors of one family; but these seem only to have been thirteen heads of families, or chiefs of tribes, that were cotemporary with him. *Ti-hoang* mounted the throne after the death of *Tyen-hoang*, who was famous for his astronomical observations, for his distinguishing the day and night by their respective names, and for his assigning thirty days to each month. Thirteen princes ~~came after him~~, of whom nothing memorable is related; so that they were probably persons of the same rank and dignity with the chiefs of tribes above-mentioned. *Gin-hoang*, with nine princes of his family, was next advanced to the throne. He divided his dominions into nine parts, one of which he permitted his subjects to dwell upon, but assigned them the other eight solely for cultivation. He first formed the body of his subjects, who were before unconnected and dispersed, into a regular society, as *Phoroneus* did the people of *Argos*. His reign the *Chinese* consider as the golden age; and believe, that the aforesaid partition gave rise to geometry. *Yeu*, or *Yu*, who followed *Gin-hoang*, first taught his people to build huts or cottages of wood, to defend themselves from the inclemency of the weather, and the fury of wild beasts. He likewise improved their skill in agriculture; and, by shewing them the method of

(A) It appears from *Bayer* and *Menzelius*, two of the greatest critics in *Chinese* literature that have hitherto appeared in the world, that the word *Puoncu*, *Puon ku*, or rather *Puen ku*, is not the proper name of a man, but signifies *the highest antiquity*, or that immense duration which preceded the creation of the world. This will appear from

what we shall observe towards the close of this history (1).

(B) This passage seems remotely to allude to the fall and recovery of man; as well as to the expulsion of the wicked angels out of heaven, and their seduction of our first parents, when in a state of innocence (2).

(1) *Menzelius apud Bayer. comment. origin. Sinicar. p. 267, 268, 269, 270 &c. Petropoli, 1737.*

(2) *Historicus Sinensis apud Mar. Martin. Sin. bibl. lib. i. p. 16, 17.*

striking fire out of flint, taught them to dress their meat. *Szu*, his successor, is said to have been an excellent astronomer, and to have introduced the doctrine of the five elements first among the *Chinese*. He is likewise reported to have invented knotted cords, which served instead of characters, and taught his subjects the use of them. Though the *Chinese* were still ignorant of the use of money, he instituted fairs, for the propagation and augmentation of commerce. To this he was prompted by four of his great officers, men famous for their consummate abilities, whom he had appointed to preside over four of his principal provinces ^a.

THIS is the account given by the *Chinese* historians of the princes who lived in *China* before the foundation of their great monarchy by *Fo-hi*, whom all agree to have been at the head of their emperors. So that whatever has been advanced by some authors, in order to carry the origin of their monarchy up higher, is of no great weight, if it ought not to be considered as a manifest fiction. However, we judged it not improper to communicate to our readers what the *Chinese* say of themselves, even in the times preceding *Fo-hi*, since there is something entertaining, and probably some faint emanations of truth, in what even the most barbarous nations have by tradition received from their ancestors concerning their own original ^b.

1. FO-HI was born in the province of *Shen-si*, or, as others *Fo-hi* write it, *Xen-si*. His mother, walking upon the bank of a lake near *Lan-tyen*, a city of *Shen-si*, saw a vast print of a man's foot upon the sand there; and, being surrounded by an *iris* or rainbow, she became impregnated, and in due time was brought to bed of *Fo-hi*. He was elected by his countrymen to govern them, on account of his superior merit, and called by them *Tyen-tse*, that is, *the son of heaven*. This name they gave him, not because they believed him to be of divine extraction, but to denote, that he was more favoured by heaven than the rest of mankind, since he had received from thence those exalted and transcendent qualities which raised him to the throne ^c.

As the *Chinese* have placed this prince in *Shen-si*, one of the most western provinces of *China*, it seems from hence to follow, that, in the opinion of that nation, the first planters of *China* came thither from some western region; which very well accords with holy writ. We are told, that *Fo-hi* was a

^a MART. MARTIN. Sinic. hist. lib. i. p. 11 — 21. Univ. hist. vol. i. p. 70, 71. COUPL. DU HALDE, &c.

^b MARTIN. COUPL. DU HALDE ubi sup. ^c Idem ibid. FOURM. resl. crit. sur hist. anc. peupl. vol. ii.

most profound mathematician, a famous legislator, and taught his subjects first to surround cities with walls. In order to distinguish families from one another, he first gave them names; and, perceiving that the knotted cords above-mentioned were unfit for publishing his laws, and transmitting his documents to posterity, he invented the eight *Qua*, to remedy that defect. These consisted of three lines each, which, differently combined, make sixty-four, and serve as symbols for expressing every thing that occurs^d.

THESE eight *Qua* or symbols, whose lines are either whole or broken, signify certain general things or elements, on which depend the generation and corruption of particular things. One represents heaven, another the earth, the third thunder and lightning, the fourth mountains, the fifth fire, the sixth the clouds, the seventh water, and the eighth the wind. He taught them how to make use of these famous symbols; and, to give the greater credit to his new laws, pretended, that he had seen them inscribed on the back of a dragon-horse, which rose from the bottom of a lake. He called it a dragon-horse, because it was shaped like an horse, with the scales and wings of a dragon. It is no wonder, that *Fo-hi* on this occasion should have recourse to a miraculous or extraordinary appearance, to give the greater weight and authority to his institutions, since other antient legislators, the better to accommodate their laws to the taste of the vulgar, ascribed the political systems they had framed to some celebrated divinity. *M. Beyer* believes, that, of the lines of which the *Qua* consisted, the *Chinese* formed their most antient simple characters, and of them the more complex. Thus, for example, of the lines representing fire, the character denoting that element was afterwards formed; from those pointing out the waters of the mountains, the character standing for those waters had its origin; and so of the rest. But this we take rather to be a fancy, than a notion built upon any solid foundation; nor indeed does the ingenious author himself consider it in a very different view. *Kircher* and *Martini*, when they look upon the antient *Chinese* characters as either deduced from the natural images of things, or ænigmatical figures and symbols, in our opinion, approach nearer the truth; tho' here, as in all other dubious points, where something plausible may be said on each side, we leave our readers to determine for themselves^e.

FO-HI chose on this occasion a dragon, or dragon-horse, to be his assistant, because that animal was looked upon as for-

^d MARTIN. COUPL. DU HALDE in *Fo-hi*. ^e Idem ibid. Vide etiam ATHANAS. KIRCHER. Chin. illustrat. s. 225—228. TH. SIG. BAYER. ubi sup. p. 96, 97, 98.

fortunate, or a lucky omen, by the *Chinese*. From this prodigy, having gained great reputation among the people, he is said to have created mandarins, or officers, under the name of *the Dragon*. He called one, whose employment was to compose books, *the Flying Dragon*; another, who was appointed to make the kalendar, *the Latent Dragon*; a third, who had the inspection of buildings, *the Inhabiting Dragon*; a fourth, who had the charge of relieving the people, *the Dragon Protector*; a fifth, who had the care of the lands, *the Terrestrial Dragon*; and a sixth, who was to procure a communication between springs, was denominated *the Dragon of the waters*. Hence we may assign a reason, why the emperors of *China* always carried a dragon in their banners. The imperial dragon was allowed five claws to each foot, but that used as a symbol by a private person only four. It was a capital crime for any subject to use the imperial dragon as a symbol on any occasion ^f.

FO-HI also instituted marriage, and all the connubial laws. He likewise obliged the men and the women to wear different habits, and confined men to women of different names. He also invented music, as has been already observed, and had nothing more at heart than to give public marks of a religious veneration for the Supreme Being. He bred, in a domestic park, six sorts of animals to serve as victims in his sacrifices, which he offered twice a year, at the two solstices, when the tribunals, as well as the shops, were shut up. Having established a prime minister, he divided among four mandarins the government of his dominions. According to some, he sat an hundred and fifteen years upon the throne, and, after his death, was buried at a place called *Chin*; but the most sensible of the *Chinese* avow, that the length of his reign is unknown ^g.

2. SHIN-NONG, the second emperor, invented many im- Shin-nong
plements proper for tillage, and taught his subjects to sow five sorts of grain. This great benefaction so endeared him to them, that they gave him the name of *Shin-nong*, or *Celestial Husbandman*. He also communicated to them the art of making salt of sea-water, discovered the salutary and noxious qualities of many medicinal plants, and is considered by the *Chinese* as the author and prince of physic. He likewise introduced, or, at least, extended, commerce, and appointed public markets. Whilst this monarch was wholly employed in promoting the happiness of his subjects, a tributary prince, named

^f MARTIN. & DU HALDE ubi sup. TH. SIG. BAYER. comment. origin. Sinic. p. 288—295. in mus. Sinic. tom. ii.

^g MARTIN. & DU HALDE, ubi sup.

Sa-sha, withdrew from him his allegiance. But he was soon dispatched by his own people, who voluntarily submitted to the mild and just government of *Shin-nong*. *Martini* tells us, that he reigned an hundred and forty years, which seems not to be confirmed by the generality of the *Chinese* historians; and that he was at last cut off by a dependent prince, who refused to obey his orders. Be that as it will, he was looked upon by posterity as a religious prince, since he appointed two additional sacrifices at the equinoxes. By the first he intended to influence *Shang-ti* in favour of agriculture; and, by the other, to return thanks for the harvest, the first-fruits being then offered to him. He likewise cultivated with his own hands the field which furnished him with corn and fruits for these sacrifices. He is said by some authors to have died at *Cha-hyang*, a place depending on *Chang-cha*, called at present *Cha-lin-chew*, and under the jurisdiction of *Chang-cha-fu*, the capital of the southern part of the province of *Hu-quang*^h.

Whang-ti.

3. *WHANG-TI* is represented by Father *Martini* as a rebel, who, after he had slain his lawful sovereign *Shin-nong*, ascended the throne. Other historians place seven emperors between *Shin-nong* and *Whang-ti*, to wit, *Lin-que*, *Cheng*, *Ming*, *I*, *Lay*, *Li*, and *Yu-wang*. The last was deposed, and perhaps the rest were no more than tributary princes. Be that as it will, the best *Chinese* historians place only *Fo-hi*, *Shin-nong*, and *Whang-ti*, among the first emperors to whom arts and sciences owe their rise and progress. A regulus dependent on *China*, named *Chi-yew*, upon the revolt of other tributary princes, appeared in arms against the emperor *Yu-wang*, deposed him, and, in conjunction with the other princes, placed *Whang-ti*, then but twelve years of age, upon the throne. *Fu-pau*, the mother of *Whang-ti*, being frightened with a noise of thunder, brought him forth on a mountain called *Swen-ywen*. He spoke almost as soon as he was weaned from the breast. In his infancy he discovered a great deal of wit and address; in his youth a sweet and engaging disposition; and, in his manhood, an uncommon depth of judgment and sagacity. He fought three battles with *Chi-yew* above-mentioned, and defeated him; but was prevented from pursuing him by the thickness of the fogs. But, having contrived a card, which shewed his soldiers the south and the other three cardinal points, after the last action, he came up with the rebels, and put their leader to death. Some say, that, on the card, were engraven the characters of the rat

^h MARTIN. COUPL. DU HALDE in *Shin nong*. TH. SIG. BAYER. comment. orig. Sinic. p. 298, 299.

and the *horse*, and underneath a needle to point out the four quarters of the world. Could this be depended upon, it would appear, that the *Chinese* had something like the use of the compass, from the remotest antiquity, provided this prince preceded Christ above two thousand six hundred years, as Father *Martini* seems to believe. But the fact, as related, has so much the air of a fiction (it being impossible for such a compass to direct a victorious army in pursuit of a flying enemy out of sight), and the high antiquity assigned *Whang-ti* by *Martini*, and others, has so small an appearance of truth, that no manner of stress is to be laid upon either of them. Besides, had so useful a secret as the compass been discovered in so early an age, we cannot bring ourselves to believe, that it would ever have been lost. But, that it was lost for many ages, if *Whang-ti* invented it, can by no means be denied¹.

AFTER this, *Whang-ti* leveled several mountains, cut through others, made great roads to facilitate commerce, and extended the limits of his empire. According to some authors, it was bounded on the east by the ocean, on the north by ancient *Tartary*, on the south by the river *Kyang*, called among the *Chinese* the son of the sea, which served as a barrier to *Whang-ti*'s dominions. He created six *ko-lau*, or prime ministers, and made *Tsang-kyay*, one of them, his mandarin historiographer. *Ta-nau*, another, had the charge of composing the *kya-tse*, or cycle of sixty years. It had on one side ten characters, named *Tyen-kan*, and on the other twelve, called *Ti-chi*. The former had the denomination of the ten roots; and the latter that of the twelve branches. Every year was marked by two of them, that is, one of each sort, which were so combined, that the same two signs never came together till the cycle was expired. The *Chinese*² at present call this cycle *Lo-she-wa-kya*, that is, *the construction of sixty conversions*³.

YONG-CHENG, another of the *ko-lau*, having discovered the pole-star, and others in its neighbourhood, received orders to form a sphere and kalendar; but the figure of this original sphere is not known. He also attained to great skill in foretelling the changes of the weather and air. *Li-chew*'s office being to regulate numbers and measures, he invented the following method to cast up any sum. He took a little box, divided into two parts, crossed with several iron wires, thro' which passed little balls. On every wire in the upper division

¹ MART. MARTIN. Sinic. hist. lib. i. p. 25—32. Du HALDE in *Whang-ti*. ² Ibidem ibid. COUPL. præf. ibid. p. 14.

TH. SIG. BAYER. ubi sup. p. 299—303.

he placed only two balls, each standing for five; but every wire of the lower division, being much larger, had five balls, each of which stood for one. When he reckoned from right to left, the numbers multiplied the same as in cyphering with us. This method of casting accounts, especially in the sexagenary calculus, Father *Martini* seems to prefer to any used in *Europe*. With regard to measures, the same *Li-chew* determined the dimension of a line by a grain of millet, and reckoned ten lines to an inch, ten inches to a foot, &c. The various ways of ranging these grains, which are of an oval figure, have occasioned a diversity in the measures under different dynasties. *Ling-lun*, the fifth prime minister, had the care of improving music, in consequence of which, he took upon him to explain the order and arrangement of the different tones; and lastly, *Yong-ywen*, the sixth, in pursuance of the orders he received, made twelve copper bells, which represented the twelve months of the year. A farther account of the sexagenary cycle and calculus here mentioned will come in more naturally, when we give a description of the present state of *China*; but, in the mean time, our learned and curious readers may consult the Fathers *Martini*, *Noel*, &c. who have been very minute and circumstantial on this head¹.

WHANG TI afterwards invented the cap or bonnet called *myen*; several habits and ornaments suitable to his high dignity; and a variety of useful instruments, such as machines to pound rice, kitchen-stoves, &c. He also found out the art of dying, having had this suggested to him by the feathers of the pheasants, as well as various colours of birds and flowers. His own robes were blue and yellow, to imitate the colours of the sky and earth; and, in allusion hereto, some pretend he had his name conferred upon him, *Whang-ti* signifying the yellow emperor. He caused bridges to be built over rivers, and coffins to be made for the dead. Barks also with oars he invented the construction of, and taught his subjects how to make bows and arrows; as well as flutes, fifes, organs, trumpets that imitated the voice of the dragon, and drums that resembled thunder. Waggon, with oxen and horses to draw them, before his time, were not known in *China*. He drew models for building, and caused a palace to be erected, named *Ho-kong*, where he sacrificed to the Sovereign Lord of heaven. In order to facilitate trade, he coined money, which, from the figure of a knife-blade upon it,

¹ COUPL. tab. chron. monar. Sinic. p. 1, 2. MARTIN. DU HALDE, BAYER. ubi sup.

he called *kin-tau*. Physic likewise, if he did not discover, he made a great progress in; his empress also communicated to the people the manner of rearing silkworms, of spinning their webs, and of making cloaths thereof. He caused his country to be divided into *cheu* (C); and erected several principalities, wherein he built cities. The empress, according to *Couplet*, taught the *Chinese* the art of dying. We are told by the same author, that his seat was at *Cho-cheu*, in the province of *Pe-che-li*; and that he appropriated the yellow colour to the emperor. He is also said to have invented astronomy, music, and musical instruments; also arms, nets, chariots, architecture, the art of making earthen ware, measures, weights, &c. and to have written several books on the method of discovering diseases by the pulse. The *Chinese* tell us, that eighty-five emperors of three imperial families, which continued two thousand four hundred fifty-seven years, derive their pedigree from *Shang-ti*. This emperor shewed a greater zeal for *Shang-ti* than his predecessor. For, in order to prevent being hindered by bad weather, from making the usual sacrifices to him in the open field, he built a large temple, wherein they might be offered under shelter in all seasons, and the people instructed in their principal duties. Without the south gate of his metropolis was a vast inclosure of arable land, which furnished the corn, rice, and other fruits appointed for the sacrifices; and, without the north gate, was another great inclosure full of mulberry-trees, wherein were nourished abundance of silkworms. The same day that the emperor went to till the ground with his principal courtiers, his empress *Lwi tsu* repaired to her mulberry-grove with the ladies of her court, encouraging them, by her example, to make silks and embroidered works, which she set apart for religious uses. *Whang-ti* died on the mountain *King-shan*, and was interred in the province of *Shan-tong*, in the fortieth year of the second cycle, aged an hundred and eleven years, whereof he reigned an hundred. His memory is even to

(C) Every one of these *cheu* consisted of ten *she*, every *she* of ten *tu*, every *tu* of ten towns, every town of five streets, every street of three *bo-ki*, every *bo-ki* of three *tsing*, every *tsing* of nine *king*, and every *king* of an hundred *mu*. The *mu*, ac-

cording to his appointment, was two hundred and forty paces in length, and one in breadth. The whole country he divided into an hundred principalities, to every one of which he allotted an hundred *li* (3).

(3) *Du Halde in Whang-ti.*

this day held in the highest veneration among the *Chinese* ^m.

Shau-hau. 4. THE empire becoming elective, the son of *Whang-ti* was by election raised to the throne. He performed the duties of religion with great fervour and devotion; which induced *Whang-ti* to consent, that he should succeed him, with the title of *Shau-hau*, that is to say, young *Fo-hi*. For, from his infancy, he had been a zealous imitator of the virtues of the first founder of the empire, *Tay-hau Fo-hi* ^a.

It is reported, that the *Fong-whang*, a very extraordinary bird resembling the phoenix, appeared at his coming to the crown. This was looked upon as an happy omen; because the *Chinese* say this bird never appears but when good kings are upon the throne. The *Fong-whang*, according to the *Chinese* way of painting it, is like an eagle; but differs from that bird in the wonderful variety of its colours ^o.

DU HALDE affirms, that, from the appearance of the *Fong-whang*, this emperor took the hint to distinguish his officers by the figures of divers birds, which they wore on their cloaths. This custom is still observed. Those of the *literary mandarins* were embroidered with birds in gold, as a mark of their dignity; those of the *mandarins of war* were adorned with such rapacious animals as dragons, tigers, lions, &c. which they considered as symbols of military fierceness. As the aforesaid bird had appeared in the reign of *Whang-ti*, the *Chinese* considered it as the forerunner of happiness; but, had it not been seen for a long time before, they would have looked upon it as portending the extinction of the imperial family, and great commotions in the empire ^p.

SOME of the mandarins of the new creation, called *kyew*, were obliged to assemble the people; others governed the five forts of artificers; and others presided over the tillage, as well as the manners of the people. This prince reformed the measures for grain, had a drum to beat the watches, cleared the channels of rivers, and smoothed the roads over the mountains. He also invented a new sort of music, that, as the *Chinese* pretend, united spirits with mortals, and reconciled the high with the low; from whence he received the name of *Ta-ywen* ^q.

THE emperor *Shau-hau* increased the pomp and solemnity of the sacrifice offered to *Shang-ti* by harmonious concerts of

^o ^m *Iidem* *ibid*. ABDALLAH ABU SAID BRIDAUÆUS in hist. Sinic.

ⁿ MART. MARTIN. Sinic. hist. l. i. p. 32, 33. DU HALDE in *Shau-hau*. COUPL. ubi sup. p. 1.

^p MARTIN. & DU HALDE ubi sup.

^q *Iidem* *ibid*.

music. The greatest part of his reign was peaceable and quiet ; but the last years of it were disturbed by the conspiracy of nine *chu hew*, or feudatory princes, who endeavoured to overturn the established system of government. According to some authors, these nine reguli, whom some have called *kyew li*, disturbed the order of sacrifices, terrifying the people with spectres and goblins ; which gave rise to superstitions, and brought the empire into great danger. *Martini* makes *Kyew-li* to have been a single impostor, and to have frightened the people with his delusions. The same author likewise insinuates, that he introduced idolatry, and polytheism among the *Chinese*. *Shau-hau* died during the aforesaid troubles, after he had reigned eighty-four years, and gained the esteem and love of his subjects, by the mildness and goodness of his disposition. He was born, reigned, and was buried, at *Kyo-fu* in the province of *Shan-tong* ; and, though he left four sons, *Chwen-hyo*, either the nephew or grandson of *Whang-ti*, was chosen for his successor^r.

5. THE people, towards the close of *Shau-hau's* reign, began to intrude into the sacred ministry, each family affecting to have sacrificers among them ; which abuse *Chwen-hyo* reformed, by annexing the priesthood to the crown, and ordaining, that none but the emperor should offer solemn sacrifices to the LORD of heaven. He extirpated the race of the nine enchanters, who were the principal authors of the late tumults. He appeased also the minds of the people, and restored order in the sacrifices. Having reflected on the inconvenience of assembling an active restless people in the same place where the emperor came to sacrifice, he separated the place of instruction from that of sacrifices, and established two mandarins, elected from among the sons of the deceased emperor, as presidents. One of these was charged with the whole ceremonial, and the other took care of the instruction of the people. He likewise settled rules for choosing the victims, ordering that they should neither be lame nor defective, nor of any other animals but the six kinds appointed by *Fo-hi*. He moreover commanded them to be well fed, and of a colour agreeable to the four seasons wherein they were offered. The *Chinese* say, that this emperor was an excellent astronomer, and that he changed the method of calculating and observing the celestial motions. As these motions were to be viewed at a distance, he invented an instrument to give a more adequate idea of them ; but the figure and construction of this we are ignorant of. We are told, that, in this emperor's reign, there happened a most remarkable con-

^r MARTIN. & DU HALDE ubi sup.

junction of five planets in the constellation *She* ; but a *Chinese* astronomer has remarked, that this was only an hypothetical conjunction *.

CHWEN-HYO regulated the kalendar also, ordering that the year should begin the first day of the month, wherein the conjunction of the sun and moon should fall nearest the 15th degree of *Aquarius* ; whence he is called the father and author of theephemerides. He pitched on the time when the sun was in the middle of that sign ; because then the earth is adorned with flowers and plants, the trees resume their verdure, and nature seems to be in her bloom. He likewise appointed one, mandarin to preside over the mines, another over the waters, forests, &c. and afterwards raised them to the most important posts in the empire. *Chwen-hyo* reigned seventy-eight years, died in a very advanced age, and was interred at *Pu-yang*. His seat was at the town of *Wba*, in the province of *Mallet*. *Ti-ko*, or *Kau-sin*, the emperor *Shau-hau*'s grandson, succeeded *Chwen-hyo*, whose numerous descendants had afterwards several little provinces conferred upon them, whereof they were kings, or tributary princes †.

6. *TI-KO* was raised to the throne by the suffrages of all the orders of the state ; and was addicted to the worship of *Shang-ti*, and the religious observation of the ceremonies, as much as any of his predecessors. The great devotion of this prince, and his empress *Ywan Kyang*, was rewarded with a son called *Hew-tsy*, from whom sprang a glorious posterity, dignified with a great number of emperors †.

TI-KO is greatly extolled by the *Chinese* writers, as a prince of a penetrating judgment, who examined all things himself, and entered into the minutest particulars. He was extremely popular, had a sincere affection for his subjects, and was a most bountiful and munificent prince. He established masters to teach the people virtue, and invented vocal music. *H'en-ho* was the first who composed songs by his order. Flutes, both direct and transverse, drums, bells, and other musical instruments, were first made by his direction. He caused that music to be played, which he named *Lu-ing*, that is, *the beamy of heaven, earth, and the four seasons*. He took four wives, and introduced polygamy among the *Chinese*. By the first of these he had a son named *Ki*, whose descendants founded the dynasty of *Ghew* ; by the second *Sye*, whose posterity founded that of *Shang* ; by the third *Yau* ; and by the fourth *Chi*, who succeeded him in the government

* MART. MARTIN. Sinic. hist. lib. i. p. 33, 34, 35. DU HALDE in *Chwen-hyo*. † Idem ibid.

MART. MARTIN. ubi sup. p. 35, 36. DU HALDE, in *Ti-ko*.

of the empire. He fixed his residence in the province of *Hô-nan*, upon the spot where the city of *Yen-su* stands. His brothers and their sons he created sovereign princes in the province of *Se-chwen*, and died in the thirty-second year of the sixth cycle, aged 105, after he had reigned seventy years^w.

7. CHI, who swayed the sceptre after the former emperor, was the son of *Ti ko* by his fourth wife *Ching i*, who seemed to possess no good qualities worthy of the throne. At first, however, the people conceived some opinion of his merit, and not without reason, according to Father *Martini*. But afterwards he made his authority intirely subservient to his brutal pleasures. As he indulged himself in the use of women, and intoxicating liquors, without limitation, the tributary princes, who were accustomed to obey wise emperors, could not bear his licentious and dissolute conduct. Having, therefore, in vain admonished him to reform, they deposed and banished him, setting his brother *Tau* on the throne. He is said to have reigned eight years, having been dethroned in the fortieth year of the sixth cycle, and is not reckoned by Father *Martini* among the emperors^x.

8. YAU is considered as the first legislator of the *Chinese*, *Yau*, and the model of their sovereigns. Virtue, according to the writers of his nation, was natural to him, and nothing was wanting in him to form a complete and perfect character. He not only became a pattern for all his successors, but brought the sciences to their utmost perfection; which, according to the *I king*, he could never have done, and that within the first sixty years of his reign, if it had not been for the extraordinary assistance of *Yen*. In fine, he was the delight of his subjects, his reign having been so amiable, that the *Chinese* philosophers usually enforced their maxims of morality from their uniformity with the conduct of this emperor, and his two successors; which conformity, once proved, gave them an indisputable authority^y.

THIS emperor, taking great pleasure in observing the heavens, ordered *Hi* and *Ho*, two eminent mathematicians, to examine carefully the motions of the celestial bodies, and also to make proper instruments for such observations. By their assistance, he regulated the twelve lunar months, and re-established the intercalated ones, which returned seven times in nineteen years. He is said to have erected six supreme tri-

^w *Iidem* *ibid.* Vid. etiam COUPLET. ubi sup. p. 2. * MART. MARTIN. Sinic. hist. lib. i. p. 36. DU HALDE in *Chi*. COUPL. ubi sup. p. 3. ^y CONFUCIUS apud Mart. Martin. ubi sup. p. 37. ut & ipse MARTIN. *ibid.* Lib. Sinic. dict. SHU-KING apud Du Halde, ut & ipse DU HALDE in *Yau*.

bunals, which still subsist; and, by the reputation of his singular virtue, to have drawn several neighbouring nations into his dominions. In order to make room for these, he attempted to drain the plains which were overflowed, by opening a passage for the waters to the sea. After this, he associated with him in the empire one *Shun*, an husbandman, whose virtue, probity, and patience, under the severest trials, joined to the confidence which all good men reposed in him, and to an infinity of other excellent qualities, rendered him worthy of the throne. His empress had the care of breeding silkworms, and brought the silk manufactures to a surprising degree of perfection. We are told, that, in the reign of *Yau*, the sun did not set for ten days; and that the *Chinese* were then afraid of a general conflagration. Various serpents of a monstrous size are likewise said about the same time to have appeared. *Yau* lived twenty-eight years in perfect harmony with his new colleague, to whom he had given both his daughters in marriage, and died in the hundred and eighteenth year of his age, after he had reigned ninety years, according to *Martini*, or an hundred, if we will follow *Du Halde*. The people, who had experienced in this truly amiable prince all the love and tenderness of a parent, mourned for him three whole years.

Shun.

9. *SHUN*, though of mean extraction, was appointed by the late emperor his sole heir, to the exclusion of all the princes of the blood, and even in opposition to all the remonstrances of the successor himself, who did not think himself qualified to be placed at the head of so great an empire. Immediately after his accession, he paid his solemn homage to *Shang-ti*, and afterwards enacted those wise laws, whereon the government of the empire is founded. He created mandarins, and gave excellent precepts relating to the five principal duties, of the king and the subject, father and children, husband and wife, elder and younger brothers, and of friends among themselves. As his example gave great weight to those precepts, his subjects were intirely influenced by them. He was, therefore, justly reckoned one of the most excellent *Chinese* lawgivers, as well as his predecessor. Soon after *Yau's* decease, *Shun* trusted the government to his ministers, and shut himself up three years in that prince's tomb, the more freely to vent his grief for the loss of a monarch whom he considered as his father. But, having discharged his duty of piety and gratitude towards *Yau*, he took possession of the imperial palace, and received the homage of all the tributary princes. Finding abundance of gold and jewels in the pa-

late, he caused a sphere to be made exhibiting the seven planets; each of which was represented by the precious stone most suitable to it. He always honoured philosophers and men of learning with his favour and protection. The provinces he visited every year; and, in his progress, rewarded or punished the reguli with so much justice, that he gained the esteem and admiration of all his people ^a.

DURING his reign, agriculture flourished, and plenty everywhere prevailed. For which end he forbade the governors, under severe penalties, to exact a day's work from any husbandman, as this must naturally tend to discourage industry, and obstruct the progress of tillage. He filled all the important posts in the state with none but persons of merit and capacity; nay, by one of his ordinances, he permitted any of his subjects to set forth on a table, exposed to public view, whatever could be found blameable in his own conduct. Lastly, in the choice of a successor, he consulted the good of his people, by giving them another prince like himself in the person of *Yu*, though this was done to the exclusion of his own family ^b.

WE are told by *Martini*, that the *Tartars*, for the first time, in this prince's reign, made an irruption into *China*; but that they were soon obliged to retire into their own territories. *Yu*, before he was adopted by *Shun*, had recovered the drowned lands above-mentioned; which his father had not been able to effect. After thirteen years indefatigable labour, he leveled mountains, turned the great rivers into their natural channels, drained the lakes and marshes, confined several rapid torrents between banks, and divided the lesser rivers into different canals, which terminated in the sea. By this means he enlarged the provinces, and rendered them more fertile; which important piece of service greatly contributed to his advancement, as well as his singular merit ^c.

SHUN lived seventeen years after he had raised *Yu* to the throne, which is said to have happened in the fifty-fourth year of the second cycle; and died in the tenth year of the following one, being an hundred and ten years old. He was buried in the province of *Shen-si*, and vastly regretted by all his subjects. He has been greatly celebrated by the famous *Confucius*, and the *Li-ki*, as well as the best *Chinese* writers of all succeeding ages ^d.

^a MART. MARTIN. Sinic. hist. lib. i. p. 43—47. DU HALDE in *Shun*. ^b Ibidem ibid. ^c MART. MARTIN. & DU

HALDE, ubi sup. ^d CONFUCIUS apud Martin. in *Taus*, Sinic. hist. lib. i. p. 37. Lib. Sin. dict. *Li ki* apud Du Halde, ut & ipse DU HALDE ibid.

As the most authentic *Chinese* historians seem to agree, that their chronology, before the time of *Yau*, who associated *Shun* with him in the empire, is by no means to be depended upon, and as those historians seem not to have used the computation of cycles before the reign of that prince; we are hereby sufficiently authorized to conclude our history of the ancient *Chinese* with the death of *Shun*. For this another reason, also, of no small weight, may be assigned: The crown of *China* became hereditary in the family of *Yu*, who succeeded *Shun*; and the *Chinese* dynasties, of which that called *Hya* was the first, immediately commenced upon that prince's accession. As those dynasties, therefore, still continue, the commencement of them, by an *European* historian, may be considered as a new æra. at which the modern history of *China* will very naturally begin. In the mean time, to the preceding account of the ancient *Chinese*, we shall beg leave to subjoin the following reflections.

Much of
the early
Chinese
history fa-
bulous.

I. THE *Chinese* history, from the time of *Fo-hi* to the death of *Shun*, has in the main manifestly the air of a fiction. The great progress those two monarchs, as well as all the intermediate princes, made in some one at least of the liberal arts, if we suppose them to be as antient as many of the missionaries, together with the *Chinese*, pretend, is utterly improbable. The number of people there must have been in *China*, according to the aforesaid history, during the reigns of all those monarchs, will also, upon the above-mentioned supposition, as well as the superior politeness of that people, to every sober and intelligent person, appear absolutely incredible. The fabulous incidents likewise, with which the history of those reigns is interspersed, and which are obvious to every one who peruses the foregoing account, set this point beyond dispute. So that as the greatest part of the *Chinese* memoirs of all the emperors of *China*, preceding *Yu*, have the principal distinguishing characteristics of a fiction, they cannot well be viewed in any other light than that in which we are here considering them.

Chinese
chronology
to the reign
of *Yu*
false.

2. THAT the *Chinese* chronology to the reign of *Yu* is very inaccurate, not to say false, most clearly appears from the foregoing history. Nor can all the efforts of some of the missionaries overturn this glaring truth. For, not to insist upon the certainty of the *Hebrew* chronology, to which the generality of the learned seem willing to adhere, the history whose authority supports it favours greatly of fiction, as is allowed even by the most rational *Chinese*, and missionaries themselves. We say the history, whose authority supports it;

since in reality the *Chinese* chronology to the reign of *Tu* is void of every other support. For nothing besides that authority can be urged in favour of it, except the testimony of *Confucius*, and other antient writers, the opinion of the *Chinese*, and their astronomical observations. Now the testimony of *Confucius*, and other authors who lived many ages after these early princes, that the history of them was extant in their time, and that it was then commonly believed they had existed, will by no means prove the reality of such existence, nor consequently evince their high antiquity. The opinion of the *Chinese* will indeed prove their zeal for their own antiquities, but by no means evince the genuineness of them. And as for astronomical observations, the *Chinese* were incapable of making any, at least with tolerable precision, till many ages after the death of *Shun*; and, even had not this been the case, they might have feigned solar and lunar eclipses, planetary conjunctions, &c. in order to please, flatter, and amuse their emperors. For such false conjunctions often occur in the *Chinese* history, especially at the change of dynasties; and, as for eclipses, we find none mentioned by the *Chinese* writers, before the second year of the fourth cycle, in the reign of *Chong-kang*, about sixty years after the death of *Shun*. So that the *Chinese* chronology, for the period we have here considered, must be looked upon as indefensible^f.

3. To confirm what is here submitted to the judgment of the learned, we must beg leave farther to remark, that some of the earliest celestial observations of the *Chinese* are full as romantic as any thing else that occurs in their history of the nine first emperors. Of this several instances might here be produced; but at present we shall confine ourselves to one only. Father *Martini* informs us, that, according to the *Chinese*, in the reign of *Yau*, the sun was observed not to set for ten days; which rendered the people apprehensive of a general conflagration. Now will any person be so sanguinely disposed in favour of *Chinese* veracity, as to suppose this a real observation? And, if not, will it not shake the authority of their other observations, especially when they exceed all belief, or at least are not founded upon a proper degree of probability? Nothing, therefore, can be more uncertain and chimerical than the conclusion drawn from the eclipse that is said to have happened in *China* 2155 years before the birth of Christ, in support of a fabulous and romantic antiquity^g.

^f Vid. not. ad DU HALD. in *Chwen hys*. ^g MAR. MARTIN. ubi sup. p. 37. P. PREMARE in letr. edifiant. tom. xix. p. 403.

Chinese
historical
period of
time begins
after Yu.

4. FROM what has been advanced it will follow, that the *Chinese* historical period of time must have commenced at least considerably later than the reign of Yu. Nay, Father *Fouquet*, Bishop of *Eleutheropolis*, has obliged the learned world with a table, that fixes the æra of the *Chinese* history, so far as it is genuine, about four hundred years before Christ; and he even affirms, that some, not without strong reasons, believe, that it might be brought lower still. He allows, indeed, the *Chinese* nation to be almost as old as the deluge; but denies, that their history deserves much credit, if we ascend higher than four hundred years before Christ. Nay, M. *Fourmont* observes, that this opinion pretty much prevails at present among the missionaries. The table above-mentioned was published at *Rome* in 1729. It contains three large sheets, and is intitled *Tabula chronologica historiæ Sinicæ, convexa cum cyclo qui vulgo Kia-tse dicitur*. The founders of the *Kang-mo*, or great *Chinese* annals, who are the most esteemed of all the *Chinese* historiographers, are also of the same sentiments ^b.

China not
peopled so
early as the
Chinese
believe.

5. THIS likewise in some measure appears from what we have advanced in the history of the *Tartars*. It has there been rendered probable, that a great part of *China* was very thinly peopled, if not quite void of inhabitants, so late as the year before Christ 637. when the *Scythians*, under the conduct of *Madyes*, made an irruption into the *Upper Asia*. From whence it will follow, that little credit is due to those annals which make *China* to have been a powerful empire above two thousand years before. For, that it was then absolutely uncultivated, upon the former supposition, there is not the least reason to doubt. This argument might be pushed farther, and insisted upon in a more copious manner, were there any need of it; but, as this is not the case, we think it sufficient just to have hinted it to our readers here ⁱ.

Shun later
than the
Chinese
believe.

6. WE are informed by some *Chinese* historians, followed by Father *Martini*, that the *Tartars* first made an irruption into *China*, in the reign of *Shun*. If this be admitted, it will absolutely overturn the high antiquity of *Shun*, and his predecessors, as well as the authority of those historians in the point before us. For, the *Tartars* never committed any hostilities against the *Chinese*, even according to their own historians themselves, before the time of *Ogus Kòan*. Now, from what has been already observed, no one can suppose that prince to

^b FOURM. refl. critiq. sur hist. anc. peupl. tom. ii. p. 402. Vid. etiam not. ad DU HALD. in introduct. sub fin.

ⁱ See the history of the *Turks*, *Tartars*, and *Moguls*, towards the beginning and the end.

have been prior to *Madyes*, and consequently to have preceded Christ above six hundred and forty years. Nay, supposing the *Tartars* to have been the descendants of the proper *Scythians*, which we think cannot well be denied, they could not have penetrated into *China* till many ages after *Madyes*; since the *Scythians* themselves only began to make a figure in the reign of that prince, having been before confined to a small extent of territory near the eastern bank of the *Volga*. Nor can we think it probable, that the name of *Tatar*, or *Tatar*, was known even among the *Chinese* till long after the *Scythians* made themselves masters of the *Upper Asia*; which conquest their later posterity have not scrupled to extend even to *China* itself. But such a romantic turn as this is common to all the eastern writers, especially those of not a very antient date; and therefore no manner of stress is to be laid upon it. We might here expatiate more largely upon the point in view, did we not choose to reserve a full and particular discussion of it for the modern history of *China* ^k.

7. But though the greatest part of the *Chinese* history, to the commencement of the first dynasty, is apparently fabulous, yet still in this there may be discerned some faint glimmerings of truth. This has been clearly deduced by *Bayer* and *Menzelius*, two most eminent critics in *Chinese* literature, from the beginning of the book intituled *Siao ul lun*, or, in *Latin*, *Origines Sinicæ*. These learned men have found some affinity between the *Puen ku*, or *Puoncu*, i. e. *the first antiquity*, as also the *Tay ku*, i. e. *the highest antiquity* of that book, and the vast ocean of eternity that preceded the creation of the world. The former believes, that the *WATER*, or *LIQUID MASS*, of the *Siao ul lun*, terminating *the highest antiquity* (or eternity preceding the creation of the world), and separating it from time, as well as the system that followed, resembles the *chaos* of *Ovid*, and the *tobu wabohu* of the sacred historian. The *Tien hoam xi*, *Ty hoam xi*, and *Gin hoam xi*, i. e. *The august family of heaven*, *the august family of earth*, and *the august family of men*, of the *Siao ul lun*, that immediately come after the *LIQUID MASS*, *M. Bayer* proves to denote the creation of the heavens, of the earth, and of man. Nor are we to be surprised at the expression of *hoam xi*, the

Something of truth in their antient history.

^k MART. MARTIN. ubi sup. p. 46. HERODOT. lib. i. THEOPHILUS SIGEFRIIDUS BAYERUS de origin. & prisc. sedib. Scythar. Comment. acad. scient. imperial. Petropolit. tom. i. p. 385—424. Petropoli, 1728. & tom. iii. p. 295—350. Petropoli, 1732. ABU'L GHAZI BAHADUR KHAN'S genealogic. hist. of the *Tatars*, par. ii. c. 2. MIRKHOUD, & D'HERBEL. biblioth. orient. p. 685.

august family, when it is applied to the heavens, and to the earth; since the greater part of the pagan world, in the earlier ages of idolatry, believed the heavens, the earth, and the celestial orbs, to be animated by spirits, or intelligences of a middle nature between men and the Supreme Being. In like manner the *nieu gin*, or *nine men*, of the *august family of men*, mentioned by the *Siao ul lun*, according to M. Bayer, point at the nine antediluvian generations preceding *Noah*, who may be considered as the second father of mankind. In the afore-said book, *Fo-hi*, who is placed at the head of those generations, is said to have had for his wife one *Niu-Kua*. Now *Kua*, or *Lua*, can by no means be deemed remote from חַוָּה *Chava*, or *Chaua*, *Adam's* consort; which seems to imply, that *Adam* and *Fo hi* were the same person. *Fo hi* is represented as having the head of a man, but the body of a serpent. Now among the antients a serpent was the symbol of a man or people sprung out of the earth. This representation, therefore, intimates *Fo-hi* to have had such an original; and consequently seems to imply, that the earliest *Chinese* were informed, by tradition, that God formed man of the dust of the ground. We are told, that *Whang-ti*, or *Hoam-ti*, appointed *Ta-nau*, or *Ta-Nao*, to form the sexagenary cycle; and that he was the inventor of barks, or small vessels. Now, as from the *Chinese* series of antediluvian generations above-mentioned it appears, that *Whang ti*, or *Hoam ti*, may be supposed to have answered to *Noah*, we may consider the name *Ta Nao*, or *great Nao*, and the invention of barks, alluding to the construction and use of the ark, as pointing at the same patriarch. In fine, these, as well as other instances that there occur, amount to a plain proof, that something of truth may be extracted even from the fabulous history of the *Chinese*; and that this nation had some obscure traces of the cosmogony, the origin of man, the universal deluge, and other points handed down to us in the clearest light by the sacred historian ¹.

¹ TH. SIG. BAYER. *mus. Sinic.* tom. i. in præfat. p. 69. & tom. ii. MENZELIUS apud Bayer. *comment. origin. Sinicar.* p. 267, 268, 269, 270, &c. Petropoli, 1730. ABDALLAH ABU SEID. *BEIDAU. hist. Sin.* Lib. Sin. dist. SIAO UL LUN apud Bayer. *ubi supra*, p. 259—267. POCOCK. *not. in specim. hist. Arab.* p. 138. GOLII *not. ad Alfragan.* p. 251. MAIMONID. in *more nevochim.* HOTTINGER. *hist. oriental.* lib. iv. c. 8. HYDE *relig. vet. Persar.* *hist.* cap. i. p. 2, 3, & alib. Univ. *hist.* vol. xviii. p. 381, 382. HERODOT. in *Cli. DIOD. SIC. & LUCIUS AMPELIUS* apud Bayer, *ubi sup.* p. 291. Gen. c. ii. v. 7. MAR. MARTIN. *hist. Sinic.* b. i. p. 29. DU HALDE in *Whang-ti*.

8. It appears from hence, that the *Chinese* of later ages *The Chinese have greatly corrupted their own antiquities.* The traditional notions they had received from their earliest ancestors relating to the cosmogony, the creation of man, the deluge, and the antediluvian world, they have ridiculously applied to the ancient state and monarchy of *China*; by which they have brought the history of their nation, especially the first part of it, into contempt, among the sober and rational part of mankind. However, all other nations have, in some respects, done the same thing. The *Chinese* have also reduced to their sexagenary cycle many transactions, handed down to them by their first progenitors, which happened long before the invention of that cycle, and by this means introduced great confusion into their chronology. Nor are we to be surprised at this, since they did not begin to compute their years according to that cycle, till long after the discovery of it; as the commencement of the *Olympic* games did not serve for an epoch to the *Greeks* till many years after that event happened; nor the restoration of *Rome* by *Romulus* to the *Romans* till the age of either *Fabius Pictor*, *Cato*, or *Varro*; nor, lastly, the birth of Christ to the *Christians* till the time of *Dionysius Exiguus*. In fine, that the *Chinese* annals cannot be depended upon, may be inferred even from *Confucius* himself, who more than hints the inaccuracy of them; nay, that many of the oldest materials for such annals had been destroyed before he wrote. The present antient memoirs, therefore, that are obtruded upon us by the Jesuits and the *Chinese*, must be allowed modern (*D*) productions, in comparison of the times to which they pretend to relate; so that scarce any thing certain can be deduced from them, though some faint emanations of truth may now-and-then appear.^m

9. As

^m TH. SIG. BAYER. ubi sup. p. 324. CONFUCIUS apud Bayer. ubi sup. p. 328, 329. ut & ipse BAYER. ibid.

(*D*) In confirmation of what is here advanced, it may be observed, that neither we nor the *Chinese* have any thing more than fragments of the classical or canonical books, and those, as it is natural to suppose, greatly corrupted. The emperor *Sbi-whang-ti*, in the year before Christ 213. ordered all the copies of books in the empire, except those written by lawyers and physicians, to be burnt; which was done accordingly. Nay, in order totally to destroy the memory of every thing contained in them, he commanded a great number of learned men, the next year, to be buried alive, that they might not find out a method of transmitting to posterity the historical memoirs of the empire, which he

was

What we
are to
think of
their most
antient hi-
storical
memoirs.

9. As the *Chinese* were almost totally ignorant of every branch of literature, when the Jesuits first came among them, what credit can be deemed due to their accounts of things preceding even the historical period of the *Greeks*, who were a learned, curious, and rational nation? Their great philosopher *Confucius* complains of a want of genuine historical memoirs in his time; and yet now the Jesuits, in conjunction with the modern *Chinese*, pretend to give a clear and authentic history of the monarchs of *China*, who lived two thousand years before that philosopher. Nothing certainly can be more absurd than such a pretension (E); and yet it would be unjust to deny

was resolved to annihilate. He was inspired with this resolution by a vanity peculiar to himself. For, being in reality the first absolute emperor of *China*, he was desirous of burying all the acts and exploits of his predecessors in oblivion, that his own achievements might shine with the greater lustre. This emperor also, in order to prevent the sudden incursions of the *Tartars*, as he gave out, but probably to indulge the same unaccountable vanity, built a wall from the sea to the extremities of the province of *Shen si*, the reality of which stupendous work would be now disbelieved, were it not still in being. *Vu-ti*, seventy-three years after the death of *Shi-wang ti*, having collected all the scattered fragments of historical memoirs that had, with the utmost difficulty, been preserved, obliged his subjects with an edition of these fragments. But it is probable, that they met with the same fate on this occasion that happened to the fragments of the *Sibylline* verses burnt with the *Capitol*, in the civil war between the senate and *Marius*, at *Rome*.

The latter, collected from various parts, were undoubtedly so corrupted, as to retain scarce any resemblance of the originals; and the former, as we have great reason to believe, have had so many interpolations and corruptions foisted into them, that they agree in few particulars with those antient productions whose names they bear (4).

(E) This most evidently appears from the translation *M. Bayer* has given us of the *Chun cieü of Confucius*. This contains a most rude, jejune, and imperfect account of the *Chinese* dynasties and reguli preceding the age in which he lived, that deserves not the name of an history. *M. Bayer*, therefore, very justly puts it upon a level with the rude memoirs of the better sort of farmers, and citizens, which contain nothing more than a plain and simple account of the most obvious and common events. Nor were the earlier *Greek* and *Roman* annals a whit more perfect or entertaining, according to *Tulhy*, and *Sempronius Asellio* in *Gellius*. Now, supposing the *Chun cieü* to be really as old as *Con-*

(3) Tb. Sig. Bayer. de Confucii libro Chun cieü, in comment. acad. Petropoli. t. vii. p. 366, 367. Petropoli, 1740. Du Halde in Shi wang-ti & in Vu-ti. Tacit. annal. lib. vi. c. 12.

deny every thing those Fathers have related of the antient *Chinese*, since *Abdallah Beidaueus*, a *Persian* author, who wrote the history of *China* in the beginning of the fourteenth century, confirms some articles to be met with in them. We must, therefore, observe a medium between the two extremes which at present divide almost the whole literary world, and allow that the most antient historical memoirs of the *Chinese* are not intirely void of truth, though in the main they scarce merit the attention of the learned ⁿ.

ⁿ TH. SIG. BAYER. ubi sup. p. 29, 30, & alib. CONFUCIUS ubi sup. ABDAL. ABU SEID. BEIDAU. apud Bayer. pass. ut & ipse BAYER. ubi sup. p. 316.

fucius, it was written about five hundred years before the birth of Christ. And, if the greatest and most learned man in *China* at that time was no better qualified to write history, or then had no better materials for one, what can we think of the *Chinese* historians or historical memoirs of the remotest ages? But there is the greatest reason to believe, that this book is far from being genuine, or coeval with *Confucius*. For the emperor *Shi-*

whang-ti destroyed all the historical memoirs in *China* about 267 years after the death of *Confucius*; and therefore but little of his historical works is probably now remaining. This single observation is sufficient to overthrow the authority of those romantic accounts of the first emperors of *China*, which the modern *Chinese*, and their adherents, would impose upon the world (5).

(4) Tb. Sig. Bayer. de Confucii libro Chun cieu, in comment. acad. Petropolit. vol. vii. p. 399--402. Petropoli, 1740. Cic. de orator. lib. ii. Sempronius Asel-lio apud Gell. noct. Attic. lib. iv. c. 18.

C H A P. XXXIII.

A Dissertation upon the Peopling of America.

A MONG the moderns, the first effectual discoverers of Cristof. America were (A) *Cristoforo Colon*, or *Colombo*, and *Colombo Americo Vespucci*. The first of these was a *Genoesse*, and *Americo Vespucci* the other a native of *Florence*, who had the honour to communicate his name to the new world. But we must not first modern

(A) He commonly goes under the name of *Christophor Columbus*; but the place of his nativity

is not perfectly known. Some say he was born at *Nervi*, others at *Cuzco*, and others at *Bu-
giasco*,

effectual
discover-
ers of A-
merica.

not imagine, that this vast tract was intirely unknown to the antients; though, that they had a very clear or distinct knowledge of it, from any of their writings, does not hitherto fully appear ^a

How A-
merica
was first
peopled,
not yet
certainly
known.

How the new world, or the immense continent called *America*, was first peopled, is a point that has, for above two centuries, exercised the wits and pens of the learned. Notwithstanding which, it is not, even at this time ^b, arrived at a decision. All, therefore, that we can at present do is, to oblige our readers with the most probable conjectures that have been hitherto offered on this head.

The anti-
ents had
some ob-
scure
knowledge
of Ameri-
ca.

THAT the antients had some faint notion of *America*, we have already observed; and, in support of that observation, several reasons might be offered, besides those already touched upon, were it in any manner necessary. But as this is not the case, we shall proceed directly to shew how *America* might at first have been peopled ^c.

The new
world
seems to
have been
known to
the Phœni-
cians.

As the new world is at such a prodigious distance from the land of *Shinar*, from the principle we have all along gone upon, it follows, that this continent had no colonies settled in it till many ages after the disperision. When, therefore, the *Phœnicians* first came thither, which seems to have happened a considerable time before the days of *Plato*, they, in all likeli-

^a FERD. COLON. vit. Christ. Colon. JOH. MARIAN. lib. xxvi. c. 3. JOSEPH. ACOSTA de natura novi orbis, lib. i. JO. PET. MARFFAUS in hist. Ind. l. i. CASP. ENS in hist. Ind. l. i. c. 2. Vid. etiam decret. Pontif. apud Jo. Marian. ubi sup. & GOTTLÖB KRANZ. compend. hist. civil. ab orbe condito usque ad ann. secul. xviii. vigesim. p. 189, 390. Wratislaviæ, 1721. ^b GEOR. HORNIIUS de origin. gent. American. lib. i. c. 2. p. 17. Hagæ Comit. 1652. LENCAROTUS apud Hornium, ibid. PEREIR. Præadam exercit. c. 8. WHISTON's supplem. to the lit. accomplishm. of Script. prophec. p. 120—133. FERD. COLUMB. ubi sup. p. 622. GULIELM. NICHOLSONII eput. in dissertat. philologic. a Joan. Chamberlayn. edit. p. 19. Amstelædami, 1715. ^c Univerf. hist. vol. xviii. p. 250.

giesco, all small towns near the city of *Genoa*, and upon the *Genoesse* coast. Others will have him a native of *Savona*, others of *Genoa* itself, and others of *Piacenza*. In this last city several of his ancestors lay interred: notwithstanding which, he is not Fer-

dinand Columbus, who wrote his life, seem to take him to have been born in the territory of *Genoa*. But for a full and particular account of the first discoverer of the new world, we must refer our readers to the history of *America* (1).

hood, found but few inhabitants there. However, that they contributed towards the planting of it, we have pretty good reason to believe. For, that they actually sailed to this country, appears probable from *Plato* himself, *Crantor* his first interpreter, and *Marcellus* an *Ethiopian* historian. Nor will this, after what has been already advanced, be disputed by the learned ¹.

ACCORDING to *Hornius*, the *Phœnicians* made three remarkable voyages to *America*. The first under the conduct of *Atlas*, whom *Plato* in his *Critias* calls the son of *Neptune*; the second, when, sailing along the coast of *Africa*, they were driven by a tempest to the remotest parts of the *Atlantic* ocean, and came at last to a vast island in a western direction from *Libya*; and the third, when the *Tyrians*, in the days of *Solomon*, went for gold to *Ophir*. But this last voyage, it must be owned, is not sufficiently supported by antient history ².

HOWEVER, that colonies from other nations, besides the *Phœnicians*, crossed the *Atlantic* ocean, and landed in *America*, cannot well be denied. Such an opinion seems to have been countenanced by *Aristotle*, as well as those authors whose testimonies have been already produced; tho' it must be confessed, that what has been hinted by them in the point before us, is so clouded and obscured with fable, that it will afford us but little light in our present inquiry. And yet, as all fabulous relations contain something of truth, both *Perizonius* and *Cellarius* seem to have inferred from thence, that the new world was not intirely unknown to the remoter ages of antiquity. Nay, the former of those learned men was convinced, that neither the *Egyptians*, nor the *Carthaginians*, were void of some traditional knowlege of *America*; since he believed, that they communicated some such knowlege to other nations. Which if we admit, it will from thence follow, that some of the antient *Egyptians* and *Carthaginians* had probably been there, and contributed towards the plantation of that prodigious continent, as well as the *Phœnicians*. Nay, the author of the book *de mirabilibus audit*, supposed to be *Aristotle*, expressly asserts the *Carthaginians* to have discovered an island beyond *Hercules's* pillars, abounding with all necessaries, to which they frequently sailed, and there several of them even fixed their habitations. But the senate, adds he, would not permit their subjects to

¹ PLAT. in *Timæo* & in *Critia*. THEOPOMP. apud *Ælian*. var. hist. lib. iii. c. 18. CRANTOR in *Plat*. ubi supra. MARCELL. apud *Procl*. AMMIAN. MARCELLIN. CHRIST. CELLAR. additament. de novo orb. p. 251, 252. Lipsiæ, 1706. Univ. hist. ubi sup.

² HORNIIUS de origin. gent. American. lib. ii. c. 6, 7, 8. Vid. etiam PLAT. in *Crit*. & DIOD. SIC. lib. v. c. 19.

go thither any more, lest this should prove the depopulation of their own country f.

Some of the Americans descended from the Egyptians and Phœnicians. FARTHER, that some of the *Americans* were descended from the *Egyptians* and *Phœnicians*, may be rendered probable from several considerations. 1. The *Phœnicians* built cities beyond the streights of *Hercules*, and had many great ships in the remotest seas, with which, being infested by wars at home, they sought for new settlements in the *Atlantic* ocean. 2. The distance of *America* from the most western coasts of *Spain* and *Africa*, cannot be urged, with any colour of reason, against the opinion of those learned men, who suppose the *Phœnicians* to have had an early knowledge of the *Americans*. For, that the *Tyrians* and *Sidonians*, a branch of the *Phœnicians*, were celebrated in ancient times for passing over the seas, and their skill in maritim affairs, we learn from Scripture. These *Phœnicians*, therefore, at least might have sailed to *America* either in quest of new discoveries, for which they were so famed, or for the sake of a farther extension of commerce. Nay, they might have been joined by other *Canaanites*, or *Phœnicians*, since a body of those who fled from *Jeshua* settled in the most western part of *Africa*, upon the coast of the *Atlantic* ocean, as we learn from *Procopius*. 3. Some learned men believe, that the islands denominated *Cassiterides* by the ancients were those called by the moderns the *Azores*. Now, that the *Phœnicians* were well acquainted with these islands, from whence they might easily sail to *America*, we find asserted by *Strabo*. 4. Some of the *Americans*, when the *Spaniards* first arrived among them, had several civil and religious rites, customs, and institutions, which were plainly of a *Phœnician* and (B) *Egyptian* original. Nor is this to be wondered at,

f ARISTOT. de mund. c. 3. & de mirab. audit. CHRIST. CELLAR. ubi supra, p. 253. JACOB. PERIZON. in Ælian. var. hist. lib. iii. c. 18.

(B) In confirmation of what is here advanced, we may observe, that in *America* there are found many proper names, as well as civil and religious institutions, customs, &c. which seem plainly to be of a *Punic* or *Phœnician* original. Several odd *Egyptian* customs also prevailed in *Peru* and *Nicaragua*, when the *Spaniards* first came thither. All

which may be considered as ample proofs of the consanguinity of the *Phœnicians*, *Egyptians*, *Carthaginians*, and some of the *Americans*. But for an enumeration of those proper names, customs, civil and religious institutions, &c. our readers must have recourse to *Hornius*, who has been very prolix on this head (2).

(2) *Hornius ubi sup. lib. ii. c. 10. p. 165--173.*

since the *Egyptians* may very naturally be supposed to have gone thither with the *Phœnicians*. 5. That the *Phœnicians* had many settlements in *Spain*, is well known to every one moderately versed in history. Now, the *Spaniards* antiently followed piracy in the *Atlantic* ocean, and consequently traversed that sea, as we are informed by *Strabo*. 6. The *Hebrew* and *Phœnician* languages were almost intirely the same, nor were the *Egyptian* and *Arabic* very different from them. But it clearly appears, that several of the *American* primitive words are deducible from the *Hebrew* or *Phœnician*, and consequently not remote from the *Egyptian*. Of this the *Carai-bic* terms *neketali*, *dead*, or *a dead man*, *hilaali*, *he is dead*, *kaniche*, *a sugar-cane*, *eneka*, *a collar* or *chain*, from the *Hebrew* עֵנֶק, קֶנֶה, חֶלֶל, קֵפֶל, to omit others that occur, are a sufficient proof. 7. Father *Lafitau* has endeavoured to shew, from an affinity, or rather an agreement of customs, that some of the *Americans* are descended from the *Pelasgi*, or first planters of *Greece*, who were probably of *Phœnician* extraction. We might offer more arguments in support of the point insisted upon; but, as they are intirely superfluous, our readers will neither expect nor desire them here 8.

THE *Mexicans*, and other *American* nations, we are told, rent *The Israel- their garments*, in order the more effectually to express their grief *ites not the* on any melancholy occasion. The *Hebrews*, *Persians*, *Greeks*, *progenitors* *Sabines*, and *Latins*, according to various authors, also did the same. From whence some persons may possibly imagine, that the aforesaid *Americans* deduced their origin from one or more of those nations. But this is too slender a foundation to erect such a superstructure upon. So that *Manasseh Ben Israel* has wrongly concluded from hence, that the *Israëlites* were the progenitors of the *Americans*. But we shall not expatiate farther upon this chimerical notion here, since it has been fully and amply refuted by the learned *Theophilus Spizelius*, to whom, for farther satisfaction, we must beg leave to refer our curious and inquisitive readers ^h.

FATHER

* HORNIUS ubi sup. & alib. ISA. C. xxiii. v. 2, 3, 4, 7, 8. STRAB. lib. i. & lib. iii. PROCOPIUS. de bel. Vandal. lib. ii. c. 10. p. 257. ANTON. HERRER. & JOSEPH. ACOST. de natur. nov. orb. pass. BOCHART. Chan. lib. ii. c. 1. & alib. pass. AUGUST. PFEIFFER. oper. philologic. tom. i. p. 44. Ultraject. 1701. GUILIELM. NICOLSONUS ubi sup. Mœurs des sauvages Amériquains comparées aux mœurs des premiers temps. Par le P. LAFITAU, &c. A Paris, 1724. Univ. hist. vol. xvi. p. 34. ^h MANASS. BEN ISRAEL apud August. Pfeiffer. dissert. philolog. tom. ii. p. 998. ut & ipse AUGUST. PFEIFFER. ibid. CURT. de reb. gest. VOL. XX. M Alexand.

FATHER *Lafitau*, in the practice of the present *American* savages,* has endeavoured to discover some vestiges of the remotest antiquity. He doubts not, that *America* was known to the antients. A passage out of *Diodorus Siculus*, and another out of *Pausanias*, have convinced him of it; tho' the latter, in our opinion, by no means comes up to the point. He believes, that most of the *American* nations derive their origin from those barbarians who were possessed of *Greece*, and its islands; from whence having sent many colonies abroad during a long series of ages, they were at last obliged to go away, and disperse themselves into several countries, being expelled by other nations. Now, admitting this notion to be true, which some of our readers perhaps will not so readily grant, it by no means interferences with what has been just advanced. For, that the *Pelasgi*, who first peopled most parts of *Greece*, were of the same extraction with the *Phœnicians*, is probable enough; and that both the *Egyptians* and *Phœnicians* sent colonies into that country, will not be denied by any person in the least acquainted with antient history¹.

II. BUT though the *Phœnicians*, *Egyptians*, and *Carthaginians*, might have planted some colonies in this vast region, yet the bulk of the inhabitants must certainly have deduced their origin from another part of the world. Had the *Phœnicians* and *Egyptians* peopled even a considerable part of *America*, it could not possibly have been taken so little notice of by the antients, even though both those nations had industriously endeavoured to conceal their western discoveries. For, in that case, there must have been a constant and perpetual communication kept open between *America*, *Egypt*, and *Phœnicia*, and a very extensive trade carried on between them; so that many particulars relating to the new world must necessarily have transpired. Nor, could even the sailors themselves, who navigated the *Phœnician* ships, have omitted divulging many accounts of what they observed on this vast continent, some of which would undoubtedly have been transmitted down to us^k.

THAT, therefore, the *Americans* in general were descended from some people who inhabited a country not so far distant from them as *Egypt* and *Phœnicia*, our readers will, as we apprehend, readily admit. Now no country can be pitched

Alexand. l. iv. HERODOT. in Thal. & Uran. DIOD. SIC. l. xvii. LUCIAN. dial. de luct. LIV. lib. i. VIRG. ÆN. xii. DIONYS. HALICARNASSENS. antiquit. Roman. lib. vii. THEOPHIL. SPIZEL. apud Pfeiffer. ubi sup.

¹ P. LAFITAU ubi supra. DIOD. SIC. lib. v. p. 208. PAUSAN. in Attic. p. 21. Univ. hist. vol. xvi. p. 34.

^k HORN. lib. i. c. 11. p. 58—61.

upon so proper and convenient for this purpose as the north-eastern part of *Asia*, particularly *Great Tartary*, *Siberia*, and more especially the peninsula of *Kamtchatka*. That probably was the tract through which many *Tartarian* colonies passed into *America*, and peopled the most considerable part of the new world. This at present is the most prevailing opinion among the learned; nor will any sober intelligent person, we persuade ourselves, refuse his assent to it, after he has maturely weighed the following observations¹.

1. THE genius, manners, and customs, of the *Americans*, have little affinity with those of the *Europeans*, the more civilized *Asiatics*, or any of the *African* nations. It is, therefore, reasonable to suppose, that their progenitors were seated in some of the barbarous parts of *Asia*. Now, as the north-eastern *Asiatic Tartars*, *Siberians*, and the people of *Kamtchatka*, had such a situation; from them, as from their proper source, we must derive the greatest part of the *American* tribes^m.

2. MANY of the *Americans*, in their idolatry, savage disposition, barbarous qualities, and singular customs, vastly resemble the north-eastern *Asiatics*, particularly the *Tartars*, and natives of *Kamtchatka*. The *Algonkins*, according to *La Fontan*, rove about from one spot of ground to another, like the *Scenite Arabs* and *Tartars*, having neither cities, towns, nor any fixed habitations. The *Peruvians* hang their dead on trees, as do the people of *Kamtchatka*. The *West-Indians* live in houses, or huts, erected on four posts, into which they ascend by a ladder; and in such cottages as these dwell the inhabitants of *Kamtchatka*. The men of *California* go naked, are of a swarthy complexion, and live chiefly upon fish; all which holds true of the *Kamtchatkians*. The *Tungusi*, *Ostiacki*, and other neighbouring nations, worship the devil with their enchanting drums; and that the antient inhabitants of *Virginia* paid divine honours to infernal spirits, and were addicted to enchantments and conjurations, we learn from some good authors. Other customs wherein they agreed might here be mentioned, were not the point insisted upon obvious to all, who have perused the best accounts hitherto published of those remote nationsⁿ.

¹ M. VON STRAHLENBERG's introduct. p. 80. See likewise his histori geographic. descript. of the N. and E. parts of Eur. and Af. p. 392.

^m GEORG. HORN. de orig. gent. American. lib. i. c. 4. p. 38—44. M. VON STRAHLENBERG ubi sup. & alib.

ⁿ HORN. de origin. gent. American. lib. iii. c. 3. p. 137—143. Vid. etiam p. 216. HARRIS's introduct. p. 12. LA FONTAN. vol. i. p. 18. VON STRAHLENBERG's introduct. p. 80. HARRIS's collect. of voyag. vol. i. p. 842—848. ATL. geogr. vol. v. p. 710, 711. VON STRAHLENBERG's append. p. 463. (127).

3. THERE is great reason to believe, that some of the western provinces of *North America* must either be continuous to, or at no great distance from, the north-eastern part of *Asia*; though which of these is true, we are not at present informed. However, it is highly probable, that to the east of *Kamtchatka*, or, as the *Chinese* call it, *Jecco*, and the *German* *Jedjo*, there is an immense tract approaching to *North America*; and that even to this day there remains at least a kind of communication between them, by means of a chain of islands. It may also be supposed, that *Asia* and *America* were formerly connected by an isthmus, which might have been destroyed by an earthquake. Such a supposition will be supported by the authority of those writers, who have rendered some parallel instances credible. The disjunction of *Britain* from *Gaul*, and *Spain* from the continent of *Africa*, we have already touched upon. As for the communication between *Asia* and *America*, this seems very agreeable to truth, not only from what has been advanced by *Reland*, but from the discoveries made by the *Russians*, an account of which we find in the public prints towards the latter-end of the year 1737. According to those prints, some of the *Czarina's* subjects touched, a little before that time, at several islands which lay at a good distance in an eastern direction from *Japan* and *Kamtchatka*, and consequently between those countries and *America*. The people of these islands, in some points, are said to resemble the *Japanese*, and to use pieces of money with characters not unlike those of *Japan* upon them. The learned Mr. *Leonard Euler*, Professor of mathematics, and Member of the Imperial Society at *Petersburgh*, seems to imagine, that the north-eastern cape of *Asia* discovered by captain *Behring* is not thirty degrees off the last-known head-land of *California*; but the ingenious Mr. *Dobbs* places them at a much greater distance from each other. Be that, however, as it will, that the sea between the most north-eastern coast of *Asia*, and the most western part of *California*, allowing such a sea to exist, is interspersed with many islands at no great distance from each other, may be very naturally supposed. Nay, if any credit may be given to the advices received from *Peterburgh* the last year, the connection of *Asia* and *America*, or at least the communication between them by means of such islands, is as good as discovered. We shall, therefore, drop this topic at present, and perhaps resume it hereafter, if the *Russians* should think proper to impart to the world the discoveries they pretend to have made.

4. THAT

* M. VON STRAHLENBERG's histori geographic. descript. of the N. and E. par. of Europ. and As. p. 392. ADRIAN. RELAND. in dissert.

4. THAT part of *America* next to *Asia* is much more populous than the remoter eastern provinces, or kingdoms; which is a manifest indication, that this was first planted by colonies coming from the nearest parts of *Asia*, who settled here, and afterwards spread themselves gradually over the new world. From whence we may conclude, that the bulk of the *Americans* are descended from the *Tartars*, *Siberians*, and people of *Kamtschatka*.

5. WE are told, that though the *Spaniards* found the continent of *America* full of wild beasts, yet none of them were to be met with in any of the islands which lay remote from that continent. This *Acosta* asserts to be true, on strict examination, of *Cuba*, *Hispaniola*, *Margarita*, *Dominica*, *Jamaica*, &c. And this has been observed in other islands discovered since *Acosta*'s time. *J. De Laet* also says, that there were no such birds in any of these islands as could not fly far, such as partridges, &c. From whence it may be inferred, that *America* received many of its animals, and even men too, from some part of the world nearer to its continent than were *Cuba*, *Hispaniola*, *Jamaica*, &c. Now, as this must have been some of the north-eastern districts or provinces of *Asia*, it undoubtedly was, in a great measure, peopled, and stocked with animals, from thence. Nor can it be supposed, that the eastern extremity of *Asia* is very remote from the western one of *America*, if one of these be not continuous to the other.

6. THE people inhabiting the extreme north-eastern part of *Asia* intirely want horses, those animals not being able to live in so cold a region. Now no horses were found in *America*, at the first discovery of it by the *Spaniards*; so that in several places the natives used rein-deer, and large mastiff-dogs, instead of them, as many of the posterity of the antient most northern *Scythians* or *Tartars* did. This seems to support what has been before advanced; and therefore we cannot concur with *Grotius*, when he urges the want of horses in *America* as an argument against any plantation of *Scythian* or *Tartarian* colonies there.

differt. de ling. American. Philosoph. Transact. for the months of *January* and *February*, 1747. p. 421—424. Philosoph. Transact. for the months of *March*, *April*, and *May*, 1747. p. 471—476. ^p HORN. ubi sup. p. 137—141. HARRIS's introduct. p. 12. 14. Lond. 1705. BREREWOOD. enquir. c. 13. p. 96. GUL. NICOLSON. ubi sup. p. 20. HEYLIN's cosmograph. p. 947. ^q JOSEPH. ACOSTA de natur. nov. orb. lib. i. J. DE LAET apud Georg. HORN. de orig. gent. American. p. 99. HARRIS, ubi supra, p. 9. ^r HORNIIUS ubi sup. p. 137—149. THUAN. lib. lxvii. Vid. etiam HAR. ubi sup. p. 12, 13.

7. THE *Chichimecæ*, a barbarous people, in their roving manner of life, and many of their customs, much resembling the *Tartars*, came into *Mexico*, according to the *Americans* themselves, about seven hundred years after the birth of Christ. As, therefore, about the year of Christ 400. the *Scythians* or *Tartars* so overstocked their country, that they were obliged to disperse into various parts of the world, some of them at that time probably found their way into *America*, over a considerable part of which they might spread themselves in 300 years. This they might do, either by advancing westward to the *Frozen Sea*, and *Nova Zemla*, from whence they might easily pass over to *Groenland* (C), separated from north *America* only by *Davis's Straights*; or by moving in an eastern direction towards the peninsula of *Kamischatka*. But, for various reasons that might be assigned, it is not likely, that any great number of people could attempt the former passage; and therefore it must be allowed, that the most considerable body of planters migrated out of the north-eastern part of *Asia* into the new world^s.

8. It appears from *Solinus*, *Ammianus Marcellinus*, and *Paulus Venetus*, that *Scythia*, or *Tartary*, and *Hyrcania*, abounded with tigers, lions, bears, and deer. Nay, we learn from *Pliny*, that there was a vast variety, as well as multitude, of wild beasts, in the great *Tartarian* solitudes; and that the

^s HORNIIUS de orig. gent. American. lib. iii. c. 4, 5. HARRIS, ubi sup. p. 13, 14.

(C) This country is considered as part of the *American* continent both by *Hornius* and *Grotius*. The latter of these authors believes, that some colonies from *Norway* found their way into *Groenland*, and afterwards into *Esotiland*, which he takes to be part of *America*. But this opinion is, for various reasons by them assigned, rejected by *Laet* and *Hornius*. As, according to some authors, there is but a short passage to *Groenland* from *Lapland* and *Nova Zemla*, and the sea between those countries is interspersed with many islands; and as this sea may be easily passed by

small boats, or canoes; a few *Scythians*, *Tartars*, or *Siberians*, might possibly reach *America* by the way of *Groenland*. The similitude of person, disposition, and manner of life, observable in some of the *Groenlanders*, *Samoiedes*, *Tartars*, and *Americans*, renders probable enough such a supposition. But the limits of this dissertation will not permit us to expatiate farther upon this point here; so that we must refer the curious and inquisitive part of our readers to *Hornius*, for a full and particular discussion of it (3).

(3) *Grotius apud Horn, de orig. gent. American. lib. iii. c. 5, 6, p. 149---162.*
 ut & ipse *Horn, ibid.*

country, in many places, was rendered a desert by those beasts. As, therefore, these animals are found in *America*, we may reasonably presume, that they came from thence, though how this passage was effected, we cannot pretend to determine, till we see what relation the eastern extremity of *Asia* bears to the western one of *America*. Farther, in the immense solitudes and forests of *Russia* and *Tartary*, there may be many strange species of wild creatures unknown to us, especially as new animals are frequently exhibited to our view; so that the multitude of strange beasts, as well as birds, to be met with in *America*, may be easily conceived to have got thither from *Tartary* by the eastern passage. This will amount to a reasonable presumption, that such a passage was the most natural, and consequently that the largest number of planters came to the new world from *Tartary*, *Siberia*, *Kamtschatka*, and the other most north-eastern regions of *Asia* ¹.

9. NOR can any objection to what has been advanced be drawn from the supposed impossibility of the *Scythians* or *Tartars* being ever induced to undertake so long and dangerous a migration. For we are informed by *Pliny* and *Ammianus Marcellinus*, that the *Scythian Cannibals*, or man-eaters, depopulated all the neighbouring country, obliging the inhabitants to fly to the remotest regions, in order to seek out new habitations. The names of these cannibal nations have long been, in a great measure, lost; though there are the remains of two of them, according to *Hornius*, still in *America*; which may possibly give some light into the origin of some of the *American* tribes. About *Florida* we meet with a people called *Apalati* and *Apalcheni*, which appear, by the affinity of their names, to have been the *Apalæi* of *Solinus*. That author joins these *Apalæi* with the *Massagetæ*, some of whose descendents likewise probably migrated into the new world. For we find the *Mazatecæ*, or *Masatecæ*, constituting one of the four nations of *New Spain*, and the *Massachasetæ*, *Massachusætæ*, or *Massagasetæ* (which is still nearer to *Massagetæ*), situated in *New England*. The *Tambi*, an antient people of *Peru*, according to *Hornius*, came from the *Tabieni* of *Ptolemy*, from whom the promontory of *Tabis*, or *Tabin*, received its name. Hence we may conclude, that these *Tabieni* pretty nearly corresponded with the present *Jukagri*, *Koræiki*, *Tschucktschi*, *Liutori*, *Kamtschadali*, and *Kurili*, inhabiting the extremity of the north-eastern tract of *Asia* towards the aforesaid promontory; and consequently that the north-eastern *Asiatic Tartars*, *Siberians*,

¹ PLIN. SOLIN. AMMIAN. MARCELLIN. PAUL. VENET. apud Georg. Hornium & Har. ubi sup. VON STRAHLENBERG's introduction. p. 80.

and inhabitants of *Kamtchatka*, not a little contributed towards peopling the new world ^u.

10. THAT there was a second migration of the *Hunns*, *Alans*, *Avares*, *Turks*, *Tartars*, *Moguls*, *Parians*, and other *Scythian* nations, into *America*, we learn from *Hornius*. The *Hunns*, or at least a branch of that people placed in the farthest part of *Asia*, had the appellation of *Cunadani*, or *Canadani*, from *Cunad*, a place not far from the sea, where some of them had their situation. Hence we find a city in the *Upper Hungary*, built by their descendents, denominated *Chonad*, or *Chunad*; the inhabitants of which, and those of the neighbouring district, still retain the name of *Chonadi*, or *Cunadi*. From these *Hornius* believes the natives of *Canada* to have deduced both their origin and denomination. And, as an author of good credit assigns the *Huyrones* habitations in the neighbourhood of the *Moguls*, he thinks, that these *Huyrones* were the progenitors of the *Hurons*, seated not far from *Canada*; and that the *Hunni*, or *Chuni*, in conjunction with the *Alani*, to whom they were neighbours, were likewise the ancestors of the *Chonfuli*, a people about *Nicaragua*. The same writer also supposes the *Parii*, an antient *Scythian* nation, to have spread themselves over the region of *Paria* in *America*. Farther, as *Herodotus* mentions a *Scythian* or *Tartar* people called *Napæ*, and another denominated *Pali*, he conjectures, that the *Nepi*, in the island of *Trinidad*, came from the former, and the *Otapali* in *Florida* from the latter. The *Turks* seem to have been called *Iyræ* by *Herodotus*, and were, according to *Hornius*, the fathers of the *Iroquoi*, or *Iroquois*; nay, as the *Ilycanians* were descended from the *Iyræ*, and in their own language had the name of *Tzuruki*, he takes the *Souriquoi* to have been also their posterity. The *Mexican* words *Teu* and *Tepec*, importing *God*, and a *mountain*, had likewise the same signification in the antient *Turkish*; which he considers as a confirmation of the truth of his opinion. Some traces of the *Moguls* may be observed in the *Tamogali*, and the *Mogoles* about the *Rio de la Plata*. *Choten*, or *Chotenä*, *Baita*, and *Tangur*, or *Tanguth*, are local proper names in *Great Tartary*; and with these *Coton* in *Chili*, *Paita* in *Peru*, and *Tangora* in the same country, very well correspond. The *Mexican* local proper names generally end in *an*, as *Teutitlan*, *Cuatlan*, *Huatzlan*, *Quezatlan*, *Petutlan*, &c. as do also those of the *Tartars*, *Indians*, and other eastern nations. Many of

^u PLIN. AMMIAN. MARCELLIN. apud Hornium & Har. ubi sup. HORN. de origin. gent. American. lib. iii. c. 4, 5. HARRIS's introduct. p. 14, 15. VON STRAHLENBERG's introduct. p. 55.

the Scythian, or Hunnian, &c. proper names, had the particle *Al* prefixed to them; which frequently happened to those of *Jucatan*, and the adjacent parts of *North America*. An *American* king named *Tatarax* reigned formerly in *Quivira*, who seems to have been of *Tartar* extraction. For, the ancient *Turks* and *Tartars* frequently annexed the particle *ax* to the proper names of their princes, and the word *Tatar* or *Tartar* occurs in that of this monarch. Nay, that the *Americans* imitated the *Turks* and *Tartars* in the aforesaid particular, appears from those *American* kings called *Stalderax*, *Almorax*, *Merebax*, and *Naguatax*; as also from *Atzlan*, an antient name in the kingdom of *Mexico*, answering exactly to that of *Atzlan Beg*, a *Turkish* prince in *Natolia*, about the year of Christ 1300. From all which we may infer, to omit other instances of this kind which might be produced, that the greatest part of the antient inhabitants of the new world deduced their original from the above-mentioned north-eastern *Asiatic* nations^w.

II. THE *Epicerini*, a people of *Canada*, when the *Europeans* first came among them, asserted, that, very far from them, in a western direction, there lived a nation who affirmed, that foreign merchants, without beards, in great ships, frequently visited their coasts. We are also told, that in *Quivira* several ships have been found, whose sterns were adorned with silver and gold; which was a distinguishing characteristic of the *Chinese* and *Japanese* ships, according to some good authors. That some *Chinese* vessels of considerable force were found wrecked in the *Mare del Nord* above *Florida*, which might have been the same with those seen at *Quivira*, we learn from *Acosta*. In *Quatulca* too a tradition prevailed, intimating, that foreign merchants, after a long journey from the westward, arrived there; and that these merchants were cloathed in silk. From whence we may collect, that the *Chinese* visited *America*, and communicated some of their customs to the people of that country, especially as the *Chinese* manner of writing sufficiently agrees with that of the *Americans*. But we are not inclined to believe, that any considerable number of the native *Chinese* ever settled in the new world, that nation being so passionately fond of their own country, as has been already observed. From what has been just advanced, as well as from what follows, it appears, that the *Japanese* had also an intercourse with the *Americans*. The *Chiapanece*, a nation in this vast region that came

^w HORN. ubi supra. HAR. introduct. p. 14, 15. VINCENT. specul. historic. HERODOT. lib. iv. JOSEPH. ACOSTA de natur. nov. orb. pass. M. VON STRAHLENBERG's introduct. & historiographic. descript. of the N. and E. par. of Eur. and As. pass.

from *Nicaragua*, but originally from *Mexico* and *California*, by their name appear to be descended from some people left in *America* by the *Japanese*. The river, province, and lake of *Chiapa*, in the kingdom of *Mexico*, as well as *Ker-Japan* in the island of *Trinidad*, afford some traces of the *Japanese*. To which we may add, that, in the language of *Japan*, *Tonus* signifies the sun, moon, or stars; and also governors, kings, or princes: in agreement with which the *Mexicans* call the sun *Tanaticus*, and the moon *Tona*. In *Hispaniola*, *Taino* likewise signifies nobles or princes. The *Tartars* antiently called the *Japanese* *Zipangri*; and, when *Columbus* arrived at *Hispaniola*, and heard that part of this place was called *Zipangi* by the natives, he imagined himself to have come to the proper *Japan*. The word *Montezuma*, or *Motezume*, the usual title of the emperors of *Mexico*, is plainly of *Japanese* extraction, *Motazaiuma*, according to *Hornius*, being the common appellation of the *Japanese* monarchs. But though, from what is here observed, it seems probable, that the *Japanese* left some people on this vast continent, yet we are apt to believe, that not many natives of *Japan* remained here. For that nation, being originally *Chinese*, undoubtedly retained the customs, and political maxims, prevailing in *China*. However, as, under the name of *Chinese*, several *Oriental* writers comprehended the *Manchew Tartars*, who were quite of a different political constitution from the true *Chinese*, we may reasonably suppose, that the former attended the latter, as well as the *Japanese*, to *America*, and made several settlements there. From whence we may collect, that the new world was principally supplied with inhabitants by the eastern and north-eastern *Asiatic Tartary* *.

12. THIS will likewise appear from another consideration. The founder of the *Peruvian* empire was one *Manco*, or *Mancu*, if we will believe the *Americans* themselves, who certainly must have been the best acquainted with the traditional knowledge of their own antiquities. Now *Manco*, or *Mancu*, evidently alludes to *Manchew*, or rather is the same word with it. This is an additional proof, that some *Manchew* colonies settled in *America*, and particularly *Peru*; so that, as this was the politest part of the new world, together with *Mexico*, we may naturally suppose the *Chinese* to have been the most conversant with the inhabitants of it, and, if any-where, to

* JOSEPH. ACOSTA, HORNIIUS, ubi supra, & alib. HARRIS's introduct. p. 16, 17. VASQUEZ DE CORONADO apud Horn. FERD. COLUMB. in vit. Christ. Columb. P. DU HALD. in *Sibiwang-ti*. See also his general description of Eastern *Tartary*, and particularly of the territory of the *Manchew Tartars*.

have planted colonies in it. But, from what is here observed, it is likely enough, that the *Manchew Tartars*, who probably were introduced by the *Chinese*, founded the *Peruvian* empire; as those of the same nation who attended the *Japanese* did that of *Mexico*. So that the *Chinese* and *Japanese* seem only to have traded with the *Americans*, transported in their ships the *Manchew Tartars* hither, and communicated some of their names, customs, manners, &c. to them. The north-eastern and eastern *Tartars*, therefore, of which the *Manchews* were a branch, must greatly, if not above all other nations, have contributed towards the peopling at least of a considerable part of the new world.

13. FATHER *Jartoux* has obliged the learned world with a most accurate description of the celebrated plant *Gin-seng*, which he first committed to writing in the year 1709. at the time it was gathered, when he had it exhibited to his view in the utmost perfection. This plant is a native of *Manchew Tartary*; and then it was not known, that any other part of the world produced it. However, Father *Jartoux* imagined, that there was some probability of its growing in *Canada*, and in that country only. Father *Lasitau*, a missionary Jesuit in *Canada*, being hereby excited to an inquiry after the *Gin-seng*, after three months search, found it there. The *Americans* had, for a long time, been acquainted with its virtues; and, among them, it all along went under the name of *Garent-oguen*, which signified *the thighs of a man*. The *Tartar* or *Chinese* name *Gin-seng* had the same signification, which was to Father *Lasitau* matter of great surprize. However, he inferred from thence, and in our opinion very justly, that north *America* was joined to *Tartary*, or at least to some tract continuous to it; since it is almost impossible, that the *Tartars* and *Americans* should both have hit upon those names without a communication of ideas. Nor do we doubt, but many similar arguments, in favour of a connection of *Asia* and *America*, would be suggested to us, by a nice inspection into, and examination of, the plants and animals, as well as customs, religions, languages, &c. of those two immense continents, which, with the seas appertaining to them, form the most considerable part of the "terraqueous globe.

14. No

* HORNIIUS de orig. gent. American. HARRIS's introduct. p. 16, 17. GARCILAS. DE LA VEG. P. VENET. GONSALO DE MENDOZA in annal. JOSEPH. ACOST. alique de reb. American. scriptor.

* P. DU HALDE's descript. of the territory of the *Manchew Tart*. Memoire présenté à S. A. R. Monseigneur le duc d'Orleans, Regent du royaume de France, Concernant la pré-

14. No small accession of strength will be brought to the opinion here espoused by one particular incident mentioned in the short narrative we have received of the late discoveries of the *Russians*. They found peopled, as should seem, Captain *Behring's* new land above fifty *German* miles to the east of *Kamtschatka*. For, coming to the entrance of a great river there, he sent his boats and men ashore; but they never returned, being probably either killed, or detained by the natives. Nay, the public prints that appeared in *October* 1737. mention some particulars relating to the inhabitants of certain islands between *Kamtschatka*, *Japan*, and *America*, which seem to carry with them an air of authority, though the *Russians*, in all likelihood, will never give us a minute and circumstantial relation of their discoveries. This will amount to a pretty strong presumption, that the islands, or continent, between *Kamtschatka*, *Japan*, and *California*, still unknown to the *Europeans*, are likewise inhabited; and if so, that those inhabitants must have advanced gradually from *Tartary*, *Japan*, and *Kamtschatka*, to the places wherein they are fixed. From whence we may infer, that even the natives of *California*, and the adjacent parts of *America*, took originally the same route. For, that *Tartary* and *Japan* must have been peopled before *America*, as lying nearer to the land of *Shinar*, where the whole race of mankind was assembled before the dispersion, will admit of no dispute; and that *America* should have received many colonies from such neighbouring countries as *Tartary*, *Japan*, and *Kamtschatka*, whether they are continuous or contiguous to it, or connected with it by some intermediate continent, chain of islands, &c. is very natural to suppose. So that, from the tract lately discovered, to the east of *Japan* and *Kamtschatka*, and the people settled there, we may infer the probability of *America's* being planted in part by colonies drawn from the north-eastern regions of *Asia*. For, by such discovery, a nearer approach is made from *Japan* and *Kamtschatka* to the coast of *California*; and, from this approach, a presumptive argument is drawn in favour of our opinion; according to which, all the islands and continents between *Japan*, *Kamtschatka*, and *California*, as well as a considerable part of *America*, at least, were peopled from *Siberia* and *Tartary*. Nor can this well be denied, even though, with Mr. *Dobbs*, we should allow the farthest extremity of Captain *Behring's*

ticuse plante de *Gin-seng*. Par P. JOS. FRAN. LAFITAU, &c. A Paris, 1718. Vid. etiam Act. Eruditor. Lipf. an. 1718. p. 284-287. Lipfæ, 1718.

new-discovered land to be seven or eight hundred leagues distant from the last-known head-land of *California*.^a

15. THAT some of the *Tartars* went to *America*, has, from a particular observation, been judged extremely probable by an ingenious modern traveler. He observes, that the ships going yearly from the *Philippine* islands to *Mexico* are obliged to steer their course a vast way to the north, in order to meet with a prosperous wind, those blowing between the tropics being always against them. He also observes, that, after they arrive in 42° N. lat. they frequently find shallow places in the ocean, which ought to be considered as indications of a neighbouring coast. This, he supposes, may not improbably belong to some continent unknown to the *Europeans*, uniting *Japan* and *California*. In this, however, we cannot intirely agree with him, since the land here mentioned seems to be either the coast of *Kamtschatka*, or the new tract to the east of that peninsula discovered by Captain *Behring*. Be that as it will, the observation may serve for an additional proof of the truth of what has been here advanced, that is, the probability of a connection of *America* and the north-eastern part of *Asia*; and consequently of *America*'s being chiefly peopled by north-eastern *Asiatics*.^b

WE might here offer other (D) arguments in support of the point under consideration, did we not think those already produced

^a Philosoph. Transact. for the months of *March*, *April*, and *May*, 1747. P. 472, 473, 474.

^b Capt. W. ROGERS's voyage round the world, &c. Vid. etiam Act. Eruditor. Lips. an. 1717. P. 133, 134.

(D) In farther proof of a communication betwixt *Asia* and *America* by land, we may add what has been inserted in one of the *French Mercure Galant's* for 1711. M. Du *Fresnoy* there informs us, on the credit of a manuscript he found in *Canada*, that ten men, going from thence on discoveries, sailed some time, in three canoes of bark of trees, up the great river *Mississippi*, where they found another, which ran south-south-west. This they entered, and carried their three canoes from one river to another, till they arrived in a country pos-

essed by a nation called *Escanaba*, of an extent of at least two hundred leagues. The *Escanaba* abounded with gold, had a king who pretended to be descended from *Montezuma*, and carried on a great trade with a nation seated in a region at so vast a distance from them, that they told the *French* adventurers, that they spent six months in their journey to that nation. These adventurers were present at the setting out of one of their caravans, which consisted of three hundred oxen laden with gold, and guarded by the like number of

produced abundantly sufficient. Besides, this is allowed by all, who either pay any regard to Scripture, or the reason and nature of things, which here mutually strengthen and support one another. It must be owned, indeed, that our modern infidels, whether out of ignorance, an incapacity of reasoning, or a supercilious contempt of the means of better information, run themselves into great difficulties, and even errors subversive of the principles they pretend to profess, on this head, in order to attack the authority of Scripture. But none of their crude and indigested, not to say absurd and ridiculous, notions re-

of men armed with lances and arrows, with a kind of poniard. They bartered their gold for iron, steel, lances, &c. and their king, who had the appellation of *Agauzan*, in time of peace, kept on foot an army of an hundred thousand men. Their women were handsome, and as white as in *Europe*. They had, as well as the men, large ears, which they accounted a great beauty, and adorned them with gold rings. They let their nails grow as long as they could; and this was among them a mark of distinction. They used polygamy, and were under little concern for the conduct of their daughters. Tobacco, palm-wine, and other sorts of liquors, they had in great abundance; as also all kinds of fruits both of the *Indies* and *Europe*. Their rivers were full of fish, and their woods of birds, especially parrots. They had monkies, and animals peculiar to that country. Their capital city stood about six leagues from the river *Missi*, which signifies *the river of gold*. They valued gold so little, that the king bid the *French* adventurers take as much as they pleased; which they did, and brought away each sixty

bars, weighing about two hundred and forty pounds. Their mines were within the hollow parts of the mountains, from which the gold was carried away by rivers, and found on the banks of them. Those rivers were almost quite dried up for four months in the year. We shall forbear mentioning any other particulars relating to this nation, as being incongruous with our present design. But it may not be amiss to observe, that the remote country visited by the caravans was believed by the *French* adventurers to be *Japan*. Which if we admit, a communication betwixt *Asia* and *America*, if not a connection of those two continents, must be allowed. And this seems to be confirmed by Father *Hennepin*, when he says, that he saw on the north side of the *Mississippi* savages, that came more than five hundred leagues from the west; which he judged must be from *Japan*. But the name of savage is not so compatible to the *Japanese*; and therefore we are rather inclined to suppose them natives of *Kamschaska*, or some other island or continent to the east of that peninsula (4).

(4) *Merc. Gal. pour Nov.* 1711. *Hennep. Atl. geogr.* vol. v. p. 27.

lating to the present subject, can, as we apprehend, have the least weight with the most sensible part of even deists themselves; and much less with Christians of any denomination. Nay, it is impossible they should be listened to by any but such as are sunk into absolute infidelity, and are as great apostates from the dictates of reason and common sense, as they are from the truths of revealed religion.

BUT we are not to be so much surpris'd, that such men as these should make their utmost efforts to invalidate the testimony of the sacred historian, as that they should be supplied with objections for this purpose by Christian writers themselves. Though it must be own'd, that, notwithstanding those authors call themselves Christians, they deny some of the fundamental articles of Christianity, and so disguise several passages of holy writ, by their absurd interpretations, that they make it appear to be nothing less than what it really is. These are the *Christians*, who, by absolutely denying some revealed truths, and raising cavils against others, excite sceptics and unbelievers of all denominations to level their attacks against Scripture. In fine, by rendering the sacred writings inconsistent with themselves, and advancing notions plainly repugnant to those writings, whatever they may profess themselves to be, they prove one of the greatest and most effectual supports of infidelity.

III. HAVING thus evinced, by as good arguments as the subject will admit, considering that we do not find this directly asserted by any antient author, that *America* was at first peopled by colonies drawn out of *Asia*; we shall now beg leave to examine in few words the scheme of a modern *Christian* writer, which runs counter to our opinion. And, that he may have no reason to complain of misrepresentation, we shall give our readers this *most acute* and *ingenious* scheme in the author's own words ^d.

“ It is true, that either by accidental ships driven to *America*, or other remote parts in old time; or by colonies traveling from *East Tartary* by land; if that land be continued and join to *America*, as it is possible to suppose; that continent may possibly have been thence repeopled after the flood: and the like *possible* suppositions may be made, as to the repeopling of other remote regions also. But then, that the *European* or *Asiatic Whites* should,

* LESCARTOTUS apud Hornium de origin. gent. American, lib. i. c. 2. p. 17. PEREIR. Præadam. exercit. c. 8. WHISTON'S exposit. of the curse upon Cain and Lamech: shewing that the present *Africans* and *Indians* are their posterity. Lond. 1725.
^a WHIST. ubi sup.

“ without

“ without a miracle, repeople them with colonies of *African*
 “ Blacks, or copper-coloured *Indians*, does not appear *possi-*
 “ *ble*. And, for the re peopling those countries themselves,
 “ in the circumstances we certainly find them peopled at this
 “ day, we seem to have but a *bare possibility*, without the
 “ *least evidence* or *probability* in the world. If ships went by
 “ sea to such remote countries, they must have been guided
 “ by white mariners; for the antient Blacks of *Africa*, since
 “ the deluge, have had no skill in navigation; whence the
 “ inhabitants, at least in great part, must have been whites,
 “ whereas they are olive-coloured. If they went hence ei-
 “ ther by seas or by land, who would carry lions, bears,
 “ tigers, rattle snakes, &c. such a long journey to their own
 “ misery and destruction? How could they carry creatures
 “ from *Europe* or *Asia*, which were never seen either in *Eu-*
 “ *rope* or *Asia*? but are peculiar to the *East* or *West Indies*,
 “ or other remote regions: of which yet there are not a few
 “ mentioned by the curious, that have been in those coun-
 “ tries. Who would go three or four thousand miles from
 “ *Tartary* to *America*, through the cold regions of the *North*?
 “ When neither any over-numerous stock at home required,
 “ nor any tempting country in *North America* invited them to
 “ such a tedious and unprofitable journey? What reason is
 “ there to think, that the inhabitants of the vast hot countries
 “ of *South America* should all come along such a cold north-
 “ ern neck of land, as we must suppose to join the two con-
 “ tinents? Must *suppose* only, I say, and that without the
 “ *least evidence* or *probability* in the world; the situation of the
 “ other parts seeming rather to persuade us, that those con-
 “ tinents are there, as well as we know they are every-where
 “ else, divided from ours, since the deluge, by a part of the
 “ main ocean. Neither is there such an agreement either in
 “ the languages or customs of the several people of *America*,
 “ as should induce us to believe, that they sprang either from
 “ the *Tartars*, or from any other particular nation, either of
 “ *Europe* or *Asia*, since the deluge. Such considerations as
 “ these do utterly forbid us to depend upon this hypothesis,
 “ That *America*, and such other remote countries, were in-
 “ tirely re peopled from this continent, after the flood, as has
 “ been hitherto supposed. While the solution here given is
 “ so easy, to wit, that they are the remains of the posterity
 “ of *Lamech* the *Cainite*, whose offspring was preserved thro’
 “ the flood, and had been doomed by God himself to conti-
 “ nue monuments of his judgments on wilful sinners, and of
 “ the truth of his threatenings denounced before the flood,
 “ and that to no fewer than seventy-seven generations, or
 “ till

“till the birth of our Saviour Christ, for their deliverance
“therefrom.”

In answer to these bold assertions, supported by no manner of proof, we shall beg leave to offer the following considerations, which we intirely submit to the judgment of our learned and impartial readers.

1. THIS author deserves little or no attention, when he affirms, that there is not the least probability in the world of *America's* being peopled after the flood. For, that a migration of some *Asiatics* into *America* after that memorable event is not void of a tolerable degree of probability has been already, we flatter ourselves, very clearly evinced. It will not be necessary, therefore, to prove it again here, nor to repeat what has been already offered on this head ^f.

2. THAT any considerable part of *America* was peopled with colonies of *African* blacks, and that by *European* or *Asiatic* whites, has never been supposed by any good author; nor is such a supposition at all necessary to enable us to account for the peopling of *America* after the deluge. On the contrary, it is expressly allowed by those who contend for a postdiluvian plantation of *America*, that there are no *African* blacks found in the new world, except a few about *Careta*, who might have been either driven over by a storm, or designedly transported themselves thither, from *Congo* in *Africa*. Nor is the last notion so improbable, since the people there, as *Lopez* tells us, had antiently ships carrying two hundred oars. All his fine reasoning, therefore, from the absurdity of the foregoing supposition, in favour of his own more absurd hypothesis, upon a due attention to what is here remarked, must necessarily fall to the ground ^g.

3. THAT the *Americans* are all either black, copper-coloured, or olive-coloured, as he supposes, does by no means appear. On the contrary, they have a great variety of complexions, and many of them have fair and clear skins, of a colour little inclining to blackness, though the country some of these inhabit is in the same parallel with *Nigritia*, *Libya*, and *Ethiopia*. As, therefore, his supposition is false, the superstructure he erects upon it can never stand. In fine, the *Americans* differ as much from one another in shape, complexion, languages, customs, &c. as they do from the inhabitants of the old world. This observation strikes at the very foundation of his scheme; since it amounts to the strongest presumption, that the colour of the *Americans* does not prove

* Idem ib. † ANTON. HERR. JOSEPH. ACOST. HORN. HAR. aliiq;
rer. American. scriptor. supra laudat. ‡ Idem ibid. LOPEZ

apud HERNIUM, HEYLIN's cosmograph. p. 947. Lond. 1703.
Vid. etiam HORN. de orig. gent. American. l. ii. c. 1. p. 61—68.

them to be the posterity of *Lamech*, and that it was not the effect of a curse operating upon their ancestors for seventy-seven generations^h.

4. WE are under no necessity to suppose, that the lions, tigers, bears, &c. of *America* were brought thither by sea, as having already proved, that these animals were produced in *Seythia*, *Hyrkania*, and *Tartary*, and that, in all probability, they passed from thence into *America*. Nor is this difficult to be conceived, if we believe the continents of *Asia* and *America* either to be united, or separated by a narrow streight, or lastly, that there is a communication kept open between the extremities of these two continents, by a chain of islands lying near those extremities and one another. And that one of these is the case we have the greatest reason to believe; nay, we question whether any learned man, except this author, will at present dispute so clear a point. As for those animals that seem peculiar to *America*, nothing certain in support of his hypothesis can be inferred from them. For that they are really peculiar to this country, we must not presume to assert, since there are many new creatures discovered every year in the remotest parts of *Asia*, and particularly *Tartary*, of which vast region we have even at this day but a very moderate knowledge. But, even granting, that *America* produces several animals which differ in some particulars from those to be met with in other parts of the world, yet there is nothing wonderful in this. Is it not apparent, that the animals of the northern, north-eastern, and southern parts of *Asia* differ vastly from those of *Europe*; and the monsters of *Africa* from the creatures of both the other great continents? Nay, is it not evident beyond all possibility of contradiction, that almost each of the kingdoms, or provinces of *Europe*, *Asia*, and *Africa*, has animals in some sort or other peculiar to itself? But this may be easily accounted for from the difference of climate, soil, air, and degree of heat, as well as feeding, which will very much change the shape and appearance of animals: to which we may add the accidental impulses on the imagination of the females of the brute creation, the prodigious force of which is not only attested by experience, but likewise by *Moses* himself. Nor are the creatures peculiar to *America* near so numerous as some freethinkers, and even our author here, would insinuate them to be. But, supposing the contrary to this true, it will not affect the point we are at present upon; since it would be as preposterous to affirm, that the *Europeans* and *Americans* had not one common ancestor, because each of their respective continents produced several creatures peculiar to itself, as it would be to maintain, that the *Persians*.

^h HEYLIN, ubi sup. HORN. &c.

and *English* were not both descended from *Noah*, for the same reason. If, therefore, the argument couched in the objection we are considering be of any weight, it will extend to the *Europeans*, *Africans*, and *Asiatics*, as well as to the people of *America*; which our author, if he is consistent with himself, must not allow it to do. As, therefore, it proves too much, it in reality proves nothing at all, and consequently ought to be rejected, according to the known rules of reasoning ⁱ.

5. WHAT has been here laid down is, with the strictest propriety, applicable to the peculiarity of shape, make, complexion, languages, customs, manners, &c. of the men and women in *America*; and consequently will help us to an easy solution of all the difficulties proposed on that head by the writer, whose scheme we are considering. For the *Americans* do not differ more from the inhabitants of the old world, in all the above-mentioned particulars, than they do from one another. Nor is such a difference less visible in that great variety of nations settled in *Europe*, *Africa*, and *Asia*, which probably proceeds from the different climates, humours, and fashions of mankind; as well as the power of the mother's imagination operating upon the *fœtus*, and other concurring causes. Be that, however, as it will, if there be any strength in the argument suggested by the aforesaid difference, it will exclude the natives of the three continents forming the ancient world from the house of *Noah*, as well as the *Americans*. It will prove every region and province in those continents to have escaped the deluge, as well as some parts of *America*. But this our schemist must not assert, if he intends to preserve an uniformity and consistence of sentiments; and therefore he cannot in reason insist upon the truth of a point from whence it is immediately deduced ^k.

6. THIS writer asks us, Who would go 3 or 4000 miles from *Tartary* to *America*, through the cold regions of the north? and what reason there is to think, that the inhabitants of the vast hot countries of *South America* should all come along such a cold northern neck of land, as we must here suppose to join the two continents? By which questions he plainly intimates, that no colonies did pass from *Tartary* to *America*, on account of the cold intermediate regions they were to traverse; and that it was impossible for the inhabitants of such hot countries as those of *South America* ever to have travelled over the cold northern isthmus supposed to connect the two continents. But these intimations, or rather

ⁱ JOSEPH. ACOST. ANTON. HERRER. GEORG. HORN. PHIL. JO. VON STRAHLENBERG, HAR. pass. Gen. xxx. 37, 38, 39, ^k HORN. HAR. & WHIST. ubi sup.

assertions, however plausible they may at first appear, will not bear an examination. For, as the *Tartarian* colonies migrating into *America* had been probably born in, and long accustomed to a cold region, why could they not gradually, and in several ages, pass through other cold regions, though even 3 or 4000 miles in length? And since these colonies advanced gradually likewise, and (as there is reason to believe they did) in a long space of time, from *North* to *South America*, why might they not by little and little be inured to heat, and have their bodies at last accommodated to the climate in which they ultimately settled? That there is nothing unnatural or difficult to be conceived in such a supposition, appears from hence, that what is here supposed to have happened to the first inhabitants of *America* did actually happen to those of the old world. For otherwise how could so cold and frozen a country as *Scythia*, or *Tartary*, have been peopled from *Babylonia* and *Affyria*; and how could colonies have passed from thence to the peninsula of *Kamtshatka* and *Behring's* new-discovered land to the east of that peninsula? In fine, how could *Noah's* sons have spread themselves over that part of the earth, which even our author himself allows to have been peopled by them¹?

7. HE affirms, that the situation of the other parts of *America* seems to persuade us, that this vast continent is divided from our world, on the side of *Tartary*, and has been so ever since the deluge, by a part of the main ocean. Now, if by this he would insinuate, that there is a large branch of the main ocean between *America* and the north-eastern part of *Asia*, intirely void of islands, to keep up a communication between the two continents, we must beg leave to differ from him; if he does not intend such an insinuation, what he here so confidently affirms, is altogether impertinent, as bearing no manner of relation to the point in question. But be this as it will, that there is no such branch of the ocean, as he here seems to suppose, between *America* and *Japan*, or the peninsula of *Kamtshatka*, is now generally believed; and the discoveries made of late by the *Russians*, render such a notion extremely probable. As, therefore, he has not offered the least argument in favour of what he would here appear to advance, it ought to be considered only as a bare and unsupported assertion, running counter to the sentiments of the learned world in general, and therefore we may be excused from paying any great regard to it^m.

¹ WHIST. ubi sup.

^m PHIL. JO. VON STRAHLENBERG'S introduct. p. 80. See also his histori-geographic. descript. of the N. and E. par. of Eur. and Af. p. 392. ADR. RELAND. de ling. American. dissert.

8. He likewise asserts, that there is no such agreement either in the languages or customs of the several people of *America*, as should induce us to believe they sprang either from the *Tartars*, or from any other particular nation, either of *Europe* or *Asia*, since the deluge. From whence he would undoubtedly infer, that *America* received no colonies either from *Europe* or *Asia*. But how inconclusive and precarious such reasoning as this is, will appear from one or two parallel instances. There is no such agreement either in the languages or customs of the *English* and *Tartars*, as should engage our belief, that the former were descended from the latter. And yet, that our ancestors the *Angles* were of *Scythian* or *Tartar* extraction, may be pretty clearly proved. In like manner it may be said, that there is not a sufficient affinity of language and manners between the *French* and the antient *Celts*, to induce us to suppose, that the former were the progeny of the latter; and yet nothing can be more certain, than that history evinces the truth of such a supposition. In fine, nothing can be more weak and inconclusive than such arguments as these, which by proving too much, in reality prove nothing at all.

BUT farther, we can by no means allow him the point taken for granted in this objection, upon which the whole force of it depends. For, that the manners, customs, and disposition of the antient *Americans* resembled those of the *Tartars* and *Chinese*, not to say the *Phœnicians* and the *Egyptians*, has been clearly evinced by *Hornius*, and even sufficiently appears from what has been here advanced. That the *Chinese* and *Tartarian* proper names have also a considerable affinity, with those of the *Americans* has been fully proved; and that even in other particulars the languages of those nations seem tolerably well to agree, may be inferred from *Hornius*. Nor was there, as we have good reason to believe, a total disagreement between the most antient *American* languages, or dialects, and the *Hebrew*, *Phœnician*, &c. This, in some measure, appears from what we have already observed on that head, and the authors there cited in support of our opinion. So that neither the fact here insisted on is true, nor the argument founded upon the supposition of its truth adequate to the end it is intended to serveⁿ.

9. THIS author has not scrupled to suggest, that other remote countries besides *America*, by which he must mean

ⁿ See the pref. to Abu'l Ghazi Bahadur Khan's genealogic. hist. of the Tart. VON STRAHLENBERG. pass. WHIST. ubi sup. HORN. ubi sup. lib. ii. c. 10, 11, 12. lib. iii. c. 4, 5. & alib. HAR. introduct. p. 16, 17, 18.

some parts of the old world, were planted by the descendents of *Cain*; and this he insinuates, in opposition to the sentiments of all the learned, and without the least shadow of rational proof. So that such an insinuation can tend to nothing more than to expose the author of it, and heighten the absurdity of the scheme it is brought to support ⁹.

BUT this is advanced not only without rational proof, but likewise in direct contradiction to Scripture. For, according to *Moses*, none of *Cain's* posterity survived the deluge; *Noah*, whose family only escaped the common destruction, in order to repeople the world, being descended from *Seth*. Notwithstanding which, our author calls the re-peopling of the world by *Noah's* sons an hypothesis; and even treats it as a chimerical notion that is altogether indefensible. But our readers will not wonder at this, when they have considered what immediately follows ⁹.

10. IN order to support his preposterous scheme, this writer supposes, that the offspring of *Lamech* the *Cainite* was preserved through the flood, and consequently denies the universality of the deluge. But nothing can be more incompatible with Scripture than such a supposition. GOD declared to *Noah*, that he was resolved to destroy every thing that had breath under heaven, or had life on earth, by a flood of waters. Such was the menace, uttered without any limitation or restriction. And, in consequence of this menace, *Moses* assures us, that the waters covered the whole earth, buried all the mountains, and were no less than fifteen cubits above the highest of them. Every thing, according to the same sacred historian, perished therein, birds, beasts, men, and all that had life, except *Noah*, and those with him in the ark. Is it possible for language to express more fully and clearly an universal deluge? Besides, had the waters only overflowed those particular countries intimated by our author, they could not have been fifteen cubits above the highest mountains; there was no rising to that height but they must have spread themselves, by the laws of gravity, over the rest of the earth, unless they had been retained there by a miracle. But, had that been the case, *Moses* would have related the miracle, as he did that of the waters of the *Red Sea*, and the river *Jordan*, which were sustained in an heap, to give passage to the *Israelites*. Besides, we are told by *Moses*, that of the sons of *Noah* was the whole earth overspread; that by them were the nations divided in the earth after the flood; and that they replenished the earth: all which passages, and others that might be produced, manifestly import, that the whole race of man-

• WHIST. ubi sup.

• Idem ibid. Gen. vii. & viii.

kind,

kind, exclusive of *Noah* and his sons, perished in the deluge; and consequently that this deluge extended to every part of the old habitable world ⁹.

THIS is likewise evinced, by a vast number of petrified animal bodies (E), parts of animals, bones, teeth, shells, vegetables, trees, shrubs, herbs, &c. found repositied not only in the more lax *strata* of chalk, clay, and marle, but also in the most solid stone, with the sand constituting which these marine bodies frequently appear incorporated. Nay, intire fishes and sea-shells are frequently found petrified in countries at a vast distance from the sea, and in the bowels of the highest mountains, even the *Andes* of *Peru*. Among these some shells are discovered of foreign extraction, being the produce not of the neighbouring seas, but of the remotest parts of the ocean, buried at the bottom of the deepest mines, as well as the tops of the highest mountains. Thus in *England* we often find at great depths shells of fishes of different kinds that appear now living only on the coast of *Peru*, and other parts of *America*. Others are likewise found appertaining formerly to fishes that are not now discovered living on any coast whatsoever, being doubtless such as naturally reside in, and inhabit, only the deepest and remotest recesses of the ocean, without approaching any shore, or ever being seen near it. Now nothing will account for these surprising phæ-

⁹ WHIST. ubi sup. Gen. vi. vii. viii. ix. x. xi.

(E) I: is certain, that the subterranean petrified animal bodies and vegetables found in the bowels of *America*, and particularly the *Andes* of *Peru*, are a very strong argument in favour of our opinion. For they clearly prove that part of the globe formed by the continent of *America* to have been totally dissolved at the time of the deluge, and consequently that none of its antediluvian animals, if any such there were, survived that terrible catastrophe. And if this be allowed, it evidently follows, that the present *Americans* must have been descended from those men who escaped the flood, that is, the sons of *Noah*. As the

waters decreased, and the earth resumed its pristine consistence, those excrescences called mountains were formed, and upon one of them the ark rested. For a particular account of the formation of these mountains, as well as vallies, grottoes, &c. our readers may have recourse to the learned and ingenious Dr. *Woodward*. We must not omit observing, that from the petrified shells found in the bowels of mountains *Phil* inferred the universality of the deluge; which adds no inconsiderable weight to what Dr. *Woodward* has advanced in support of the *Mosaic* history (5).

(5) *Phil. de Mund. immortalit. Woodward's nat. hist. of the earth, par. i. and ii.*

nomina, especially as they are more or less discernible in all parts of the earth, but the total dissolution of the stones, marbles, metals, and all kinds of fossils and mineral concretions of the antediluvian earth, during the time of the deluge. From whence, as this implies a reduction of the whole terraqueous globe to its original fluid mass, we must necessarily infer the universality of that deluge. So that both Scripture and the constitution of the earth itself conspire to establish that important truth, which the author now in view represents as a chimerical and indefensible hypothesis ^r.

II. OUR author founds his strange hypothesis upon a passage of Scripture, which will by no means support it. *Moses* informs us, that *Lamech* made the following speech to his wives *Adah* and *Zillah* ^s: *Hear my voice, ye wives of Lamech; hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.* From whence this writer infers, that “the posterity of *Lamech* the *Cainite*” “was preserved through the flood, and doomed by GOD” “Himself to continue a monument of His judgments on” “wilful sinners, and of the truth of His threatenings de-” “nounced before the flood, and that to no fewer than seventy-” “seven generations, or TILL THE BIRTH OF OUR SA-” “VIOUR CHRIST, FOR THEIR DELIVERANCE THERE-” “FROM.” The impertinence and absurdity of which inference will most clearly appear from the following observations ^t.

FIRST, the latter part of *Lamech's* speech, which the schemist has principally in view, bears not the least relation to *Lamech's* posterity, as such, nor to any punishment to be inflicted upon them, for their great ancestor's transgression; but to the murderer or murderers of *Lamech*. This is clear from the preceding passage of Scripture, to which the text we are upon immediately refers. *And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold.* From whence it plainly appears, that *vengeance was to be taken on the slayer of Cain*, not on his descendants, as such; and consequently that *Lamech's* murderer was to be punished, not his descendants, to the seventy-seventh generation. Nor is it easy to conceive how, from this passage, any writer could draw so wild and romantic a conclusion ^t.

SECONDLY, supposing, however absurd our Christian readers may justly deem such a supposition, that some remains of *La-*

^r WHIST. ubi sup. WOODWARD's nat. hist. of the earth, par. ii. p. 76—112. Lond. 1723. ^s Gen. iv. 23, 24. WHIST. ubi sup. Gen. iv. 15. ^t Gen. iv. 15.

mech's posterity were to have been preserved through the flood, to no fewer than seventy-seven generations, as this author asserts, yet how will it appear, that the last of these generations was coeval with the birth of our Saviour Christ? For, between *Lamech* and the flood we must not allow, at farthest, above four generations; nor during 2344 years, the interval between the deluge and the birth of Christ, above sixty-eight, or at most sixty-nine, the sum of which is but seventy-three generations. This may be most clearly evinced from archbishop *Usher*, and Sir *Isaac Newton* (F), in conjunction with Scripture. So that, according

(F) The author of the piece under consideration finds fault with Sir *Isaac Newton*, for not assigning a sufficient number of years to a generation. He makes the interval between *Hercules* and *Hippocrates*, containing nineteen generations, to amount to 836 years; whereas, according to Sir *Isaac Newton*, it scarce exceeded 630. Now, as *Hippocrates* lived about 430 years before Christ, *Hercules* must have preceded the Christian *Æra* 1266 years, if we allow this author's hypothesis. And, as the length of human life was the same almost throughout this whole period, *David*, who lived about 1066 years before Christ, asserting it to have arrived at only 70 or 80 years in his time, we may suppose about eleven generations to have passed between *Hippocrates* and Christ. So that, according to this writer's chronological principles, 1260 years must have been equivalent to 30 generations, or nearly so; upon which supposition, as about 1074 years elapsed between *Hercules* and the flood, the interval between the flood and the birth of our Saviour could not well have contained above fifty-four or fifty-five generations. Nay, according to our author, on account

of the longevity of all nations, till at least the age of *Moses*, we ought not to admit above 20 generations between the flood and *Hercules*, nor consequently above 50 between the former and the birth of Christ. To which if we add eleven, for 480 years, wanting, as this writer pretends, in the *Hebrew* chronology, and four antediluvian ones, the whole will amount to about 65 generations. From our schemist's chronological principles, therefore, it evidently appears, that the 77th generation after *Lamech* did not commence till near 500 years after the beginning of the Christian *Æra*.

But that Sir *Isaac Newton* did not err in defect, when, in conformity to the antients, he asserted a generation to consist of about 33 years, at least for the last 1000 years before Christ, seems to appear sufficiently from our Saviour's genealogy, as given us by St. *Luke*. For we find, in that genealogy, from *David* to Christ forty-three generations, so that as the term including these generations did not amount to above 1060 or 1070 years, they cannot be supposed to have exceeded, one with another, 25 years. Nor are we to be surprised, that St. *Luke* should have made

according to this calculus, which we take to be sufficiently exact, the seventy-seventh generation of *Lamech's* descendants must commence 132 years after the birth of Christ. However, it must be observed, that in making it we have been rather too favourable to our schemist, since we have supposed none of the generations between the births of *Abram* and of Christ to have exceeded thirty-three years, the length assigned the later generations by Sir *Isaac Newton*; whereas several of those immediately succeeding the former of the above-mentioned events must have been considerably longer. If, therefore, it is deficient in point of exactness, this must be occasioned by its being too favourable to the scheme we are considering; and of course it must bid fair for overturning that scheme^a:

BUT thirdly, supposing that the expiration of the seventy-seventh generation from *Lamech* and the birth of Christ did exactly coincide, yet even this will not come up to the point: for our author has been misled by the *English* version in the passage upon which he would found his hypothesis. That version has it there, *If Cain shall be avenged seven fold, truly Lamech seventy and seven-fold*; whereas the original *Hebrew* ought there to have been rendered, *If Cain shall be avenged*

^a NEWTON's chronol. of the Greeks, p. 53, 54, 55. JACOB. USSER. ARMACHAN. annal. Vet. Testament. p. 2, 3, 4, & 608. Lutetiae Parisiorum, 1673. Gen. iv. v. xi.

made the interval between *David* and the flood equivalent to only 23 generations, though it contained, according to archbishop *Usher*, 1339 years. For, that men lived much longer than they did in *David's* time, from the flood to the days of *Moses* at least, seems to be allowed on all hands: and therefore that these last generations were near double the others, as upon a calculation they will be found to be, we may very naturally suppose. It is worthy observation, that the generations of *St. Luke*, in conjunction with the four preceding

the deluge, make up 70; which does not only confirm what we have here advanced, but likewise strongly evinces the truth of the *Hebrew* chronology, and consequently ought to silence the cavils our author has urged against it. To give a full answer to all these cavils would be incongruous with our present design, as well as superfluous and unnecessary; since this has been done effectually by the learned Dr. *Carpzov*, to whom, for farther satisfaction, we refer our curious and inquisitive readers (6).

(6) *The Republic of Letters* for Feb. 1729. p. 255. *Whiston's essay towards restoring the true text of the Old Testament*, &c. p. 214, 215. Lond. 1722. Luk. iii. 23---38. *Jacob. Usher. annal. Vet. Testament.* p. 3, 28, 600. *Lutetiae Parisior.* 1673. *Jd. Gottlob Carpzov, critic Jacr. Vet. Testament.* p. 781---979. *Lipsiæ*, 1728.

seven-fold, truly Lamech seventy times seven, which will make a wide difference in the computation of generations. For the words: *ושבעים שבעים* ought undoubtedly to have been translated *seventy times seven*, or *seventy times seven-fold*, as most manifestly appears from the Septuagint version, whose words are *ἑβδομηκοντάκις ἑπτά*, *seventy times seven*, or, according to our author, *seventy times seven generations*. Which words were not intended to express any determinate number, but a large indeterminate one, far exceeding a number just before mentioned. *Seven*, it is very well known, was considered as a complete and perfect number by the *Hebrews*, and therefore was frequently taken by them for an indeterminate number, and *seventy times seven* for another far exceeding the preceding indeterminate one. This we might prove by various arguments, but at present we shall choose to make use of one only, and that is a parallel expression of our Blessed Saviour, which does not only confirm the authority of the *Septuagint*, but even puts the (G) point we are insisting upon beyond dispute. That expression is to be met with in *Matt. xviii. 22*. *Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά* which our version has rightly rendered, *Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven*. These are the very words used by the Septuagint in the passage now before us, and therefore confirm what we have here advanced. Nor can this writer except to the authority of the Septuagint without being inconsistent with himself; he having, in another piece, put that version at least upon a level with the original *Hebrew*; though, in that point also, we must beg leave to differ from him. The number of generations, therefore, intended here, if any generations at all are intended, will not be seventy-seven, but four hundred and ninety; a number that is irreconcilable with, and entirely subversive of, our author's scheme^w.

12. THIS.

^w VERS. SEPTUAG. in Gen. iv. 24. Dictionnaire Hebraique, &c. par Mr. Louis DE WOLZOGUE, p. 659. A Amsterdam, 1712. VAL. SCHINDL. lex. pentaglot. p. 1793, 1794. Hanoviae, 1612. Univ. hist. vol. xvii. p. 269, not. (R). Matt. xviii. 22. WHISTON'S essay towards restoring the true text of the Old Testament, p. 206, 207, 208, 215, 216, & alib. pass. Lond. 1722.

(G) This likewise receives a *punishment*. Such a citation as this is apposite enough, when we have to do with the author now in view, who seems to entertain a very high opinion of the *Samaritan*, or at least of the *Samaritan*

12. THIS writer supposes, that *Lamech's* posterity were to be of an olive or copper colour for seventy seven generations, by way of (H) punishment for the double murder their great ancestor had been guilty of; from whence he collects, that the present *Americans*, who have an olive or copper-coloured complexion, were *Lamech's* descendents. Now we appeal to our readers, whether any thing can be more weak, illogical, and absurd than such a conclusion. For if this punishment was to be inflicted on *Lamech's* offspring through seventy-seven generations only, how comes it to pass, that after near double that number of generations, even at this very day, those complexions remain among the genuine *Americans*? If at the birth of our Saviour, as this author suggests, the *Americans* were to be delivered from the ignominious mark, or colours, with which they were stigmatized, or, in other words, the punishment inflicted upon them, how can we account for their still

maritan Pentateuch. Nothing is more common than for the *Hebrews* to put a certain for an uncertain number (7).

(H) That our author takes the *supposed* colour of all the *Americans* to have been part of the punishment inflicted upon *Lamech's* posterity, for their great progenitor's enormous crime, appears from several passages in the piece here referred to. He tells us, that "Cain was by birth a white; but that, upon his wicked life, and most barbarous parricide, God changed him to the remotest species and colour of a perfect black, and this during those *seven generations* which were allotted to his punishment before he was to be slain." And, in another place, he supposes, that "the several sorts of colours, different from whites, belonged to wicked *Lamech*, and his wicked posterity, when, upon his double murder, a like PUNISHMENT for *seventy-seven generations* was entailed

"upon them." From whence it clearly appears, that the colours, or complexions, of *Lamech* and his descendents, different from that of their great ancestor *Adam*, were, in his opinion, intended to be part of the punishment inflicted upon *Lamech*, and his posterity. If, therefore, this strange writer would have been consistent with himself, he should have made this part of *Lamech's* punishment to have expired with the other at the birth of Christ, and not have ridiculously, and without the least colour of reason, pretended, that the blacks and *Americans* would become perfect whites, when they embraced the Christian religion. For, that the punishment should be taken off intirely at the birth of Christ, if his general hypothesis be of any force, must be allowed; so that to deny any one part of that punishment to be then taken off, is, in effect, to overturn the whole hypothesis.

Besides, in order to adjust the

(7) *Vers. Samaritan. in Gen. iv. 24. Whiston's essay towards restoring the true text of the Old Testament, p. 195---220. & alib. pass.*

still retaining the same colours, or ignominious mark (1)? And consequently how can we infer from thence, that they are the posterity of *Lamech*? This certainly is a most capital blunder, intirely disconcerts our author's plan, and renders his whole scheme most apparently absurd. In fine, had we no other proofs of it, this would plainly shew him to be a weak projector both in history and theology; and, in some measure, justify Dr. *Halley's* observation of him; to wit, That he is a person of extensive reading, but extremely addicted to paradoxical notions; that he writes down every whimsical hypothesis which strikes his imagination, and sends to the press every thing he commits to writing. Be this as it will, that he is extremely fond of his own productions, and has a vast opinion of them, appears from the air of triumph and self-sufficiency, with which he has obtruded so many paradoxes upon the world, some of which, in their consequences bear hard, to use no harsher an expression, upon several important points of revealed religion*.

* WHISTON'S dissertation upon the curses denounced against *Cain* and *Lamech* before the flood; proving that the *Africans* and *Indians* are their posterity. Lond. 1725.

expiration of the curse upon *Lamech* to the commencement of the Christian æra, he advances so many absurd suppositions, is so inconsistent with himself in the chronological principles he thought proper afterwards to adopt in pure opposition to Sir *Is. Newton*, and runs so counter to the whole stream both of sacred and profane antiquity, that, in our opinion, not the least regard is due to this fantastical performance. In fine, we shall conclude what we have to say of it with observing, that it contains more idle reveries, more ridiculous and unsupported notions, than were ever yet, in any other piece, published, even by this extraordinary author (8).

(1) That *Lamech*, and his offspring, had a mark set upon them, is a notion only existing in the imagination of our au-

thor; not the least countenance to such a notion being given by Scripture. Besides, as the mark set upon *Cain* was only personal, even in this writer's opinion, it must be in the highest degree absurd to suppose such a mark affixed to *Lamech's* posterity, for seventy-seven generations. But whoever examines the crude and indigested performance now in view, with the least attention, will own, that our schemist has not at all considered the consequences that flow from his wild and arbitrary positions. Here, as in other pieces, he seems to suppose himself infallible, and takes for granted, that every deviation from the most common and received interpretation of Scripture is so transcendently clear as not to stand in need even of the most superficial examination (9).

(8) *Whiston's* exposit. of the curse upon *Cain* and *Lamech*, &c. p. 108, 109, 118, 119, 120.

(9) *Ibid.* p. 109, 110, &c.

America
not inhab-
ited till
the later
ages.

IV. THAT the main land of *America* was not inhabited till the later ages of the world, is deducible from the preceding parts of this dissertation. For, if *Tartary* itself was not well peopled in the time of *Ogus Khan*, about 630 years before Christ, as we have already observed it was not; who can imagine that *America*, at such a distance from the nearest known part of it, should have received any considerable number of people from thence, before the 4th or 5th century after Christ? Now, in fact, we find this to be the case. For, that the first arrival of the *Scythians*, or *Tartars*, happened about the year of Christ 400. has been rendered extremely probable by *Hornius*; as also that the *Chichimecæ*, a barbarous people, in most of their customs resembling the ancient *Scythians*, found their way into *Mexico* about the 700th year of Christ. The first of these migrations seems to have been occasioned by the embroiled state of *Tartary*, which was greatly agitated by bloody wars and intestine commotions, as well as overstocked with people, about the beginning of the fifth century. And the latter was probably effected by the descendents of the first migrators, who in the space of 300 years might have peopled the most northern parts of *America*. This is likewise confirmed by the account the *Americans* themselves give us of the *Chichimecæ*, and their first arrival in *Mexico*. Nor can it well be doubted, but that since the year 700. the *Tartars* have performed several other such migrations.

No confi-
derable
number of
Chinese
settled in
America.

It has been already observed, that there was a considerable agreement in the names of places, writing, characters, customs, and structures of the *Mexicans*, *Peruvians*, and *Chinese*. This seems to intimate, that the *Chinese* either planted some colonies in *America*, or carried over some *Tartars*, in their ships, thither. And, in confirmation of this sentiment, some authors have imagined, that great numbers of the *Chinese*, having been driven out of their own country by the *Tartars* about the year of Christ 1270. sailed in 1000 ships, with their king *Faifar*, to *America*, and founded the kingdom or empire of *Mexico*. This point has been laboured by *Hornius*, and considered as a notion extremely probable by Dr. *Harris*. But, however strong that gentleman might have thought the arguments offered by *Hornius*, in support of his opinion, to us they do not appear so convincing. For the *Chinese* history (K), which may safely

enough
 7 HORNIVS de orig. gent. American. lib. iii. c. 4, 5. HARRIS'S
 introduct. p. 13. Lond. 1705.

(K) The *Chinese* call *Kablay* He accomplished the reduction
 or *Koplai Khan*, the grandson of of *China* under the power of the
Jengbiz Khan, and fifth mon- *Tartars*. *Jengbiz Khan* had
 arch of the *Moguls*, *Ho-pi-lye*. only conquered that part of it
 lying

enough be depended upon from the reign of *Jenghiz Khan* to the present time, is intirely silent as to this king *Facfar*, and the

lying to the north of the *Whang-bo*, or *yellow river*; and *Ugadaï Khan* what is situate between that river and the *Yang-tse kyang*. The last blow he gave the *Chinese* was an intire defeat at sea, which proved the total ruin of the emperor *Ti-ping*, and the extinction of the dynasty of *Song*. It happened about the year of Christ 1278. and has been related in the following manner by the *Chinese* historians.

The *Chinese* fleet being overtaken by that of the *Tartars*, could not avoid an engagement. This was very bloody, but at last proved decisive in favour of the *Tartars*. The *Ko-lau*, or prime minister, *Lo-syeu-se*, finding his ship furrounded by the *Tartarian* vessels, threw himself, with the young emperor in his arms, into the sea. The rest of the lords and courtiers followed his example. This so shocked the empress, that, being abandoned to despair, she also drowned herself. The action happened near an island dependent on *Quang-chew-su*, capital of the province of *Quang-tong*. Another general, who commanded a part of the *Chinese* fleet, having forced his way thro' the enemy, and escaped their fury with some of his vessels, endeavoured to make to shore, but was driven off by a strong wind, which blew from the land, and a violent storm rising at the same time, he was sunk at once with all his followers. It is affirmed, that above 100,000 *Chinese* perished in this fight, either by the sword, or by water, into which the greater part threw themselves in despair.

From this short extract our readers will clearly perceive how *Paulus Venetus* and *Gonsalo Mendoza* have imposed upon *Hornius*; as also how they have darkened and corrupted the *Chinese* history. For that they both had in view this catastrophe, after a perusal of them, no person of the least penetration will deny; and that their story of king *Facfar* is plainly a detorsion of the latter part of this historical article, to us appears extremely probable. Nor is this to be wondered at, *Mendoza* being an obscure writer, and *Paulus Venetus*, or, as he is called by some *Marco Polo*, an author guilty of great mistakes. This has been fully evinced by *M. Von Strahlenberg*, who has corrected several of them. But had he been a writer of much better authority, he ought not to stand in competition with the *Chinese* historians, who have transmitted down to posterity an account of the total reduction of their country by the *Tartars*, about the year 1278. For, however fabulous their historical memoirs of the earlier ages may be, yet those of so late a date as 1278. must undoubtedly merit more regard than the relations of a stranger, who could inform himself at best but very imperfectly of their affairs. Besides, the departure of a vast number of *Chinese* in 1000 ships to certain remote islands, as we find asserted by *Marco Polo*, was too remarkable an event to have been omitted by all the other *Oriental* writers, had it been passed over in silence by the *Chinese*. But, to wave other considerations,

the *Chinese* colonies, which, to the number of 100,000 souls, are supposed to have sailed with him to *America*. Nor does *Abu'l*

siderations, the utter improbability of such a notion appears from the very genius of the *Chinese*, who are so passionately fond of their own country, that the bulk of them would rather suffer death than abandon it. Nor had they any reason to be dissatisfied with the first *Tartar* emperor *Ho-pi-lye*, or, as they called him after his accession to the throne, *Sbi-tsu*, who in his manners was more of a *Chinese* than a *Tartar*.

That the native *Chinese*, indeed, should make any considerable settlements in so remote a region as *America*, we are not inclined to believe, for the reasons here assigned. However, they might in former ages have carried on a considerable trade with the *Americans*, as we find insinuated by *Vasquez de Coronado* and *Acosta*. They might also, as here observed, leave some *Tartars*, and particularly several colonies of *Manchevurs*, in the new world. But notwithstanding this, we are firmly persuaded that the bulk of the colonies first planted in *America* came from the most eastern part of *Asia* in the manner already related. Nor is the affinity of manners, customs, writing, &c. between the *Peruvians*, *Mexicans*, and *Chinese*, notwithstanding what has been advanced by *Hornius*, sufficient to enable us to conclude, that any large number of *Chinese* ever settled either in *Peru* or *Mexico*. A moderate commercial intercourse between the *Peruvians*, *Mexicans*, and *Chinese*, will sufficiently account for the resemblance between those

nations in all the above-mentioned particulars.

Farther, had the *Chinese* sent any considerable colonies either to *Peru* or *Mexico*, it is probable we should have found some intimation of this in the history of their monarchs. For they mention in that history a *Chinese* colony sent to the isles of *Japan*, and seem to value themselves upon it. Besides, we find not the least hint in any of their annals, or the observations of the missionaries, of their having any knowledge of the continent, seas, or islands to the east of *Japan*. All which amounts to a strong presumption, that no great numbers of them ever transported themselves to *America*, and that they never had any settled or general correspondence with that country; though they might in some particular ages have trafficked with the *Americans*, and afterwards for several reasons have put an end to that trade. In fine, the *Chinese* seem to have been too much wrapped up in their own country, to have undertaken many such long voyages as were those to *America*; tho' this will not overturn the reality of some such voyages. Nor will this reality be disproved by their having afterwards lost all knowledge of the new world; since the descendants of the ancient *Phœnicians* knew nothing of that vast continent for many ages; though some of their ancestors were probably well acquainted with it.

That the progenitors of the *Americans*, therefore, came principally

Abu'l Ghazi Bahadur Khan (L) the Tartar historian, give the least intimation of such an expedition. The authority, therefore, of *Paulus Venetus* and *Mendoza*, in this particular, is not to be intirely depended upon; nor will the point in view be evinced by the wrecks of *Chinese* ships said to be found about *Quivira* and *Florida*, though we should allow the fact as attested by *Vasquez de Coronado* and *Acosta*².

THAT the *Welsh* contributed towards the peopling of *The Welsh America*, is intimated by some good authors; and ought to *visited* be considered as a notion supported by something more than *America*. bare conjectures. *Powell*, in his history of *Wales*, informs us, that a war happening in that country for the succession, upon the death of their prince *Owen Guinneth*, A. D. 1170. and a bastard having carried it from his lawful sons, one of the latter, called *Mudoc*, put to sea for new discoveries; and sailing west from *Spain*, he discovered a new world of wonderful beauty and fertility. But finding this uninhabited, upon his return, he carried thither a great number of people from *Wales*. To this delightful country he made three voyages, according to *Hakluyt*. The places he discovered seem to be *Virginia*, *New England*, and the adjacent countries. In con-

² *Iidem* *ibid.* VASQUEZ DE CORONADO & JOSEPH. ACOSTA apud *Hornium* & *Har.* ubi sup. Vid. etiam *Du Halde's* annals of the *Chinese* monarchs.

cipally from *Tartary*, and the unknown continent or islands to the east of it, partly in their own vessels, and partly in those of the *Chinese*, if some of them did not perform their journey intirely by land, from what has been here advanced, appears highly probable. To which a farther accession of strength might be added, could we insert all the particular customs, religious rites, institutions, species of food, &c. in which the *Scythian*, or antient *Tartars*, and *Americans* agreed. But this the prescribed bounds of this dissertation will not permit us to do. Nor is it at all necessary, as we find an enumeration of them in

Hornius, and even in *Harris's* introduction, into which they have been transplanted from that author (1).

(L) The silence of *Abu'l Ghazi Bahadur Khan* has the greater weight in the point before us, as neither *Mohammed Ebn Emir Khoandschab*, *Kbondemir*, nor any of the other *Oriental* historians has taken the least notice of this expedition. *M. D'Herbelot* likewise intirely omits it in the article *Cobla* or *Coblai*: from whence we may infer, that this opinion of *Hornius*, embraced likewise by *Dr. Harris*, is not supported in a proper manner. But this more clearly appears from the preceding note (2).

(1) *Du Halde's* annals of the *Chinese* mon. *M. Von Strahlenberg's* introduction. p. 10. & alib. pass. *Horn.* de origin. gent. *American.* *Vasquez de Coronado* & *Josephus Acosta.* *ibid.* See likewise our history of *China*, which immediately precedes this dissertation. (2) See *Abu'l Ghazi Bahadur Khan's* genealogical history of the *Tut.* par. v. c. c. *D'Herbelot, bibl. orient.* in *Cobla* ou *Coblai*, p. 267.

firmation of this, *Peter Martyr* says, that the natives of *Virginia* and *Guatimala* celebrated the memory of one *Madoc*, as a great and ancient hero; and hence it came to pass, that modern travelers have found several old *British* words among the inhabitants of *North America*. The same author mentions the words *Matoc-Zunga* and *Mat-Inga*, as being in use among the *Guatimallians*, in which there is a plain allusion to *Madoc*, and that with the *d* softened into *t*, according to the *Welsh* manner of pronunciation. Nay, *Bishop Nicolson* seems to believe, that the *Welsh* language makes a considerable part of several of the *American* tongues. According to a famous *British* antiquary, the *Spaniards* borrowed their double L (LL) from the people of *Mexico*, who received it from the *Welsh*; and the *Dutch* brought a bird with a white head from the *Streights of Magellan*, called by the natives *Penguin*; which word, in the old *British*, signifies *White-head*, and therefore seems originally to have come from *Wales*. This must be allowed an additional argument, to omit others that occur, in favour of *Madoc's* three *American* expeditions^a.

As did also
the Nor-
mans.

THE famous M. *Bayer* believes the *Normans* to have been the first *European* nation that failed to *America*. But in support of this notion, which he admits to be a sort of paradox, he has only produced a passage of *Snorro Sturlæus*. Nor is this clear and exprefs enough to engage our assent to such an hypothesis, which must therefore be considered as a bare conjecture of M. *Bayer*. However, as he was a most sagacious [researcher into antiquity, and a gentleman of profound erudition, we ought not intirely to explode it, but suspend our opinion of the truth of this point till it has met with a farther discussion from the learned].

And one
Martinus,
a Bohe-
mian.

DR. LOCHNER has not scrupled to assert, that one *Martinus*, a *Bohemian* of noble extraction, discovered both the coast of *Brasil*, and the *Streights of Magellan*, before *Columbus* first failed to the new world. This sentiment has also been espoused by other *German* authors, though we must own ourselves not sufficiently convinced of the truth of it. However, some of the *Germans*, taking this for granted, and imagining that it will reflect no small honour upon their country, are very desirous, that the new continent should have the name of *Bohemia*, rather than that of *America*, which it received from *Americo Vespucci*. But, supposing that the particulars relating to *Martinus's* discoveries were much better supported than we really

^a HORNIIUS de origin. gent. American. lib. iii. c. 2. p. 134. PET. MART. decad. vii. c. 3. & decad. viii. c. 5. GUL. NICOLSON. ubi sup. p. 20, 21. HUMPH. LLUYD. fragm. Brit. fol. m. 2. a. Comp. WILLOUGHBY's ornithol. lib. iii. p. 322. with Capt. COOK's voyage, &c. p. 127.

^b SNORRO STURLÆUS apud Th. Sig. Bayer. in convers. rer. Scythicar. p. 337, 338. Petropoli, 1738.

take them to be, infomuch that there was not the least reason to doubt the certainty of them, yet as the name of *America* has been so long used by all the *European* nations, it would not be proper at this time of day to substitute another in its nplace ^c.

THUS have we produced the most probable conjectures that can be offered concerning the first peopling of *America*, a point which has exercised the wits and pens of the learned ever since the discovery of that vast continent. We have also endeavoured to evince, that the *Americans* were the descendents of *Noah*, as well as all the nations of the antient world; which will likewise receive some farther accession of strength from the traditions which the natives, according to *Gemelli*, and others, had about the flood, and the peopling of their country after that memorable event. The *Peruvians* believed, that there formerly happened a deluge, in which all the people of their continent perished, except a few, who escaped the common destruction, by retiring into certain cavities or hollows upon the tops of the highest mountains, whose posterity at last re-peopled the world. Some traditional notions of this kind prevailed also among the antient inhabitants of *Hispaniola*, as we are informed by *Gemelli*. There is likewise mention made in the antient histories of *Mexico* of a general flood, that swept away the whole race of mankind, except one man and his wife. These two persons, according to them, had a numerous issue; but all their children were dumb, till endued with the faculty of speech by a dove. To which they added, that the primitive language spoken by the immediate descendents of the aforesaid pair was split into such a variety of tongues, or dialects, that they could not understand one another, and therefore were necessitated to migrate into different regions, and became there the founders of different nations. Nay, some of the *Americans* expressly affirmed, that all men deduced their origin from four women, which seems to approach pretty near to the *Mosaic* history, that makes all nations to have descended from *Noah* and his three sons. All which traditional notions appear manifestly to imply, not only that the *Americans* sprang originally from *Noah* and his sons, but likewise that some of their ancestors were acquainted with the *Mosaic* history; and consequently overturn both that strange system we have already animadverted upon, and what has been advanced by *Percira*, who makes the first progenitors of the *Americans* to have been prior even to *Adam* himself.

American traditions allude to the Mosaic history.

^c MICH. FRED. LOCH. &c. comment. de Ananasa, sive Nuce Pineæ Indica, vulgo Pinhas, &c. Norimbergæ, 1716. Vid. etiam Aët. Eru-
ditor. Lips. supplement. tom. vi. sect. ix. p. 436. Lipsiæ, 1717.
^d GUL. NICOLSON. ubi sup. p. 20. FERD. COLUMB. ubi sup. p.
622. GEMELLI, p. 509. R. BLOME's collect. p. 60. PEREIR. 622.
Præadam. exercit. c. 8.

C H A P XXXIV.

A Dissertation upon the Independency of the Arabs.

The prediction relating to Ishmael.

THE author of the book of *Genesis* has recorded a prediction relating to the posterity of *Ishmael*, that merits the attention of all sober inquirers into the truth of revealed religion. It is contained in the following remarkable passage of that book: *And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren^a.*

This prediction not to be confined to Ishmael.

THAT the disposition and state here specified were not to be confined to the person of *Ishmael*, but to extend to his remotest posterity, is a point that will admit of no dispute. His descendants, as well as himself, were to be (A) wild men; their hands were to be against every man, and every man's hand against them. Nothing is more common in Scripture,

^a Gen. xvi. 7, 8, 9, 10, 11, 12.

(A) The words פָּרָה אֲרָב (Arab) ought to be rendered here *a free and savage man*. The word פָּרָה is used frequently to signify the wild Arabian ass, and sufficiently expresses the nature of that animal. For in *Goliath phur* is equivalent to *fugit, he fled*, and consequently *pharur* to *fugiens, flying, fleet, or he flies*; from whence we may infer, that the Hebrew פָּרָה had originally the same, or a similar signification; so that here it signifies *free or unconfined*, as well as *savage*, like the Arabian ass.

That animal was absolutely free and unconfined, and would by no means submit to the bridle, as other asses did. Hence the Deity asks *Job*, מִי שְׁלַח פָּרָה חֲפָשִׁי (Who sends out the wild ass free? i. e. Who at the original constitution of things formed the Arabian ass of such a nature as not to endure the bridle, and submit to man to be his beast of burden? How exactly this sense answers to the genius and disposition of the descendants of *Ishmael*, will hereafter very clearly appear (1).

(1) *Gen. ix. Arab. Job xxxix. 5.*

than to apply to antient nations the names of their great progenitors, nor were many of these names unknown to the writers of profane history. But we need not insist upon this. It will be readily granted by Christians, as well as freethinks and unbelievers, of all denominations, that the *Scenite Arabs* are here to be understood. Nay, both friends and foes will allow, that this prediction must be naturally supposed to include the *Scenite Arabs* of the latest ages, since the terms in which it is expressed are absolute and clear, void of all limitation or restriction ^b.

As for the word ^ו, which our translators have rendered *The signification of* *hand*; it signifies figuratively *power, empire, force, or domination*; and is frequently so taken in Scripture. We may *the word* therefore in the passage cited assign it such a sense; nay, here ^ו *here*. this must be allowed to be the most natural and obvious signification. So that according to the latter part of the prediction, *Ishmael's* posterity, to the remotest periods of time, *were to be wild men*, living in a state of hostility with their neighbours, opposing and baffling the efforts of all other nations to enslave them. That is, they were never to be thoroughly subjugated by any foreign power, but maintain their independency thro' the series of all future ages ^c.

If therefore, upon examination, it shall be found, that none of the great empires, nor any of the kingdoms or states into which they were split, ever made an absolute conquest of the country possessed by the *Ishmaelites*; if from the best and most authentic modern travelers it will appear, that they continue still to assert their independency, notwithstanding the power and vicinity of the *Turk*; and lastly, if the antient and modern character of this nation exactly corresponds with that given of them by the angel of the LORD before the birth of *Ishmael*; then we have all the reason in the world to look upon *Moses* as an inspired writer, to consider this prediction as coming from HIM, who alone has a complete and perfect knowledge of all events ^d.

^b Gen. xiv. 1. ISA. xxi. 2. JER. xxv. 25. EZEK. xxxii. 22, 24, 26, 29. HERODOT. lib. vii. POLYB. lib. v. STRAB. lib. xi. BION SMYRNÆUS in epitaph. Adon. JUSTIN. lib. i. OPIAN. cynege. lib. iii. v. 402. NON. in Dion. l. xl. v. 19. VIRG. Georg. lib. ii. PLIN. lib. vi. c. 17. Vid. etiam SAM. BOCHART. Phal. lib. ii. c. 2, 3, 4, 5, 6, 7, 8, 9, 10, &c. & lib. iii. c. 2, 3, 4, 5, 6, 7, 8, &c. p. 78—225. Francofurti ad Mœn. 1681. ^c JOSH. iv. 24. & Targ. in loc. ISA. xxviii. 2. & Targ. in loc. xix. 19. & Targ. in loc. Psal. xcv. 7. Num. xi. 23. Exod. xiv. 31. & Targ. in loc. c. xviii. v. 9. & Targ. in loc. JOSH. viii. 20. & Targ. in loc. Vid. etiam VAL. SCHIND. lex. pentaglot. p. 733, 734. Hanoviae, 1612. & M. LOUIS WOLZOG. diction. Hebraiq. p. 225. A Amsterdam, 1712. ^d Gen. xvi. 7—12.

The Arabs never thoroughly subjugated by the Egyptians in the reigns of Ammon and Sefac.

I. THE first empire, or great monarchy, we find mention-
ed in Scripture, is that of *Egypt*. This seems to have been
erected by *Ammon*, or *Ammenemes*, and his son *Sesofstris*. Now
if, with Sir *Isaac Newton*, we take the last prince to have
been the same with *Shishak*, or *Sefac*, it does not appear from
Scripture, that in his time the *Arabs* were dependent upon
the *Egyptians*. For the nations, out of which, in conjunction
with the *Egyptians*, his army was formed, when he undertook
an expedition against *Jerusalem*, were the *Lubims*, the *Suk-
kiims*, and the *Cushims*, that is, the *Libyans*, *Troglodytes*, and
Ethiopians. We cannot, therefore, well suppose the *Arabs*
then to have been under the domination of that prince. It
must be owned, indeed, that, according to *Diodorus Siculus*,
Sesofstris subdued *Arabia* before he mounted the throne of
Egypt. But this testimony can be of no great weight, at least
unless qualified with proper restrictions. For the same author
likewise assures us, that *Sesofstris* found himself obliged to
draw a line from *Heliopolis* to *Pelusium*, in order to secure
Egypt from the excursions of the *Arabs* and *Syrians*. The
Arabs, therefore, on the confines of *Palæstine* and *Syria*,
according to this writer, must have frequently committed
hostilities against that prince, and consequently have been in-
dependent on him. Though we should therefore allow *Seso-
stris* to have conquered some of the southern provinces of
Arabia in his *Indian* expedition, yet the aforesaid *Arabs* must
have been then in a state of independency; at least this must
be supposed, in order to render our historian consistent with
himself. Now a great part of the *Arabs*, bordering upon
Syria, *Palæstine*, and *Egypt*, were the descendants of *Ishmael*;
so that the wild men sprung from him undoubtedly preserved
their liberty during the reigns of those two conquerors who
founded the *Egyptian* empire^e.

BUT farther, that the *Scenite Arabs*, *Ishmaelites*, or *Naba-
theans*, in conformity to the Divine prediction, lived upon plun-
der, harassing their neighbours by continual robberies and excur-
sions, we learn from the same *Diodorus Siculus*. Nay, he ob-
serves, that it was extremely difficult either to subdue or attack
this nation of robbers, because they had (B) wells digged at
proper

^e NEWTON's chronol. c. ii. p. 191—265. DION. SIC. bibl. hist. lib. i. p. 36. & lib. ii. p. 92. 2 Chron. xii. 3. Univ. hist. vol. xvii. p. 410. [441], [442]. Gen. xxv. 11.

(B) Such a situation undoubt-
edly contributed towards the se-
curity of the *Arabs*; but it
ought by no means to be looked

upon as the sole cause of their
preservation. For all the diffi-
culties arising to an invading ar-
my from the nature of the coun-
try,

proper distances in their dry and barren country known only to themselves. So that, if any body of foreigners ever pursued or invaded them, they, for the most part, either died of thirst, or were consumed by the fatigues they found themselves obliged to sustain. *Diodorus*, therefore, does not only affirm, that the *Scenite Arabs*, or descendents of *Ishmael*, preserved their liberty inviolate to his time, but likewise informs us of some of the means used by them in order so to preserve it^f.

WE have already observed, that the *Ethiopians* drowned *Sesac's* Nor by the successor in the *Nile*, and seized upon *Egypt*. With that king, *Ethiopia* *Libya* also fell into their hands; which enabled *Zerah* the *Ethiopian* to advance against *Afa* king of *Judah* with an army of 300 chariots, and 1,000,000 men. Now we find not the least intimation in Scripture, that any body of *Arabs* served *Zerah* in this expedition. The only nation mentioned on this occasion was the *Ethiopians*. From whence, in conjunction with what has been advanced by *Diodorus Siculus*, we may infer, that the *Scenite Arabs* were not at this time subject to the *Ethiopians* g.

ZERAH being overthrown by *Afa*, his son *Memnon*, or *Amenophis*, was obliged to abandon *Egypt*, and retire with great precipitation into *Ethiopia*. And though he afterwards reoccupied the former country, he was never so powerful as his father *Zerah*, and therefore cannot rationally be supposed to have reduced so potent a nation as the aforesaid *Arabs*. Nor do we find, that any thing was attempted against them by his successors, before *Affyria* and *Ethiopia* revolted from *Egypt*. This happened in the reign of *Afychis*, when *Egypt*, as formerly, was divided into several small kingdoms. As, therefore, the *Egyptian* empire, in its most flourishing state, did not subdue the *Ishmaelite Arabs*, it is utterly improbable, that either the *Affyrians* or *Ethiopians* conquered them after the partition of it^h.

So, or *SABACON*, indeed, the *Ethiopian*, afterwards made himself master of *Egypt*; but the kingdom, or empire, of

^f *Diod. Sic. ubi sup. lib. ii. p. 92. Univ. hist. vol. xviii. p. 409, 410.*

^g *Univ. hist. vol. xviii. p. 310. NEWT. ubi sup. 2 Chron. xiv. 8—15.*

^h *2 Chron. xiv. 8—15. NEWT. & Univ. hist. ubi sup.*

try, and the wells dug by the *Arabs*, here mentioned by *Diodorus Siculus*, were in fact surmounted by *Pompey*, *Trajan*, and *Severus*; and yet none of those conquerors could either extirpate or subdue the descendents of *Ishmael* (2).

(2) *Dio, lib. xxxvi. lib. lxxviii. & lib. lxxv. in excerpt. Theod. p. 849. Ed. Leunclav. Plut. in Pomp. Ammian. Marcellin. &c.*

Affyria, founded by *Pul*, seems to have been then a very formidable power. For *Shalmaneser* king of *Affyria* put a period to the kingdom of *Israel*, though *Hoshea* had entered into an alliance with *So* against him. From whence we may infer, that the *Ethiopian* was not so potent as the *Egyptian* monarchs, who reigned before the defection of *Affyria*. And as the same may be said of *Shalmaneser*, we think it extremely improbable, that the *Scenite Arabs* should have been subject either to the *Affyrians* or the *Egyptians* ¹.

The Arabs
not subject
to Belesis.

NAY, those gentlemen who adhere to the system of *Ctesias*, and contend for the highest and most incredible antiquity of the *Affyrian* empire, allow, that the *Scenite Arabs* at this time were neither under the dominion of the *Affyrians*, nor the *Egyptians*. But then they make them subject to *Belesis*, or *Nabonassar*, king of *Babylon*, who, according to them, was possessed of a great part of the old *Affyrian* empire. The chief authors produced in support of this opinion are *Diodorus Siculus*, *Herodotus*, *Justin*, and *Athenæus*; but none of these, upon examination, will be found to come up to the point ².

As for *Diodorus Siculus*, he no-where asserts, that *Belesis*, or *Nabonassar*, had *Arabia* annexed to *Chaldæa* and *Babylon*. Nor indeed could he, with any tolerable grace, affirm the whole country going under that name to have been a part of the *Babylonian* empire; since by such an assertion he would have run counter to what he has advanced in another passage of the very book here cited, which has been already produced. *Herodotus* is profoundly silent on this head, and therefore nothing can be inferred from him in support of the aforesaid notion. The same may, with great truth, be said of *Athenæus*, who does not so much as mention either *Arabia* or *Belesis* in the book quoted on this occasion. And as for *Justin*, or rather *Trogus Pompeius*, whom he epitomized, he passes over *Belesis* in profound silence; nor can he be supposed to countenance the point at present in view. For that *Trogus* copied either *Diodorus Siculus*, or those he followed, in his account of the dissolution of the *Affyrian* empire, cannot, we think, be denied. But no one can imagine, after what has been observed, that either *Diodorus Siculus*, or those authors he extracted his materials from, could believe *Arabia* to have been subject to *Belesis* or *Nabonassar*. Neither would *Justin*'s authority, had he corresponded with Dr. *Prideaux*'s

¹ Univ. hist. vol. xviii. b. iv. c. 20. p. 312, 313. NEWT. chronol. p. 250, 251, 252, 253, 254, 255. Vid. etiam, p. 279, 280, & alib.

² PRIDEAUX's connect. of the hist. of the Old and New Testam. vol. i. p. 1, Lond. 1716,

citation, have stood in competition with that of either *Diodorus Siculus* or *Herodotus* ¹.

FARTHER, *Diodorus Siculus*, who in his historical memoirs relating to the duration and period of the *Assyrian* empire has adhered to the system of *Ctesias*, makes the king of the *Arabs* an independent prince, even in the place referred to by Dr. *Prideaux*. For he there tells us, that the king of the *Arabs* joined *Beleſis*, the governor of *Babylon*, with a body of auxiliary troops, in order to enable him and *Arbaces* to overturn the *Assyrian* empire. He likewise relates, that *Sardanapalus* offered a reward of 200,000 talents of gold to any one who should kill either *Arbaces* or *Beleſis*; and double that sum, besides the government of *Media*, to the person who should bring either of them to him alive. But, according to this historian, that prince did not put the king of the *Arabs* upon the same or a similar footing, which he must have done, had he been either a vassal or a subject, nor even take the least notice of him. From whence we may fairly collect, that a considerable part of the *Arabs*, at least, was not subject to the *Assyrians*, when their great monarchy was dissolved, even in the opinion of those who swallowed implicitly what had been related of that monarchy by *Ctesias* ^m.

BUT whatever antiquity we assign the *Assyrian* empire, *The Arabs* whether we consider it as preceding the revolt of the *Medes* always in five hundred and twenty years, as founded by *Pul*, or follow dependent the system of *Ctesias*, it appears pretty plain from *Herodotus*, on the Ass that the whole body of the *Arabs* never lived in a thorough syrians subjection to it. For, according to that most excellent, and Baby- though much injured, historian, the *Medes* were the first nation- lonians. tion that shook off the *Assyrian* yoke. Now this defection of the *Medes* happened about 710 years before the birth of Christ; and therefore before that period the *Arabs* did not revolt from the *Assyrians*, if they were before subject to them. Nor does it appear from history, that they attempted to revolt from any power during the next 98 years, at the expiration of which term *Cyaxares* king of the *Medes*, either alone, as *Herodotus* insinuates, or in conjunction with *Nabopolassar* king of *Babylon*, put a period to the *Assyrian* empire by the reduction of *Nineveh*. So that the *Arabs* had either till that time remained faithful to the *Assyrians*, or else were never subject to them. Now *Cyrus*, at the head of the *Medes*

¹ DIOD. SIC. lib. ii. HERODOT. lib. i. ATHEN. deipnosoph. lib. xii. JUST. lib. i. c. 3. ^m DIOD. SIC. lib. ii. p. 79, 80. HARNOVÆ, 1604.

and *Perſians*, about 73 years after the diſſolution of the aforeſaid empire, took *Babylon*, and made himſelf maſter of the large and extenſive territories of the *Babylonian* monarchy. As therefore the *Medo-Perſian* empire under that prince, and his two next ſucceſſors, conſiſted at leaſt of all the *Aſſyrian* and *Babylonian* dominions, *Arabia* muſt have been ſubject to them, had it been a province of the *Aſſyrian* and *Babylonian* empires. Nay, had it ever been a province of either of thoſe empires, it muſt have been one of the former when *Nineveh* was taken by *Cyaxares* and *Nabopolaffar*, and of the latter when *Cyrus* reduced *Babylon*; ſince there is no account of its defection from any *Aſſyrian* or *Babylonian* monarch, as has been juſt obſerved. But we are informed by *Herodotus*, that *Arabia* did not belong to any of the *ſatrapies* into which *Darius Hyſtaſpis* divided the *Perſian* dominions immediately after his acceſſion. From whence it very clearly follows, that the *Arabs* were never reduced to a ſtate of ſervitude, either by the *Babylonians*, or the *Aſſyrians* ⁿ.

The Arabs never ſubdued by Cyrus, Cambyſes, or Darius Hyſtaſpis. BUT as the paſſages of *Herodotus* here referred to will ſet this matter in the cleareſt light, we ſhall beg leave to give our readers a tranſlation of them. “ Be this as it will,” ſays the hiſtorian, “ the ſon of *Hyſtaſpis* was declared king, and “ all the people of *Aſia* ſubmitted to his government, except “ the *Arabs*, who, though they had been overcome by *Cyrus*, “ and afterwards by *Cambyſes*, were never reduced by the “ *Perſians* to the condition of ſubjects, but were accounted “ their friends, and opened them a paſſage into *Egypt*. This, “ without the aſſiſtance and permission of the *Arabs*, would “ have been utterly impracticable.” And again—“ The “ fifth *ſatrapy* comprehended all the countries ſituated be- “ tween the city of *Poſideum*, built in the mountains of “ *Cilicia* and *Syria* by *Amphiloſchus* the ſon of *Amphiareus*, “ and *Egypt*, EXCEPTING ONLY THE ARABIAN TERRI- “ TORIES, WHICH ARE FREE FROM ANY TRIBUTE. “ This diviſion, containing all *Phœnicia*, *Palæſtine*, *Syria*, “ and *Cyprus*, was taxed at three hundred and fifty talents.” Now *Cyrus* formed the greateſt empire that had ever been erected in the Eaſt before his time, and eſtabliſhed it with ſuch wiſdom, that, upon the ſtrength of this foundation only, it ſtood above two hundred years, notwithstanding his ſucceſſors, through that interval, were the moſt abandoned ſet

ⁿ HERODOT. lib. i. JAC. USSER. ARMACHAN. annal. vet. & Nov. Teſt. p. 59. LUTESIÆ Pariſior. 1673. EUSEB. chronic. p. 124. ALEXANDER POLYHISTOR apud Georg. Syncellum, p. 210. & apud Eusebium in chronico, p. 46. PRID. ubi ſup. p. 47, 48. & p. 120—125. HERODOT. lib. iii.

of men that ever mounted a throne. Can any sober person therefore believe, that even the most powerful of the *Assyrian* princes, whose territories made up but part of the *Persian* dominions, ever thoroughly subjugated a nation which this famed and puissant conqueror could never bring into a state of subjection to him ?

AND that the *Arabs* here mentioned were the posterity of *Ishmael*, may be clearly evinced from the situation assigned them in this place by *Herodotus*. For he fixes them on the confines of *Phœnicia*, *Syria*, *Palæstine*, and *Egypt*; where the *Ishmaelites* settled themselves, according to the sacred historian. Nay, from these curious passages we may farther infer, that, in the time of *Cyrus*, *Cambyfes*, and *Darius Hyftaspis*, the *Nabathean* or *Ishmaelite Arabs* were not only independent on the *Persians*, but likewise able to introduce what power they thought proper into *Egypt*. This amounts to a strong presumption, that even before the beginning of the *Persian* empire, as well as during the first period, and through the whole course of it, the *Scenite Arabs* paid no homage to the *Egyptians*; and therefore *Herodotus* concurs with *Diodorus Siculus* in settling the point we are at present insisting upon.

IT may, perhaps, be imagined by some, that this last observation is superfluous and unnecessary; since, after the reduction of *Egypt* by *Cambyfes*, that country, with the adjacent parts of *Libya*, *Barca*, and *Cyrene*, formed the sixth satrapy of the *Persian* empire. But, in order to shew, that it is not without its use, we may farther observe, that the *Egyptians*, several times after the death of *Cambyfes*, shook off the *Persian* yoke, particularly in the reigns of *Darius Hyftaspis*, *Artaxerxes Longimanus*, and *Darius Nothus*. Nay, they revolted from this last prince about four hundred and fourteen years before the commencement of the Christian æra, and continued in a state of independency till they were intirely subdued by *Ochus*, about sixty-four years after. So that tho' the *Nabathean Arabs* were by no means subject to the *Persians*, we could not have asserted them always to have been independent on *Egypt* after the death of *Cambyfes*, had not antient history borne us out in such an assertion. To what has been already offered in relation to the independency of the *Ishmaelite Arabs*, during the first period of the *Persian* empire, we may add, that, before *Cambyfes* had obtained a passage through the king of *Arabia's* territories, he could not undertake an expedition against *Egypt*. The *Arab*, after the

° HERODOT. ubi sup. c. 88. & c. 91. See also PRID. connect. vol. i. b. ii. p. 111. P HERODOT. ubi sup. Gen. xxv. DIOD. SIC. lib. i. p. 36. & lib. ii. p. 92.

conclusion of a treaty with him, supplied the *Persian* monarch, and all his forces, with water in the deserts; which effectually paved the way to the conquest of that country. This we learn from *Herodotus*; and it may be considered as an additional proof of the truth of what is here advanced^a.

Sennacherib never king of Arabia.

HOWEVER, it must be owned, in seeming opposition to our scheme, that the last-mentioned author makes *Sennacherib*, or, as he calls him, *Sanacharib*, king of *Arabia* as well as of *Assyria*. But to this it may be replied, that the passage here referred to rather proves *Assyria* to have been dependent on *Arabia* than *Arabia* on *Assyria*. For *Sanacharib* is there stiled king of *Arabia* and *Assyria*, not king of *Assyria* and *Arabia*; and the forces he commanded in his expedition against *Egypt*, are not called *Assyrians*, but *Arabians*. From whence it seems to follow, that, according to *Herodotus*, *Assyria* was at that time a province of the *Arabian* empire, and not *Arabia* of the *Assyrian*. But the account that historian gives us of *Sanacharib*'s invasion of *Egypt* must be allowed very confused and indistinct. Nay, it has the air of a romance, rather than the appearance of a true history. It seems to be nothing but a corruption of the Scripture-account of the terrible blow *Sennacherib* received in *Judæa*, after he had defeated *Tirhakah* king of *Ethiopia*. In which view every man of sense, and every friend to revelation, will consider it. And as for those persons, who, through an unaccountable prejudice, to use no harsher an expression, prefer the authority of *Herodotus*, even in the most exceptionable and improbable, not to say apparently false, parts of his work, to that of Scripture; they must stand to the consequence just mentioned, which is so far from overturning our opinion, that it strongly supports it. Tho' after all, allowing a much greater degree of credit to this passage of *Herodotus* than it really deserves, *Sennacherib* may be supposed either to have assumed the title of king of *Arabia*, without being in possession of that country, or to have seized upon some part of it before he entered *Egypt*. In either of which cases *Herodotus* may be deemed consistent enough with himself. But that *Sennacherib* was absolutely master of *Arabia*, even during the shortest term, can by no means be allowed; since then our historian would shake his own authority, if not intirely subvert it. Besides, he received this fabulous relation from the *Egyptian* priests, whose prejudice in favour of their own nation, and aversion to the *Jews*, would not permit them to give him a faithful narrative of the fact they here so notoriously disguised. Nor do we find, that *Herodotus* himself laid any manner of stress upon the account,

^a HERODOT. lib. iii. & lib. vii. THUCYDID. lib. i. CTESIAS. DIOD. SIC. lib. xi. & lib. xvi. EUSEB. in chronic. p. 4.

they communicated to him of events and transactions that preceded the reign of *Psammitichus*. Nay, the falsity of many such accounts is acknowledged, and even strongly attested, by *Manetho*. As therefore *Sennacherib's* invasion of *Egypt* preceded above 40 years the reign of *Psammitichus*, and as the story here inserted, that came to *Herodotus* thro' the hands of the *Egyptian* priests, favours so strongly of fiction, the passage now in view cannot be supposed in the least to affect our present opinion ^r.

BUT we may, perhaps, still be told, that *Xenophon* expressly *It cannot* affirms *Cyrus* to have conquered the *Arabs*. The words used *be infer-* by that author, in the place here referred to, on which the *red from* sense of the whole passage turns, are, ὑποχείρις ἐποίησάτο *Xenophon* Ἀραβίαις, which may be rendered *be reduced, brought under* ^{that the} *his power, or subdued, the Arabs*. They do not, therefore, ^{whole na-} necessarily include, in the idea they exhibit, ^{tion of the} *an absolute conquest, or thorough subjugation*. For *Herodotus* himself assures ^{Arabs was} us, that *Cyrus reduced, subdued, or conquered* (ὑπετέκατα- ^{thoroughly} *σπελαμέναι, &c.*) *the Arabs*; and yet he at the same time de- ^{subjugated} *clares, that neither Cyrus, Cambyzes, nor Darius Hystaspis,* ^{by Cyrus.} *could reduce that people to the condition of subjects*. So that this passage will by no means answer the purpose it may be intended to serve, as not in the least clashing with what has been already advanced. Besides, whatever *Arabs Xenophon* might mean here, we are not disposed to believe, that he had the whole body of the *Nabathean* or *Ishmaelite Arabs* in view. For is it likely, that *Cyrus* should have reduced the whole nation of the *Ishmaelite Arabs* in his direct march from *Sardis* to *Babylon*? Can we suppose that conqueror to have taken so strong a fortress as *Petra*, which would have been a most noble exploit, and yet that *Xenophon* should not have transmitted to posterity any particulars of it, nay, not so much as ever have mentioned so remarkable a city? Such suppositions, considering the passion that writer always discovers for the memory of his hero, are in themselves highly improbable; and even, when they run counter to the whole stream both of sacred and profane history, manifestly absurd.

BUT this will most evidently appear from an attentive perusal of *Xenophon* himself, without any additional considerations. He informs us, that *Cyrus*, in his march from *Sardis* to *Babylon*, obliged the *Phrygians*, *Cappadocians*, and *Arabians*, to submit to him; so that these *Arabians* were neighbours to the *Phrygians* and *Cappadocians*, and near the countries traversed by a traveler in his journey from *Sardis* to *Babylon*. For such

^r HERODOT. lib. ii. Univ. hist. vol. xviii. p. 313. See also the preface to the Univ. hist. p. 17, 18. Lond. 1736. * XENOPHON. Cyropæd. lib. vii. p. 515, 516, 517. Oxon. 1727. HERODOT. ubi sup. c. 88.

were the kingdoms of *Phrygia* and *Cappadocia*, and to such a notion *Xenophon's* text manifestly leads us. We must therefore necessarily suppose these *Arabs* to have been only some wandering tribes roving about the confines of *Syria*, near the banks of the *Euphrates*, whom *Cyrus* might oblige to assist him to the utmost of their power, in his march to *Babylon*. This to us, and, we persuade ourselves, to all our impartial readers, seems to be the utmost that can be inferred from *Xenophon* in the passage now before us. So that it does not appear from hence, that *Cyrus* ever approached the interior part of *Arabia*, and much less made himself master of it. But, had *Xenophon* even asserted this, we should not have thought ourselves obliged to assent to him; since, in our opinion, his authority must give way to that of *Herodotus*[†].

The Arabs not under the dominion of the Persians, when Herodotus wrote his history. THAT neither the *Egyptians*, *Assyrians*, nor *Persians*, therefore, before the reign of *Darius Hystaspis*, ever made a complete conquest of *Arabia*, is as well attested as any negative point can be at such a distance of time. To which we may add, that neither was such a conquest made by the *Persians*, before *Herodotus* wrote the third book of his most valuable history, that is, before the year preceding Christ 445. for in that year our historian read the first draught of his work at *Athens*. Nay, we may venture to affirm, that the *Arabs* had not received the *Persian* yoke in the year before Christ 412. being the twelfth of *Darius Nothus*; since *Herodotus* did not put the last hand to his history till after the nineteenth campaign of the *Peloponnesian* war, which coincides with that year. For *Herodotus*, in his *Thalia*, or the aforesaid book, assures us, that “the *Arabs* were never reduced to the condition of subjects by the *Persians*, but had always been considered by that nation as their friends.” From whence it clearly appears, that, when he revised, polished, and completed that work of his still extant, or in the year preceding the Christian æra 412. the *Arabs* had not submitted to the *Persians*[‡].

They also maintain their independency through the reign of Darius Nothus. NAY, so far were the *Persians* at this time from being able to impose their yoke upon the *Arabs*, that they could not prevent a confederacy between that nation and the *Egyptians*, then enemies to the *Persian* monarch. They entered, therefore, into an alliance with *Amartyæus* king of *Egypt*; and assisted that prince in his war against *Darius Nothus* with a body of auxiliary troops. This war continued from the year before Christ 410. to the year 407[§].

[†] XENOPH. ubi sup.

[‡] EUSEB. in chronic. sub Olymp. 83. HERODOT. lib. vii. viii. PRID. connect. vol. i. p. 368, 369.

[§] DIOD. SIC. lib. xiii. HERODOT. lib. iii. c. 15.

ABOUT three hundred and eighty-six years before the Christian æra, *Artaxerxes Mnemon* made great preparations for an invasion of the island of *Cyprus*. He assembled for this purpose an army of 300,000 men, and fitted out a fleet of three hundred sail. *Euagoras* king of *Cyprus*, in the mean time, strengthened himself with several alliances against so formidable a power. And, in consequence of these alliances, he was assisted with a strong body of auxiliaries by the *Egyptians*, *Libyans*, *Tyrians*, *Arabs*, and other nations who were then at enmity with the *Persians*. This must be owned a convincing proof, that the *Arabs* were at that time neither subject to the *Persians*, nor to the *Egyptians*; nor, indeed, to any other power. They undoubtedly enjoyed their liberties then in the fullest extent *.

ALEXANDER THE GREAT, having overthrown the *Persian* empire, and pushed his conquests almost as far as the *Ganges*, among other projects, meditated the reduction of *Arabia*. The motives to this expedition we have already taken notice of in our history of the *Arabs*, and therefore need not repeat them here. For this purpose he equipped a very formidable fleet, composed of ships built in *Phœnicia*, *Cyprus*, and *Babylonia*; and assembled a numerous army, which he was upon the point of marching into *Arabia*. But death put an end to this, as well as all his other ambitious designs, in the year preceding the birth of Christ 323 *.

NOTHING therefore can be more evident, than that the *Nabæenite* or *Nabathean Arabs* were a free and independent people, when the *Macedonians* put a period to the *Persian* empire. They were also then a very formidable power, as sufficiently appears from the great preparations made by *Alexander* to reduce them. Nay, this is most glaring and conspicuous from the conduct of the *Arabs* at that juncture. For they alone, of all the neighbouring nations, had so little apprehension of that prince, that they sent no ambassadors to him, nor took the least notice of him, though his dominions extended from the *Adriatic* sea almost to the *Ganges*, the greater part of the then known habitable world †.

THAT *Ptolemy*, therefore, one of his immediate successors, should this very year, upon a partition of the *Macedonian* empire, have allotted him not only *Egypt*, *Libya*, *Palæstine*, and *Cœle-Syria*, but likewise *Arabia*, if we take the country going under that name in its utmost extent, is apparently absurd. At least, that he should then be in possession of this

* DIOD. SIC. lib. xvi. † STRAB. lib. xvi. ARRIAN. 161.
Univ. hist. vol. xviii. p. [442]. ‡ STRAB. & ARRIAN.
ubi sup. Univ. hist. ubi sup.

region, no sober person will ever be induced to believe. When, therefore, some authors insinuate, that *Ptolemy*, upon *Alexander's* death, had *Arabia* assigned him, we must understand them as speaking but of an inconsiderable part of that country. For the *Arabs* in general were this year independent of the *Macedonians*, and therefore by no means subject to *Ptolemy*. *Alexander*, at his decease, had not begun his march against them; and consequently none of his successors could then, with any sort of propriety, be stiled king of *Arabia* ^a.

Demetrius besieges Petra incessantly. BUT this will still more clearly appear from what we are going farther to observe. After *Antigonus* had recovered *Syria*, *Phœnicia*, and *Palæstine*, out of the hands of *Ptolemy*, he sent a body of troops, under the command of *Athenæus*, one of his generals, to chastize the *Nabathean Arabs*. Those robbers, or, in the language of *Moses*, *wild men*, had made several incursions upon his new conquests, and committed there dreadful depredations. In order, therefore, to make them feel the weight of his resentment for those outrages, he sent the above-mentioned detachment, consisting of four thousand foot, and six hundred horse, to ravage and lay waste their territories. But that detachment was almost intirely cut to pieces, only fifty horse escaping the general carnage, in the manner already related. Nor had his son *Demetrius*, at the head of four thousand foot, and as many horse, all chosen troops, much better success. For, after he had in vain attempted to take *Petra*, their metropolis, by storm, he found himself obliged to conclude a peace with the *Arabs* almost upon their own terms, having lost the greatest part of his army in this fruitless expedition ^b.

The Arabs would not suffer Antigonus to collect the bitumen of the lake Asphaltitis. NAY, after the conclusion of this peace, the aforesaid *Ishmaelites*, or *Nabatheans*, would not suffer any bitumen to be collected upon the lake *Asphaltitis*, or the *Dead Sea*, for the use of *Antigonus*. For, being apprised, that *Jerom the Cardian*, in pursuance of his instructions, had prepared a proper number of boats to carry the bitumen off the lake to one place, there to be disposed of for the benefit of that prince, they resolved to attack the people he employed. And, in consequence of this resolution, having drawn together a body of six thousand men, they fell upon them, put most of them to the sword, and obliged *Antigonus* to lay aside the project he had formed ^c.

^a CURT. lib. x. DIOD. SIC. lib. viii. PLUTARCH. in Eumen. Vid. & PRID. connect. vol. i. p. 519. Lond. 1716. ^b DIOD. SIC. lib. xix. PLUT. in Demet. Univ. hist. vol. xviii. p. [443]. [444]. ^c DIOD. SIC. ubi sup. Univ. hist. ubi sup.

Hence we are furnished with an irrefragable argument, Ptolemy that *Arabia* had not been subdued by Ptolemy, before he was never ^{ma} driven out of *Syria*, *Palestine*, and *Phœnicia*, by Antigonus. ^{ster of all} For, had not this been the case, there would have been no *Arabia* occasion for Demetrius and Athenæus to have penetrated as far as *Petra*, nor for the former to have concluded a peace with the *Arabs* so little to the advantage of Antigonus. Nay, that nation of thieves neither durst nor could have obstructed Jerom of *Cardia* in his attempt to collect the bitumen of the *Sea of Sodom*, in order to increase the revenue of that prince; at least, such an insult would not have been offered with impunity. That the *Ishmaelite Arabs*, therefore, had not been subdued either by Ptolemy or Antigonus, before the year preceding Christ 311. when the above-mentioned occurrences happened, and consequently that Ptolemy could at farthest have been in possession of but a small part of *Arabia* in the year 323. will admit of no dispute ^d.

AFTER all, by comparing Herodotus with Diodorus Sicu- ^{What part} lus, it may not be difficult to discover what part of Ptolemy's ^{of the} dominions had the name of *Arabia* given it by the latter of ^{count, y he} those authors. For he tells us, that this very year 311. by a ^{possessed.} treaty of peace, Ptolemy had *Egypt*, and the adjacent parts of *Libya* and *Arabia*, delivered up to him. Where, by the adjacent parts of *Libya* and *Arabia*, we are undoubtedly to understand those tracts to the west and east of the *Nile*, contiguous to *Egypt*, included under the names of *Libya* and *Arabia* by Herodotus. So that the *Arabs* governed by Ptolemy seem to have been none other than the *Egyptian Arabs*, inhabiting the country bounded on the east by the *Nile*, or at least a part of *Egypt* nearly approaching that river, on the west by the *Arabian gulph*, on the north by the *Lower Egypt*, and on the south by the borders of *Ethiopia*. In the earlier ages *Egypt* extended very little beyond the eastern bank of the *Nile*, if the *Nile* itself was not the eastern boundary of that kingdom; so that we may easily apprehend all the aforesaid tract to have gone under the denomination of *Arabia*, as is intimated by Herodotus. And that the *Arabian Cushites*, taken notice of in our history of the *Arabs*, were seated in part of it, seems to be countenanced by Scripture. As, therefore, Alexander died scarce ninety years after Herodotus had finished his history, the tract above-mentioned might have been called by the Greeks *Arabia*, when Ptolemy ascended the throne of *Egypt*, as well as in the days of Herodotus ^e.

^d PRID. connect. of the hist. of the Old and New Test. vol. i. p. 518, 519. ^e HERODOT. lib. ii. DIOD. SIC. ubi sup.

PRID. connect. &c. vol. i. p. 519.

The Arabs subject to Ptolemy intermixed with the Egyptians. ADMITTING the truth of this observation (and we think it will not be contested by any person moderately versed in ancient history), the people settled in the aforesaid district had not in reality a better claim to the appellation of *Arabs* than to that of *Egyptians*. For a good part of them at least seem to have appertained to that nation. We therefore cannot help approving of the map prefixed to the second edition of Mr. Littleton's translation of the second book of *Herodotus*, wherein we find them stiled *Arab-Egyptians*. The country they inhabited is there very exactly and very ingeniously delineated †.

The Greeks sometimes apply the name of a whole country to a part of it. ANOTHER solution of the pretended difficulty we are considering may likewise be submitted to the judgment of our learned and inquisitive readers. It is very common for the Greek writers to apply the name of a whole region to a part of it. Of this we have several instances in *Herodotus*, as well as other authors that occur. So *Phraortes* king of *Media* is said by that historian to have subdued *Asia*, though he perished in an attempt he made on *Nineveh*, the metropolis of the *Assyrian* empire; so his son *Cyaxares* is said to have trained up the people of *Asia* in military discipline, though he presided only over the *Medes* and *Persians*; and, to omit other instances, he tells us, that the *Scythians* possessed themselves of *Asia*, whereas they only conquered the *Upper Asia*, or the two *Armenia's*, *Cappadocia*, *Pontus*, *Colchis*, and *Iberia*. By *Arabia*, therefore, *Diodorus* may be very rationally supposed to mean only a smaller part of that country in the passage here referred to; by which explanation, he will not only be rendered consistent with himself, but likewise with *Herodotus*, *Plutarch*, *Arrian*, and *Strabo* &c.

The proper Arabia independent on Ptolemy in the year before Christ 301. In the year before Christ 301. *Ptolemy Soter* recovered from *Antigonus* *Judæa*, *Cæle-Syria*, and all *Phœnicia*, except *Tyre* and *Sidon*, according to several authors. As none of them mention *Arabia* on this occasion, they undoubtedly considered *Ptolemy's Arabs* as necessarily connected with the *Egyptians*, and bearing no relation either to the *Jews*, *Syrians*, or *Phœnicians*. And this we are the rather induced to believe, because, after the death of *Antigonus*, all *Alexander's* dominions were divided into four kingdoms, one of which, consisting of *Egypt*, *Libya*, *Arabia*, *Cæle-Syria*, and *Palæstine*, was given to *Ptolemy*, according to the aforesaid au-

† LITTLETON's translat. of Herod. b. ii. Lond. 1726. * HERODOT. lib. i. PRID. ubi supra, p. 63. ARRIAN. de reb. post Alexand. gest. in excerptis Photii, cod. 92. p. 602. Amst. 1668. CURT. lib. x. DIOB. SIC. lib. xviii. STRAB. lib. xvii. PLUT. in Eumen. Univ. hist. vol. ix. p. 9.

thors. Here, therefore, we find *Arabia* following *Libya* and *Egypt*, and, as it were, united with them. Since, therefore, both the above-mentioned events happened this very year 301. and were taken notice of by the same authors; since, in their account of the former, they have passed over in silence *Arabia*, *Libya*, and *Egypt*, but considered them together in that of the latter; we cannot help thinking, that *Ptolemy's Arabia* and *Libya* were the countries going under those names in the second book of *Herodotus*. So that the two historical articles inserted in this paragraph are an additional proof of the truth of what has been just advanced ^a.

BUT to a Christian, or even a moderate sceptic, if any such person is to be found, may be offered another consideration, which will likewise fully evince the point in view. The battle of *Ipsus*, wherein *Antigonus* was slain, produced a division of the *Macedonian* empire, erected by *Alexander the Great*, into four powerful kingdoms. Over one of these, composed of *Egypt*, *Libya*, *Arabia*, *Cœle-Syria*, and *Palæstine*, *Ptolemy* presided; another, made up of *Macedon* and *Greece*, was governed by *Cassander*; *Thrace*, *Bithynia*, and some other provinces beyond the *Hellepont* and the *Bosporus*, that formed the third, fell to the lot of *Lyfimachus*; and the fourth, which consisted of all *Alexander's* other dominions, was guaranteed, by the rest of the confederated princes, to *Seleucus*. Now these four kingdoms, or, if we please, the kings that reigned over them, were the four horns of the he-goat mentioned by the prophet *Daniel*, which grew up after the breaking off of the first horn. For *Alexander* king of *Græcia* was that first horn, and the four above-mentioned princes, who sprung up after him, divided his empire between them, and therefore may be said to have grown up after him, as the four horns succeeding the first were to do. They likewise answered to the four heads of the leopard spoken of by the same prophet; and their four kingdoms must have corresponded with the four parts, into which the kingdom of the mighty king (*Alexander*) should be broken and divided towards (or according to the number of) the four winds of heaven, among those four kings, who should not be of his posterity, as none of them were. By this last partition, therefore, of the *Macedonian* empire, all those prophecies were exactly fulfilled; and consequently the monarchies or kingdoms above-mentioned must have been of the same extent, or exactly have corresponded with, the territories which formed that empire. So that *Ptolemy* could only have been master of that *Arabia*, which had before

^a DIOD. Sic. lib. xx. PLUTARCH. in Demetr. APPIAN. in Syriac. POLYB. lib. v. Vid. etiam PRID. ubi sup. p. 558.

been reduced by *Alexander the Great*. And that this was not the proper *Arabia*, has been already most clearly evinced ; for it has been shewn, that *Alexander* proposed to make an intire conquest of that country, but did not live to put his design in execution. It is, therefore, most natural to suppose, especially if we consider with proper attention what has been already offered in support of this notion, that the *Arab-Egypt*, or *Egyptian Arabia*, of *Herodotus*, was the *Arabia*, over which, in conjunction with *Egypt*, and the adjacent parts of *Libya*, *Ptolemy* reigned. Nay, as Christians, we may venture farther to affirm, that the proper *Arabia* was probably never annexed to any of the aforesaid kingdoms, and consequently never dependent on any of them, as long as any of them did subsist. For, had this not been the case, some one of them would have had an additional territory, that never appertained to the *Macedonian* empire. And, if this be allowed, it will seem to follow, that those four kingdoms did not with precision answer to the aforesaid empire ; and consequently, that it could not with the utmost propriety be said to be divided into them. For these *very* kingdoms (and not others, as an accession of territory would have made them) were to remain till the *fourth beast*, i. e. the *Romans*, devoured and brake in pieces every thing that opposed it. So that, to assert the proper *Arabia* to have been conquered by some of *Alexander's* successors, or their descendents, will be in some measure to shake the authority of the prophet *Daniel*, by rendering doubtful the completion of some of his prophecies, or at least by throwing such an obscurity upon them, as will render that completion very difficult to be discerned. More might be said on this head, would the limits we have here prescribed ourselves permit. But, as they will not, we shall only beg leave to inform our curious readers, that they may with great pleasure and facility pursue the hint here given, after they have attentively perused what the learned *Dr. Prideaux* has said of the completion of those prophecies. We cannot, therefore, help thinking, that, in the present point, sacred and profane history mutually support and strengthen each other ⁱ.

Those districts of Arabia subject to Ptolemy Egypt.

WE have the following list of the kingdoms and provinces possessed by *Ptolemy Philadelphus*, in the twenty-fifth year of his reign. *Egypt*, *Cœle-Syria*, *Palæstine*, *Cilicia*, *Pamphylia*, *Lycia*, and *Caria*. From whence it appears, that he was not then master of *Arabia* ; except we will have the *Arabia* formerly mentioned, extending almost to the *Nile*, to have been at that time under his dominion. And, in this case, we may consider it as part of the country going under the denomination of

ⁱ *Idem* *ibid.* DAN. c. vii. & c. viii.

Egypt. The twenty-fifth of *Ptolemy Philadelphus* coincides with the year before Christ 260 ^k.

NOR was *Ptolemy Euergetes* in possession of *Arabia* near *The Arabs* forty years after. For, in the year preceding the Christian æra *independ-* 222. being the last of his reign, he only made himself master *ent on E-* of the *Arabian* and *Ethiopian* coasts of the *Red Sea*; which *gypt in the* amounts to a plain implication, that he did not penetrate far *reign of* into *Arabia*. We have, in this and the preceding paragraph, *Ptolemy* taken notice only of the independency of *Arabia* on *Egypt*; *Euergetes.* since no one, as we apprehend, has ever supposed, or indeed had the least reason to suppose, that it appertained to any other kingdom but *Egypt*, in any part of the interval between the erection of the *Macedonian* empire, and the commencement of the *Roman* power ^l.

HOWEVER, *Antiochus the Great*, about four years after, *As also on* made an irruption into *Palæstine*, and forced *Rabbah* of the *Antiochus* children of *Ammon*, *Rabbath Ammon*, or, as *Polybius* calls it, *the Great,* *Rabbatamana*, after a brave defence, to surrender to him. *and Ptole-* The immediate consequence of which was the submission of *my Philo-* the neighbouring *Arabs*, who, after the reduction of this for-*pator.* tress, found themselves incapable of holding out against him. But, being defeated the next year, 217. by *Ptolemy Philopator*, at the battle of *Raphia*, he abandoned his conquests in *Cæle-Syria*, *Palæstine*, and the little *Arab* district about *Rabbath Ammon*; which immediately returned to *Ptolemy*. But, notwithstanding this, that prince had then no great footing in *Arabia*. For all the advantage accruing to him from the victory gained over *Antiochus* at *Raphia*, was only the cession of *Cæle-Syria* and *Palæstine* to him. So that he received now no new accession of territory, but only recovered what he had lost before to *Antiochus*. The *Arabs*, therefore, above-mentioned seem to have belonged to *Palæstine*, and not *Arabia*; or, at farthest, to have been a very inconsiderable canton of the *Arab* nation ^m.

ABOUT the year 187. *Hircanus* supplanted his father at *The Arabs* the *Egyptian* court, and procured for himself a commission *free in the* to be *Ptolemy Epiphanes's* collector of the revenues in all the *year before* countries beyond *Jordan*. But, being opposed by the *Jews* *Christ* 187. in the execution of his office, he found himself obliged to repass the *Jordan*, and to build, for his security, an exceeding strong castle, which he called *Tyre*, or *the portress*. From

^k THEOCRIT. Idyl. 17.

^l Monument. Adulitan. apud Cosman Ægyptium, in topograph. Christian. p. 140, 141, 141, 142, 143. Parisiis, 1706.

^m POLYB. lib. v. p. 411, 412, &c. Deut. c. iii. v. 11. 2 SAM. c. xii. v. 26. JEREM. c. xlix. ver. 2.

hence he made war upon the neighbouring *Arabs*, infesting them with incursions and depredations for seven years together. Nor can it be doubted but that he likewise suffered considerably from the hostilities committed on their part. Hence it appears, that those *Arabs* at that time were neither dependent upon the *Syrians*, nor the *Egyptians* ^a.

And in
170.

JASON, upon the approach of *Antiochus Epiphanes* king of *Syria*, after his reduction of *Egypt*, thought fit to retire from *Jerusalem*, and take shelter in the territories of *Aretas* king of the *Arabs*. That prince's dominions then extended as far as the borders of *Palæstine*, and included part at least of the land of the *Ammonites*. But, being accused of some crime before *Aretas*, or *Al Hareth*, that prince refused to take him under his protection; which obliged him to fly out of *Arabia*. This amounts to a full proof, that, in the year 170. the *Ishmaelites* or *Nabathean Arabs* lived under the domination of their own prince; and consequently were neither subject to the *Syrians* nor the *Egyptians* ^o.

As also in
164.

THAT the *Ishmaelites* or *Nabatheans* drove the posterity of *Esau* out of that country in Scripture called the *Land of Edom*, while the *Jews* were captives at *Babylon*, may be inferred from *Strabo*. But we doubt not that those *Arabs* were, long before that period, intermixed with the antient *Idumeans*. This most clearly appears from *Moses*, and the *Psalmist*. For, according to the former, *Ishmael*, and his immediate descendants, dwelt in the solitudes of *Paran*, *Sbur*, &c. before *Edom*, or *Esau*, and his sons, settled themselves there; and the latter makes the *Hagarenes*, or, as should seem, the people of *Hag'r*, who were undoubtedly related to *Ishmael*, contiguous to the *Moabites*, that were seated upon the confines of the Scripture *Idumea*. Nor is it at all improbable, that the *Nabatheans* made up part of the later *Idumeans*, of whom *Judas Maccabeus* put above forty thousand to the sword. This event, which happened in the year 164. is therefore an indication, that the *Ishmaelites* were then a powerful nation. We must not omit observing here, in consequence of what has been just laid down, that *Dr. Prideaux* is guilty of a great mistake, when he asserts, that *Edom's* sons were the only inhabitants at first of the tract afterwards called *Arabia Petræa* by the *Greeks* ^r.

WE say, the aforesaid event in 164. indicates the *Nabatheans* to have been then a powerful nation; since *Nabatheæ*, or *Arabia Petræa*, was distinct from the country inhabited by

^a See *PRID.* connect. &c. vol. ii. p. 145.

EAB. C. V. ver. 7—10.

^o 2 *MACC.* C. V. ver. 3, 4, 5.

2 *MACCAB.* C. X. ver. 16, 17, 18—23.

the later *Idumeans*. That tract was a part of the antient *Palæstine*; and therefore those *Nabatheans* seated there must have been an additional clan of that people. So that, upon this supposition, the *Nabatheans* did not only then possess their own country, but even part of the antient *Palæstine*. This notion will receive a fresh accession of strength, or rather a clear and full proof, from what has been already observed in the history of the *Arabs* 9.

HOWEVER, the *Nabathean* or *Ishmaelite* nation were then *And in* at peace with the *Jews*, as we learn from the author of the 163. first book of the *Maccabees*. They permitted *Judas Maccabeus* and his brother *Jonathan* to pass through part of their territories, and gave them intelligence of the distress their friends were in. This happened in the year 164. and is a farther proof of their independency. For the king of *Syria* was then at war with the *Jewish* nation, and there is not the least reason to imagine, that they bore any relation to the *Egyptians*. However, the year following, 163. a party of the *Nomades*, or *Scenite Arabs*, endeavouring to obstruct *Judas's* march to *Gilead*, were repulsed, and forced to conclude a peace. But we do not find, that either *Judas* or the *Arabs* gained the least accession of territory by this treaty. As these *Arabs* had it then in their power to enter upon a war, and conclude a peace, when they pleased; it may be inferred from hence, that they were then in the full possession of their liberty 1.

IN the year 161. being the sixth of *Judas Maccabeus*, the *As like-* *Jews* continued in a state of friendship with the *Nabatheans*, *wise in* *Jonathan* and *Simon*, therefore, being pushed by the troops of 161. *Demetrius Soter* king of *Syria*, under the command of *Bacchides*, had an intention to deposit all their carriages in the hands of that nation. This was to have been effected by a detachment of *Jewish* forces, under the conduct of *John*, the brother of *Jonathan* and *Simon*; and evinces the independency of the *Nabatheans* at that juncture. But, notwithstanding the amity subsisting betwixt them, the *Arabs* seem to have been so addicted to pillaging, that they could not withstand the temptation of plundering even their friends, when a fair opportunity offered. For the *Jambrians*, a tribe of *Arabs* settled at *Medaba*, fell upon *John* in his march, carried off the whole detachment, and seized upon the carriages and baggage. And, if they thus plundered their friends, they

9 Univerf. hift. vol. xviii. p. 354. PRID. connect. &c. vol. i. p. 11, 12. vol. ii. p. 188, 189. 1 MACCAB. c. v. ver. 24—26. 2 MACCAB. c. xii. ver. 11, 12.

undoubtedly took the same liberty with strangers, and those that were at variance with them. So that it must necessarily be supposed, that the subjects of the *Egyptian, Assyrian, Persian, Macedonian*, and *Roman* empires, frequently fell a prey to them. Nor can this be doubted, after attentively considering what has been already observed from *Diodorus Siculus*. The behaviour likewise and disposition of the *Scenite Arabs* at this day most evidently confirm what is here suggested of that rapacious nation. *Their hand is*, and always has been, *against every man, and every man's hand against them*; which to every sober and impartial person will be a convincing proof of the divine authority of a prediction that has hitherto been so remarkably fulfilled *.

They maintain their independency 146. THE aforesaid disposition of the *Arabs*, and their independency both on *Syria* and *Egypt*, in the year preceding Christ 146. may likewise be evinced from the author of the first book of the *Maccabees*, and others. Those writers inform us, that, after *Alexander* king of *Syria* had been defeated by *Ptolemy Philometor* king of *Egypt*, he fled with five hundred horse into the territories of *Zabdiel* an *Arab* prince or emir, with whom he had before entrusted his children. But, add the same authors, he was there slain by those he most confided in, who carried his head to *Ptolemy*. That prince, however, reaped no advantage from this perfidious action of the *Arabs*; for he died, a few days after, of a dangerous wound he had received in the late battle †.

And in 145. The following year, 145. *Diodotus*, afterwards called *Tryphon*, went into *Arabia*, and, probably by the force of money, engaged *Zabdiel* to deliver into his hands *Antiochus* the son of *Alexander* king of *Syria*. By the same sort of influence, that prince was undoubtedly induced to violate the laws of hospitality, with regard to *Ptolemy*, the preceding year. What part of *Arabia* this *Zabdiel* presided over, we are not told either by the author of the first book of the *Maccabees*, or *Diodorus Siculus*, who both take notice of him. But it may be collected from them, that his dominions were situated near the confines of *Cæle-Syria*; and therefore a great part of his subjects must have been the descendents of *Ishmael*. That prince seems to have been well paid for what he did on this

* I MACCAB. c. ix. ver. 35, 36. JOSEPH. antiquit. lib. xiii. c. 1. I MACCAB. c. ix. ver. 37—41. Univ. hist. vol. xviii. p. 409, 410. DIOD. SIC. lib. ii. p. 92. GEN. c. xvi. ver. 12.
† I MACCAB. c. xi. ver. 15, 16, 17, 18. JOSEPH. antiquit. lib. xiii. c. 8. DIOD. SIC. in excerptis Photii, cod. 244. POLYB. in excerptis Valesii, p. 194. LIV. epit. lib. lii. STRAB. l. xvi. p. 752.

occasion; since for some time he resisted *Tryphon's* importunities, and refused to comply with his solicitations. From what has been here observed we may infer, that the tribe he governed had no dependence either upon *Syria* or *Egypt*, or, indeed, any other country whatsoever ^u.

IN the year 144. *Jonathan* gave a check to a party of *Arabs* that had sided with *Demetrius* king of *Syria*; but this did not prove a matter of any great advantage to him. Thus we find, that several of the *Arab* tribes sometimes joined the *Syrians*, and sometimes the *Egyptians*; which may be esteemed a proof of their independency on both those nations ^w.

ABOUT the year 130. *Hyrchanus* possessed himself of some places in *Arabia*; and the following year conquered the *Edomites*, or *Idumeans*, who were seated in a part of the ancient *Palæstine*. But, notwithstanding these conquests, we do not find, that he made any great impression upon the country of the *Nabatheans*, or *Ishmaelite Arabs*. So that we may consider them as a nation unsubdued by any foreign prince, in 129 ^x.

ARISTOBULUS, having conquered the *Itureans*, according to Dr. *Prideaux*, forced them to become proselytes to the *Jewish* religion about 106 years before the birth of Christ. Some persons pretend, that this district derived its name from *Jetur*, or *Itur*, the son of *Ishmael*; which seems to intimate, that the inhabitants of it must have been his descendents. But, admitting the truth of this supposition, which yet we are by no means obliged to do, it will not follow from thence, that any branch of the *Ishmaelites* remained in *Iturea*, when it was reduced by the *Jewish* prince. The primitive name of a country was sometimes retained even by the nation that expelled, or cut off, the first inhabitants of it. So the *Israelites*, to omit other instances that occur, sometimes called the country they conquered, after the expulsion and even excision of the greatest part of the *Canaanite* nations, CANAAN, and the land of CANAAN. Now, that the *Ishmaelites*, if first settled there, had been obliged to retire from thence into the country called *Arabia Petraea*, is probable from hence, that the *Nabatheans*, who inhabited that region, seem to have comprehended the whole posterity of *Ishmael*, as has been evinced in the history of the *Arabs*. But, even allowing some of the sons of *Jetur* to have been in *Iturea*, when subdued by *Aristobulus*, which is the utmost that can be desired, yet

^u 1 MACCAB. c. xi. ver. 39. JOSEPH. antiquit. lib. xiii. c. 9. APPIAN. in Syriac. LIV. epit. lib. lii. STRAB. lib. xvi. p. 752.

^w 1 MACCAB. c. xii. v. 24—34. JOSEPH. ubi sup. ^x JOSEPH. antiquit. lib. xiii. c. 17. STRAB. lib. xvi.

but a very small and even inconsiderable part of *Ishmael's* descendents would then have had the *Jewish* yoke imposed upon them. So that though we should make the largest concession to our infidel adversaries in this point, that they can, with the least colour of reason, desire, it must still be allowed, that the *Nabathean Arabs*, or bulk of *Ishmael's* descendents, do not appear at this time to have been subject to any foreign prince. On the contrary, from what has been already advanced, it must be owned extremely probable, if not absolutely certain, that they were then free and independent. In farther proof of the point we are insisting upon, it ought to be observed, that *Iturea* was a part of *Cæle-Syria*, and that *Aristobulus* ingrafted into the *Jewish* state only some of the people settled there, as we learn from *Josephus* out of *Strabo*⁷.

Nor in 94. ALEXANDER king of the *Jews*, having passed the *Jordan*, forced the *Arabs*, who had possessed themselves of the land of *Moab*, and of the land of *Gilead*, to become tributaries to him. But we do not find, that he ever made himself master of any part of the proper *Arabia*. *Alexander* marched against the aforesaid *Arabs*, and gave them several defeats in the year preceding the Christian æra 94².

Nor in 92. IN the year 92. *Obodas*, or *Abd Wadd*, an *Arab* emir, drew the aforesaid *Alexander* into an ambuscade, and put a great part of the army he had marched into the *Arab* territories to the sword. *Alexander* himself, with great difficulty, made his escape. Upon this defeat, it is natural to suppose, that the *Arabs* recovered all that had been before taken from them by the *Jews*. Be that as it will, that they had hitherto preserved their liberty, appears clearly from this event³.

They are a free people in 89. ZIZUS, an *Arab* king, in conjunction with *Sinaces* a *Parthian* commander, vanquished *Demetrius Eucharus*, who reigned at *Damascus*, took him prisoner, and sent him for a present to *Mithridates* king of *Parthia*. This affair gives us reason to believe, that *Zizus's* subjects were not dependent on any foreign power in the year before Christ 89. when it is said to have happened⁴.

And in 85. ARETAS, or AL HARETH, king of *Arabia Petraea*, overthrew in a great battle *Antiochus Dionysius* king of *Damascus*, and put both him and most of his forces to the sword. After

⁷ JOSEPH. antiquit. lib. xiii. c. 19. RELAND. Palæstin. lib. i. c. 22. Gen. c. xxv. ver. 15. 1 Chron. c. i. ver. 31. Psal. cvi. ver. 33. EZEK. c. xvi. ver. 3. ZEPH. c. ii. ver. 5. MAT. c. xv. ver. 22. ACT. c. vii. ver. 11, &c. xiii. ver. 19. JOSEPH. antiquit. lib. xiii. c. 19. ² JOSEPH. antiquit. lib. xiii. c. 21, 22. & de bel. Judaic. lib. i. c. 3. ³ JOSEPH. ubi supra.

⁴ Idem ibid.

this action, he became king of *Cœle-Syria*. He also defeated *Alexander* king of the *Jews* at *Addida*, in the year 85. which gives us a sufficient idea of the *Arab* power at that time ^c.

In the year 65. *Aretas* advanced to *Jerusalem* with an army *As also in* of fifty thousand men, and overthrew *Aristobulus*; but re-65. tired into *Arabia*, when he found, that *Scaurus* and *Gabinus* had espoused the interest of that prince. *Aristobulus*, pursuing the *Arab*, gained a considerable advantage over him. But it does not appear, that either the *Jews* or the *Romans* at this time made any acquisitions in *Arabia* ^d.

THAT the *Arabs*, by their incursions into *Syria*, sometimes *Not sub-* brought upon themselves the *Roman* arms, has been already *dued by* observed. Nay, that they submitted to *Lucullus*, is asserted *Lucullus.* by *Plutarch*. But this can only be understood of some particular tribes of that people. For the very year after that general returned to *Rome*, and was succeeded by *Pompey* in the command of the *Roman* army that acted against *Mithridates*, *Aretas*, who possessed only part of *Arabia*, penetrated into the *Jewish* territories, as far as *Jerusalem*, with an army of fifty thousand men; which plainly proves him at that time to have been an independent prince. And that some of the *Arab* tribes had not been reduced by *Lucullus*, when *Pompey* arrived in *Asia*, is also apparent from the success the latter had in his war against the *Arabs*, a few years after the departure of the former. He is said to have made tributary an *Arab* tribe commanded by *Sampsiceramus*, or *Shams' alkeram*, who reigned at *Hems*, or *Emesa*; and even to have obliged *Aretas*, an *Arab* prince, whose dominions bordered upon *Syria* and *Mesopotamia*, to submit to him. *Plutarch* also relates, that he subdued the *Arabs* who dwelt about mount *Amanus*, by his lieutenant *Afranius*; and forced the king of the *Arabs* residing at *Petra* to make his submission to him. None of which events can be supposed to have happened, if, as this same author may seem to some to insinuate, the whole nation of the *Arabs* was subjugated by *Lucullus* ^e.

BUT it may possibly be said, though *Lucullus* could not *Nor by* make a complete conquest of *Arabia*, *Pompey* most certainly *Pompey.* did; or, at least, he thoroughly subjugated the descendants of *Ishmael*, whose perpetual independency we are now endeavouring to prove. For, according to *Dr. Prideaux*, he took *Petra*, and *Aretas* in it; and, after some detention of that prince

^c JOSEPH. antiquit. lib. xiii. c. 23. & de bel. Judaic. l. i. c. 4.

^d JOSEPH. antiquit. lib. xiv. c. 3. & de bel. Judaic. lib. i. c. 5.

^e PLUT. in Lucul. & in Pomp. Univ. hist. vol. xviii. p. 410. & p. [444], [445].

in custody there, obliged him to submit to such terms of accommodation as he thought proper to prescribe [£].

THIS objection, seemingly one of the most formidable that can be offered to the scheme under consideration, appears here in its utmost force, being couched in as strong terms as any in which the most sanguine of our adversaries could have proposed it ; which, we hope, will pass with the world for an undeniable argument of impartiality. But our readers will not be at a loss for an answer to it, when they have maturely weighed the following observations.

I. NOTWITHSTANDING what has been so positively advanced by Dr. *Prideaux*, that *Pompey* ever intirely possessed himself of *Petra*, does not appear from any antient author. *Plutarch* rather seems to insinuate, that he was recalled from thence by the death of *Mithridates*, before he could make full proof of the sincerity of the *Arab* prince's submission. And this is the more probable, because *Gabinus*, who succeeded soon after to the government of *Syria*, made preparations for an expedition against the *Arabs* ; but was diverted from his design by *Ptolemy's* solicitation to be restored to his kingdom.

2. *Pompey* advanced to *Petra*, and came to an accommodation there with *Aretas*, in the year preceding the birth of Christ 63. But the latter end of that very year, or, at farthest, the beginning of the next, after *Pompey* had left *Syria*, *Aretas* put himself again in motion, and began to be very troublesome to that province. *Scaurus*, therefore, being made the first president of *Syria*, found himself involved in a new war with that prince ; but, marching too far after him into the deserts of *Arabia Petræa*, he fell into great difficulties for want of provisions, and other necessaries, in the year 62. Out of these he was extricated by the assistance of *Hyrchanus* and *Antipater* ; the former supplying him with provisions, and the latter prevailing upon *Aretas* to conclude a new treaty of peace with him. And this, we think, demonstratively proves, that *Pompey* was so far from conquering *Aretas*, and consequently making himself master of *Petra*, that, upon his retreat out of *Arabia*, he left that prince in the full possession of all his dominions. The authors cited here, as our readers will find upon a perusal of them, seem to put this point beyond all dispute.

3. Supposing, though not granting, since nothing appears more opposite to truth, that *Pompey* had subdued *Aretas*, yet that he conquered all the wild or *Scenite Arabs*, will never be allowed. For *Agbarus*, or, according to some, *Ariamnes*, an *Arab* emir, assisted *Pompey* in his expedition

[£] PRID. connect. of the hist. of the Old and New Test. vol. ii.
P. 433.

against that prince ; so that some of the *Arab* tribes, at least, by joining the *Romans*, preserved their liberty and independency. 4. That the *Arabs* in general remained hitherto a free people, notwithstanding the efforts of the *Romans* to enslave them, may be collected from *Appian*. For he informs us, that neither *Marcius Philippus* nor *Lentulus Marcellinus*, who governed *Syria* in the years 60. and 59. could put a stop to the depredations of the *Arabs*. They were then so formidable, that the whole *Roman* power in the East was not able to reduce them. 5. As the *Romans* at this juncture did not reduce *Arabia Petraea* to the form of a *Roman* province, as they had before done *Syria*, it is clear to demonstration, that neither *Pompey*, *Scaurus*, *Philippus*, *Marcellinus*, nor *Gabinus*, who succeeded *Marcellinus* in the year 58. ever thoroughly subjugated the *Nabatheans*. So far from it, that we find them acting as a free people, almost from the very moment that *Pompey* left *Arabia*. They treated the *Roman* subjects as enemies, before that general's departure out of *Asia*, and for several years after, without meeting with any considerable check ; than which a fuller proof of their independency on the *Romans*, even during *Pompey's* greatest flow of prosperity, cannot be offered &c.

THAT *Aretas*, indeed, might make some concessions, and pay a certain sort of homage, to *Pompey*, when at *Petra*, we shall not take upon us absolutely to deny. But this will not at all affect the subject of our present inquiry. The question is not, whether the *Ismaelite Arabs* were ever harassed, and forced to be something more complaisant to a formidable neighbour, than their rough disposition naturally prompted them to be ; but whether they were ever completely conquered, and thoroughly subjugated, by any foreign power ? Not whether *Aretas* was obliged to make some sort of submission to *Pompey* ; but whether his country was ever annexed to the *Roman* empire ? And this we may hold in the negative, notwithstanding *Pompey's* expedition into *Arabia*. That they were vanquished by *Cyrus* and *Cambyfes*, but yet were never subject to the *Persians*, has been already observed from *Herodotus* ^b.

AFTER *Gabinus* had defeated *Alexander* near mount *Tabor*, with the loss of ten thousand men, he marched against the *Nabatheans* ; and, having routed them, returned back *The Arabs remain unconquered*.

^a PLUT. in *Pomp.* & alib. Univ. hist. & PRID. ubi sup. DIO, lib. xxxvii. APPIAN. in *Mithridat.* JOSEPH. antiq. lib. xiv. c. 9. & de bel. Judaic. lib. i. c. 6. CIC. in orat. pro dom. sua, & pro P. Sextio, & de provinc. consular. PLUT. in *Ciceron.* Cæs. Cat. Uticens. & Lucul. DIO, lib. xxxv. xxxvi. xxxviii. xxxix. xl. ^b HERODOT. lib. iii.

in the year immediately into Syria. He had not, therefore, time to make before Ch. any considerable conquests in Arabia. And that some, at least, of the Arabs were independent in 48. seven years after this invasion happened, cannot, as we apprehend, be denied.

48.

For, in that year, *Antipater the Idumean*, by intreaty and persuasion, prevailed upon several Arab emirs, as well as the free cities of Syria and *Phœnicia*, to supply *Cæsar* with a body of auxiliary troops. *Alcaudonius* likewise, an Arab king, advanced three years after to *Apamia*, where *Bassus* was cooped up by a body of *Cæsar's* troops; and, in conjunction with the *Parthian* forces under the command of *Pacorus*, forced the *Cæsarians* to raise the siege of that place ⁱ.

Malchus
an Arab
independ-
ent prince
in the year
40.

MALCHUS, or AL MALK, reigned in *Arabia Petræa* about forty years before the birth of Christ. And that he was independent on the *Romans*, may be inferred from *Josephus* the Jewish historian. Nay, the word *Malchus*, or *Al Malk*, itself seems to imply this, since it may be considered as equivalent to the king, or the great king. And that some of the Arab princes are mentioned in history by the name of their office, as well as that of their person, may be easily evinced ^k.

The same
prince un-
subdued in
32.

IN the year preceding the Christian æra 34. *Antony* would have obliged *Malchus* to cede to *Cleopatra* some districts of *Arabia Petræa* bordering upon *Egypt*. This *Malchus* would by no means agree to. However, as he had some apprehension of *Antony*, he paid that princess a certain tribute for those districts, whilst the triumvir continued in the zenith of his power. But, when he found him involved in a war with *Octavius*, he refused any farther payment; upon which *Antony* ordered *Herod* to march against him. *Herod* having entered *Arabia*, the two kings came to a general action. *Malchus* was overthrown; but, in a second engagement, he gave the Jewish prince a signal defeat. However, losing two battles afterwards, he was necessitated to make proposals for an accommodation; and *Herod* seems to have granted him a peace, upon his promise to pay *Cleopatra* the former tribute. But that he made a cession of any part of his dominions by this treaty, which was concluded in the year 32. either to *Herod* or *Cleopatra*, we have not the least reason to believe ^l.

And also
30.

MALCHUS still continued to govern the *Nabatheans* in the year 30. and was undoubtedly then an independent prince.

ⁱ JOSEPH. antiquit. lib. xiv. c. 11. HIRTIUS de bel. Alexand. JOSEPH. antiquit. lib. xiv. c. 14. 15. DIO, lib. xlii. & lib. xlvii. STRAB. lib. xvi. p. 752.

^k JOSEPH. antiquit. lib. xiv. c. 26. & de bel. Judaic. lib. i. c. 12. PRID. connect. &c. vol. ii. p. 275 (I). Lond. 1718.

^l JOSEPH. antiquit. lib. xv. c. 4. 6, 7. & de bel. Judaic. lib. i. c. 13, 14 & lib. vii. c. 32.

Josephus insinuates, that *Herod* was at that time jealous of him. It can scarce be doubted, but that *Augustus* remitted the tribute paid to *Cleopatra*, if it had ever before been paid; which, indeed, cannot be certainly collected from any good author. For, about seven years after, *Obodas*, or *Abd Wadd*, king of the *Nabatheans*, and successor to *Malchus*, was in a state of amity with the *Romans*; though, by the treachery of his prime minister *Syllæus*, with whom *Obodas* himself was suspected likewise to concur, *Ælius Gallus* miscarried in the expedition he undertook against the aromatisferous parts of *Arabia*. For a farther account of that expedition, we must beg leave to refer our readers to the history of the *Arabs*. From what has been there advanced we may infer, that neither the northern nor southern *Arabs* had been brought under the domination of any foreign power, as late as the year preceding the Christian æra 23^m.

It must be owned, indeed, that, after the death of *Obodas*, who was poisoned by *Syllæus*, *Augustus* pretended to the successor to right of imposing a new king upon the *Nabatheans*. But, *Malchus*, notwithstanding that pretension, it is certain those *Arabs* independent placed on the throne of the deceased one *Æneas*, without making any manner of application to *Augustus* on that head, or even waiting at all his pleasure about it. The new king assumed the name of *Hareth*, or *Al Hareth*, in *Greek* *Aretas*, immediately after his accession; which happened about seven years before the birth of Christ. Nor was this election ever reversed by *Augustus*, though he was at first so much incensed both against the *Nabatheans* and their new king, that the following year he proposed to attempt his expulsion out of *Arabia*. But, by never making such an attempt, he left the *Arabs* in possession of their independency, which, through the course of so many ages, they had uninterruptedly enjoyedⁿ.

THAT the *Romans* had not conquered *Arabia* when their forces in the East swore allegiance to *Vespasian*, appears from *Tacitus*. For, according to that historian, those forces, consisting of nine legions, were then cantoned in *Syria*, *Judæa*, and *Egypt*. Not the least mention is made by him of *Arabia*, either as a *Roman* province, a tributary kingdom, or a state in alliance with *Rome*. From so profound a silence we may, therefore, conclude, that the *Nabathean Arabs*, who were neighbours to *Vespasian*, had no dependence then either upon the *Romans*, or any other power. The little notice taken of

^m JOSEPH. antiquit. lib. xv. c. 9. STRAB. lib. xvi. PLIN. lib. vi. c. 28. DIO, lib. liii. p. 516, & seq. ad an. 11. c. 730. See also Univers. hist. vol. xiii. p. 496, 497, 498. & vol. xviii. p. 433, 434. ⁿ JOSEPH. antiquit. lib. xvi. c. 15.

them by *Josephus* at this juncture strengthens likewise the authority of *Tacitus*. Nor can it well be supposed, that the *Nabatheans* should have been subdued by *Tiberius*, *Caius*, *Claudius*, *Nero*, *Galba*, *Otho*, or *Vitellius*. For *Tiberius* was so infamously negligent of the public affairs, as to send no lieutenants for the government of *Spain* and *Syria*, for several years ; to let *Armenia* be over-run by the *Parthians*, *Mæsia* by the *Dacians* and *Sarmatians*, and almost all *Gaul* by the *Germans*. *Caius* exceeded his predecessor in all manner of debauchery, was much inferior to him in every thing relating martial affairs, and did nothing but make a mock-expedition against the *Germans*. *Claudius* did scarce any thing but conquer *Britain*, and that chiefly by the valour of his lieutenants *Ostorius Scapula*, *Aulus Plautius*, and *Vespasian*. *Nero* only reduced the kingdom of *Pontus*, and the *Cottian Alps*, into the form of a *Roman* province ; nor indeed can the *Roman* arms be supposed to have made any considerable progress under a prince who neither hoped for nor desired the enlargement of the empire. And, as for the short reigns of *Galba*, *Otho*, and *Vitellius*, the republic was so far from extending its frontiers under the disturbances of them, that they must have proved fatal to it, had it not been seasonably relieved by the happy management of *Vespasian*. So that we have not the least reason to believe, that the *Romans* possessed themselves of any part of *Arabia*, before that excellent prince, at the desire of the provincial armies, aspired to the empire °.

And during
the reign
of that em-
peror.

THOUGH *Vespasian* made it his whole business to reform the abuses crept both into the city and state by the licentiousness of the late times, he did not annex *Arabia* to the *Roman* empire. For he added only nine provinces to that empire, none of which was *Arabia* ; nor does it appear from history, that he ever invaded that country. *Titus*, his son and successor, signalized himself in the famous siege of *Jerusalem*, and intirely overturned the *Jewish* state ; but did nothing considerable in other parts. *Domitian's* principal, if not only, achievements, meriting the attention of an historian, were the subjugation of the *Gatti*, *Daci*, and *Sarmatians*, in four expeditions, and the extinction of a civil war. *Nerva*, tho' a person of great virtue and abilities, reigned too short a time to make any considerable acquisition. None of the four last princes, therefore, can with any colour of reason be supposed

° *TACIT.* hist. lib. ii. Vid. etiam *SUTTON.* in *Tiber. Cai. Claud. Ner. Galb. Oth. Vitel. Vespas. &c.* *DION. JOSEPH.* aliosq; scriptor. pass.

to have rendered the *Nabathæan Arabs* dependent on the *Romans* ^P.

BUT what proved too difficult a task for any of the afore-^{As also to} said emperors may seem to have been effected in the reign of ^{the time of} *Trajan*, according to *Dio*. For some have inferred from that *Trajan*. author, that the eighth year of this reign was famous for the reduction of *Arabia Petræa* by *Aulus Cornelius Palma* the Roman president of *Syria*. *Eusebius* also relates, that the inhabitants of *Petra* and *Bostra* computed their time from this year, in which their country is supposed to have been first annexed to the Roman empire. Nay, *Arrian*, *Eutropius*, *Lucian*, and *Dio*, intimate, that *Trajan* conquered even *Arabia Felix*; and this seems also to be suggested by some medals struck after the fourteenth year of his reign. Which if we admit, it is plain, notwithstanding what has been advanced, that the *Ismaelite Arabs* could not maintain their independency against the *Romans* ^Q.

BUT, however formidable these authorities may at first ^{The Arabs} sight appear, upon examination they will be found to be of ^{not subju-} very little weight. Nor is any thing more implied by the ^{ged by} passages here referred to, than that some of the *Arabs* were ^{Trajan} obliged to pay a certain sort of homage to the governor of *Syria*. For that the *Romans* did not possess themselves of the whole peninsula of the *Arabs*, nor reduce the descendants of *Ismael* to the state of a conquered people in the time of *Trajan*, may, we persuade ourselves, be concluded extremely probable from the following considerations.

1. IT cannot be inferred from any of the aforesaid authors, that either *Trajan* or *Palma* left a Roman garison in *Petra*, or any forces in *Arabia Petræa*, to awe the *Nabathæans*. Nay, from the silence of those authors, the contrary seems to appear. As, therefore, such garisons and forces were kept in *Egypt*, *Syria*, and other provinces, to prevent the inhabitants from shaking off the Roman yoke; it must naturally be presumed, that the country of the *Nabathæans* was not upon the same foot with those provinces in the reign of *Trajan* ^r.

^P SUTTON. in Vespas. Tit. & Domit. JOSEPH. bel. Jud. pass. TACIT. in annal. hist. & vit. Agric. pass. DIO, pass. PLIN. panegy. AUR. VICT. in epit. EUSEB. ZONAR. &c. See also Univ. hist. vol. xv. p. 3—112. ^Q DIO, lib. lxxviii. p. 777. EUSEB. in chron. p. 206. Univ. hist. vol. xv. p. 129. Vide etiam ARRIAN. in perip. mar. Erythr. p. 6. 8. 46, &c. BIRAC. p. 116. OCCO, p. 215. FEST. in brev. p. 551—553. EUTROP. in Trajan. LUCIAN. philop. & Univ. hist. vol. xv. p. 140. not. (B). ^r DIO, ARRIAN. EUSEB. &c. ubi sup.

2. DIO no-where affirms, that *Palma* intirely subjugated *Arabia Petræa*; but only says, that he reduced a certain part of it in the neighbourhood of, or adjacent to, the city of *Petra*. This will not amount to a clear implication, that he either conquered *Arabia Petræa*, or made himself master of *Petra*. For a full proof of which it will be sufficient to produce what that author, on this occasion, relates of *Palma*: ἡ Ἀραβίαν ἔπρὸς τῇ Πέτρᾳ ἐχάρωσατο, καὶ Ῥωμαίων ὑπήκοον ἐποίησατο².

3. SUPPOSING we were to understand this passage of *Dio* of all *Arabia Petræa*, yet it will not prove, that the *Romans* reduced to servitude the *Arabs*, the expression itself not being stronger than one made use of by *Xenophon* relating to the reduction of *Arabia* by *Cyrus*, which we have shewn not to evince the subjugation of the *Arabs* by that conqueror¹.

4. EUSEBIUS indeed relates, that the inhabitants of *Petra* and *Bostra* reckoned their time from the eighth year of *Trajan*; but he says not a word of the reduction of *Petra* by that prince³.

5. THE coins struck in the eighth year of *Trajan*, exhibiting the legends ARABIA AUGUST. PROVINCIA, ARAB. ADQUIS. &c. can only be supposed to extend to that part of *Arabia* subdued by, or rather forced to acknowledge the superiority of, the *Roman* arms. They will by no means prove, that the whole kingdom of *Arabia Petræa* was, in the time we are speaking of, a province of the *Roman* empire⁴.

6. THE utmost that can be inferred from the authors here cited is, that some of the *Ishmaelite Arabs*, in order to avoid greater inconveniences, made such a submission to *Palma* as their ancestors had done to *Pompey*; which, as we have shewn, did not in the least affect their independency⁵.

7. NOTHING can be a more glaring instance of the *Roman* vanity in the reign of *Trajan*, than some coins of that prince still preserved in the cabinets of the curious, exhibiting the legends IND. P. R. INDIA PRO P. R. &c. For, by these, the *Romans* undoubtedly intended to intimate, either that *Trajan* had actually reduced *India*, or that he at least imagined himself master of it, insomuch that he believed his projected expedition against that country could not miscarry.

¹ DIO, lib. lxxviii. p. 777.

² Univers. hist. vol. xx.

p. 205.

³ EUSEB. chron. can. p. 209. Amstelodami,

1658.

⁴ FRANCISC. MEDIOBARB. BIRAO. imperator. Romanor. numismat. a Pomp. Magn. ad Heracl. ab Adolf. Oecon. olim congest. curante Philip. Argelat. Bononiens. p. 153. Mediolani, 1730.

⁵ Univ. hist. vol. xx. p. 219—221.

Some of them were even sanguine enough to give out, that he subdued the *Indians*: and yet it does not appear from history, that he ever undertook such an expedition; nay, from history, the contrary to this appears. So that, notwithstanding the pompous legends on *Trajan's* coins, it is highly probable, that this emperor never penetrated into the interior part of *Arabia Felix*, but only took some maritim towns on the coast of that region. Nay, nothing more than this can be inferred from the authors cited here; nor do we remember, that any travelers ever discovered there the faintest traces of the *Romans* ^y.

8. LUCIAN is supposed to have lived about the time (C) of *Trajan*. Now he only intimates, that *Arabia* (probably *Aru-*

^y FRANCISC. MEDIOBAR. BIRAG. ubi sup. p. 157. ZONAR. in excerpt. DION. EUSEB. chron. p. 206. Univ. hist. vol. xv. p. 141. ARRIAN. in peripl. mar. Erythr. p. 6. 8. 46. FEST. in breviar. p. 551 — 553. EUTROP. lib. viii. sub init.

(C) It must be owned, indeed, that the learned and ingenious Mr. Moyle believes the *Philopatris* ascribed to *Lucian* to have been written long after the reign of *Trajan*, though he has the generality of learned men against him. But, notwithstanding this, he subscribes, in the main, to our opinion. “ You ask me “ (says he), to which of the two “ emperors the conquest of *Arabia* belongs? I say, to neither: Nor does our author “ say it was conquered, but “ impudently affirms it would be. “ Can you infer from this, that “ *Arabia* was then over-run by “ the *Romans*? Will you take his prophecy for an history? Must the vain hopes of a flattering sophist pass current for authentic truth, and undoubted matter of fact? Is it not “ manifest, from what follows, “ that *Arabia* was not then subdued? for *Triepbon*, you see, “ does not number it among the

“ other victories of the emperor. So that it is not incumbent upon me to fix the conquest of all *Arabia* to either “ of the two emperors reigns, “ till you can make it plainly “ appear from the *Philopatris*, that it was really conquered at that time, which I am very certain no man living can do. I would be glad to know, if ever the *Romans* were masters of all *Arabia*; nay, I will be content to give up the whole cause, if you can prove by any good writer before *Constantine the Great*, that “ they ever saw the third part of *Arabia Felix*.” Hence it pl. nly appears, that Mr. Moyle did not take the whole peninsula of the *Arabs* to have been conquered either by *Soverus* or *Trajan*, at least, if he was not fully persuaded of the perpetual and uninterrupted independency of the *Arabs* (3).

(3) Mr. Moyle's dissertation upon the age of the *Philopatris*, in the first vol. of his works, p. 295, 296. Lord. 1; 26.

bia Felix) would soon submit to the victorious prince (*Trajan*), and that in the same manner *Persia* and *Parthia* had already done. From whence it seems probable, that *Arabia* did not actually submit to *Trajan*; or, if it did, that this submission did not reduce it to the state of a *Roman* province. For *Persia* and *Parthia*, notwithstanding the blows they might have received from the *Romans*, never found themselves in such a situation ².

9. It is plain from *Lucian*, and from what we have already advanced, that *Arabia Felix*, if it was ever a *Roman* province, could not have been subdued before the nineteenth year of *Trajan*. And this is confirmed by some coins that might have been struck that very year. But then the *Romans* were so far from being in possession of *Arabia Felix*, or having reduced it to a *Roman* province, that they were not masters of *Arabia Deserta* and *Petræa*, countries much nearer, and even contiguous to, their *Asiatic* dominions. For, in less than a year afterwards, *Trajan* invaded the territory of the *Hagarenes*, a nation settled in one of those regions. The coins, therefore, above-mentioned, exhibiting on their reverses the legends ARABIA CAPTA S. C. ARAB. ADQUIS. S. C. &c. prove nothing but the vain disposition of the *Romans*. Nor will any one moderately versed in the *Roman* history be surpris'd at those fulsome legends, since at this very time, according to *Eusebius*, the *Romans* had the vanity to brag, that they had brought even *India* itself under subjection; which amounts to an ample proof, that their coins in the present point are not at all to be depended upon. Nay, this most plainly appears from some other coins of the very year we are now upon, which on their reverses exhibit PARTHIA CAPTA, &c. whereas *Parthia* was never reduced to a *Roman* province, nor consequently brought into a state of servitude by *Trajan*, as will more fully appear from what has been already observed, both in the history of the *Romans* and that of the *Parthians* ³.

10. WHEN *Eutropius* asserts *Arabia* to have been reduced to a *Roman* province by *Trajan*, he intimates (D), that this *Arabia* lay

² LUCIAN. philopatr. Univ. hist. vol. xi. p. 57—60. & vol. xv. p. 138. 142. 160. ³ LUCIAN. ubi sup. Univers. hist. vol. xv. p. 140. not. (B). p. 142. FRANCISC. MEDIOBARB. BIRAG. ubi sup. p. 159. 161. DIO, ubi sup.

(D) Since *Eutropius* represents *Severus* as the first *Roman* emperor who reduced *Arabia* to a *Roman* province, it is plain he could not have considered *Trajan* in that light. It must be allowed, therefore, that we have here given a right exposition

lay upon the *Red Sea*, near the maritim provinces of *India*. The whole passage runs thus : *Afterwards he reduced Arabia to the form of a Roman province, and fitted out a fleet upon the Red Sea, that he might ravage the borders of India*. From whence we may infer, that *Eutropius's Arabia* was only some maritim districts of *Arabia Felix* on the coast of the *Red Sea*, whose situation favoured *Trajan's* project of having a fleet on that sea, for the purpose above-mentioned. So that, were *Eutropius's* authority not inferior to that of *Dio*, as it most certainly is, it would only render probable *Trajan's* possession of some maritim districts of *Arabia Felix* on the *Red Sea*; which it was an easy matter for the *Romans* to dignify with the name of a province. And that in fact this was the case, appears not only from what has been already advanced, but likewise from some good authors, who mention the places in *Arabia Felix* subject to *Trajan*, and whom it will be highly proper for our curious readers to consult on this occasion ^b.

II. THAT *Trajan* never thoroughly settled the *Roman* government either in *Parthia*, *Mesopotamia*, or *Armenia*, is manifest from hence, that, immediately after that prince's departure from the army in the East, all those countries revolted from the *Romans*. But the *Hagarenes*; a very considerable *Arab* nation, and the descendants of *Ishmael*, had before declared against him. In the eighteenth or nineteenth year of his reign, they asserted their independency; which is an undeniable proof, that they had either never been conquered by *Trajan*, or that he had never fully established the *Roman* government among them. Whether, therefore, they had revolted from the *Romans*, as seems to be insinuated by *Dio*, or had never made any sort of submission to them, it plainly appears, that the *Romans* had never any great influence in their country, and therefore we cannot consider them as subjugated by *Trajan*. They not only refused a recognition of his authority, but baffled his whole power, repelled all his efforts against their capital city, and forced him at last to retire with shame into his own dominions ^c.

^b EUTROPIUS, ubi supra. ARRIAN. ubi supra. Univ. hist. vol. xv. p. 140. not. (B). ^c DIO, ubi sup. p. 785. Univ. hist. ubi sup. p. 141, 142.

position of this author. That *Severus* never absolutely subdued *Arabia Deserta*, and *Arabia Petraea*, will soon be proved; and that *Arabia Felix* was never annexed to the *Roman* empire, appears from hence, that we never find it mentioned among the provinces of that empire, either in *Severus's* time, or afterwards. This ought to be considered as an additional proof of what is here advanced (4).

(3) Univ. hist. vol. xv. p. 303. not. (A).

Nor by
Adrian.

IF so wise, valiant, and active a prince as *Trajan* could not subjugate the *Arabs*, we have little reason to believe, that such an acquisition as *Arabia* was made to the empire in the time of his successor *Adrian*. That emperor was so far from extending his frontiers, that he abandoned three of the provinces taken in by his predecessor, and contented himself with fixing the bounds of his dominions on that side at the *Euphrates*. We find indeed, that *Adrian* visited that part of *Arabia* contiguous to *Syria*, in the twelfth year of his reign, and the 129th of our Lord; but it is not intimated by any author what was the occasion of that journey. This tract might at that time either have been subject to the *Romans*, or governed by a prince who was under their protection. Be this as it will, it does not appear from history, that any part of *Arabia* properly so called was annexed to the *Roman* empire during the reign of *Adrian*^d.

They maintain their
independence thro'
the reigns
of Antoninus
Pius, Marcus
Aurelius,
Lucius Verus,
Commodus,
Pertinax,
&c.

NEITHER *Antoninus Pius*, nor his successors *Marcus* and *Lucius*, ever invaded *Arabia*; at least, none of the antient historians has given us any intimation of such an invasion. The former studied more the defence of the empire than the enlargement of it; and the latter are not famous for any military exploit, but a successful expedition against the *Parthians*. *Commodus*, *Pertinax*, and *Didius Julianus*, after having made an exceeding inconsiderable figure, came all to violent deaths, and attempted nothing against the *Arabs*. *Pescennius Niger* and *Albinus* may be considered as meteors that vanished as soon as they appeared. They continued scarce a moment on the stage, and then made their exit without any *eclat*. So that it cannot be expected, that they should have distinguished themselves by any great achievements in *Arabia*^e.

Severus
forced to
raise the

BUT *Severus*, who in a great measure restored the *Roman* valour and discipline, made a considerable impression upon that country. He penetrated into it as far as (E) *Atra*, and laid siege

^d SPART. p. 7. 10. DIO, lib. lxxviii. p. 776. Univers. hist. vol. xv. p. 159. EUSEB. chron. an. 129. ^e JUL. CAP. in Antonin. cum notis Salmasti, Paris. 1620. DIO, lib. lxx. & alib. PAUSAN. lib. viii. SPART. BIRAC. GOLTZ. JUSTIN. apol. ii. GRUTER. AMMIAN. MARCELLIN. HERODIAN. AUR. VICT. epit. JULIAN. Cæs. &c. See also Univers. hist. vol. xv. p. 183—308.

(F) It is not absolutely certain whether *Atra* was in *Arabia Petraea* or *Arabia Deserta*, tho' it probably stood on the confines of both those regions. For,

that it was contiguous to *Osroene* and *Adiabene*, and consequently near the borders of *Mesopotamia*, appears from *Dio*. But to which-
soever of them it appertained,

siege to that capital (F). The army he commanded on this *siege of* occasion was extremely numerous, and furnished with a vast *Atra*. train of military engines invented by *Priscus*, the most celebrated mechanic of his age. This enterprize was undertaken by *Severus*, to chastize the *Arabs* for assisting *Niger*; but it did not meet with the desired success. For he was repulsed at the first attack, and forced afterwards to raise the siege. Some circumstances attending both this expedition and that of *Trajan* plainly indicate the *Arabs* to have been preserved by the interposition of a divine over-ruling power. As these circumstances have been handed down to us by pagan authors of good reputation, they deserve the attention of all sober sceptics and unbelievers, if any such persons are to be found in Christian countries. For, with regard to Christians of all denominations, if they adhere to their own principles, and are consistent with themselves, they will look upon them as glaring proofs of the truth of the prediction we are now insisting upon, and intended to forward its completion, by H I M, who is the sole arbiter and disposer of all events^f.

CARACALLA, *Geta*, *Macrinus*, with his son *Diadume-* *The Arabs* *nianus*, and *Heliogabalus*, never so much as designed any thing *remain a* against the *Arabs*; and, if they had, their reigns were too *free people* short to have put such a design in execution. *Alexander Se-* *to the time* *verus's* noblest exploit was an expedition against the *Persians*, *of Aure-* wherein he overcame their famous king *Xerxes*; but the *lian*. *Arabs* never came to a rupture with him. *Maximinus*, *Pu-* *prienus*, *Balbinus*, and the *Gordians*, as far as appears from history, did not commit any hostilities against that nation. Neither did the *Philips*, *Decius*, *Gallus*, *Æmilianus*, or *Volu-* *lian*. *sian*, ever give them any trouble or molestation. As for the *Valerians*, *Gallien*, *Claudius*, and *Quintillus*, they suffered the *Arabs* to enjoy an uninterrupted repose. So that the *Romans* did not offer to carry their arms into *Arabia* during the

^f Dio, lib. lxxv. p. 854, 855. HERODIAN. lib. iii. EUSEB. chron. SPARTIAN. in Sever. GOLTZ. p. 84. See Univ. hist. vol. xviii. p. 436.

its citizens were undoubtedly the descendents of *Ishmael*, and therefore the preservation of their independency is a sufficient confirmation of the truth of our opinion (5).

(F) This town did not only

baffle all the efforts of *Trajan* and *Severus*, as already related, but also those of *Artaxerxes*, who, about the year 226. or 230. re-established the *Persian* on the ruin of the *Parthian* empire

(6).

(5) Dio, lib. lxxv. p. 854, 855.

(6) See Univ. hist. vol. xv. p. 312.

interval between the death of *Severus* and the accession of *Aurelian* g.

Aurelian makes no attempt upon Arabia.

THIS last emperor was a martial prince, and a great terror to the barbarians. He carried on a vigorous war against the *Sarmatians*, wherein he killed a thousand of them with his own hands. In the East he conquered the famous queen *Zenobia*, and made himself master of her capital city *Palmyra*. A great number of captives of various nations, and particularly *Saracens*, and other *Arabs*, graced his triumph, after his final return to *Rome*; notwithstanding which, it cannot be collected from any antient historian, that he ever signalized himself by any remarkable achievement in *Arabia* h.

The Arabs enjoy the possession of their liberties till the death of Constantius.

FROM this period to the reign of *Constantius*, the *Romans* had little, if any, intercourse with the *Arabs*; and therefore cannot be supposed to have imposed their yoke upon them in any part of that interval. Nor do we find, that this happened whilst that prince sat upon the imperial throne. On the contrary, that the *Saracens*, or *Ishmaelites*, were then not only independent upon, but also in a state of hostility with, the *Romans*, we learn from *Ammianus Marcellinus*. For, according to that historian, in this emperor's time, they ravaged *Mesopotamia*; and then retired, without meeting with any obstruction, into their own dominions i.

And till the conclusion of Julian's reign.

JULIAN, as well as some of his predecessors, for some time paid the *Saracens* a pension, that they might always have a body of troops on foot for the service of the *Romans*. But, upon his discontinuing this pension, they went over to the *Persian*, and ever after remained faithful to him. Than which we cannot desire a clearer proof of their being then a free people, and in great repute for their bravery among the most powerful nations k.

They are independent in the reign of Valens.

AFTER the defeat and death of *Valens*, the *Goths* laid siege to *Constantinople* itself, and made their utmost efforts to possess themselves of that capital city. *Mavia* queen of the *Saracens*, at this pressing and critical conjuncture, sent a body of her best

g DIO, HERODIAN. SYNCCELL. ZOSIM. JORNAND. GOLTZ. BIRAG. SPANHEM. &c. Vide etiam AUR. VICT. EUTROP. AMMIAN. MARCELLIN. ZONAR. Chron. Alexand. EUSEB. HIER. chron. TREBEL. POL. AGATH. EUSEB. LACT. OROS. &c. See also Univerf. hist. vol. xv. p. 324---449. h AUR. VICT. ZOS. EUTROP. ATHAN. solit. ABU'L FARAJ. BIRAG. SPANHEM. GOLTZ. Univ. hist. vol. xv. p. 449---463. i AMMIAN. MARCELLIN. lib. xiv. Univ. hist. vol. xviii. p. 436---438. k AMMIAN. MARCELLIN. lib. xxv. & lib. xxix. Univerf. hist. vol. xvi. p. 257. & vol. xviii. p. 436---438.

forces to assist the *Romans*; and it was principally by their bravery that the barbarians were forced to retire. This must be allowed a convincing proof both of the valour and freedom of the *Arabs* in that age ¹.

ABOUT the year of Christ 411. the *Saracens*, or *Ishmael*. And in the *ite Arabs*, committed great disorders upon the frontiers of year of *Egypt*, *Palæstine*, *Phœnicia*, and *Syria*, without opposition; Ch. 411. but soon retired of their own accord. Than which there cannot be offered a stronger argument both of their independency at that time upon, and hostile disposition towards, the *Romans* ^m.

In the reign of *Theodosius*, *Alamundarus*, or *Al Mondar*, As also in the reign of *Theodosius*. with a numerous army, assisted the *Persians* against that prince. But the greatest part of his *Arabs*, being seized with an unaccountable panic, threw themselves headlong into the *Euphrates*, where they are said to have perished to the number of 100,000 men. However, we do not find, that the *Romans* took any advantage of this blow, nor that the *Arabs* were greatly weakened by it. For, that they soon recovered from it, seems to be evinced by their making another irruption into the *Roman* empire about the year 452. They were, however, driven then into their own dominions by the troops of *Marcian*, and obliged to conclude a peace with that prince. But that they ceded any considerable extent of territory to him, does no-where appear. They were, therefore, at this time independent on the *Romans*, and ought to be considered not as subjects, but allies, of the *Persians* ⁿ.

ABOUT the beginning of the sixth century, another *Arab* They pre- prince of the *Mondar* family sided with the *Persians*, and did serve their incredible damage to the *Romans*. He harassed them for fifty original years together, and ravaged all their territories from the borders of *Egypt* to the confines of *Mesopotamia*. In fine, none of the *Roman* generals, nor any of the *Arab* emirs in the interest of the *Romans*, could ever make head against him. However, the *Arabs* of *Syria* and *Irak* at this time, and even till the birth of *Mohammed*, frequently committed hostilities against one another. Those of *Irak*, forming the kingdom of *Hira*, espoused the interest of the *Persians*; as those of *Sham* or *Syria*, under the kings of *Ghassun*, did that of the *Romans*. But that neither the former were subjects to the of Mo- hammed.

¹ AMMIAN. MARCELLIN. lib. xxxi. Univers. hist. vol. xvi. p. 335. & vol. xviii. p. 436. ^m Univ. hist. vol. xvi. p. 519. ⁿ SOCRAT. lib. vii. p. 357---360. Univ. hist. vol. xvi. p. 530, 531. EVAGR. lib. ii. c. 5. p. 295. PRISC. p. 40. NICEPH. lib. xv. c. 9. p. 61. Univ. hist. vol. xv. p. 570 & vol. xviii. p. 437.

Persians, nor the latter to the *Romans*, may be inferred from several writers of good authority. As for the kingdom of *Hejaz*, where the greatest part of the *Ishmaelites* settled themselves, that the *Arabs* there continued in a state of independency, from the days of *Ishmael* to the birth of the famous impostor *Mohammed*, who was one of them, appears not only from what has been already advanced in this dissertation, but from the concurring testimony of the best and most authentic of the *Oriental* historians^o.

And to the dissolution of the Saracen empire. II. MOHAMMED made himself master of the whole peninsula of the *Arabs* in the year 631. and laid the foundations of an empire in many respects equal to that of the *Romans*. This formidable power, which, like a deluge, overwhelmed at once both the eastern and western part of the world, continued above three hundred years. So that till towards the middle of the tenth century, the *Arabs* were not only in possession of their own country, but likewise of a very considerable part of the then known world^p.

They are free in the time of Saladin. THE *Saracen* empire at that time failing, several governors of its provinces set up for themselves. However, the *Arabs* still kept possession of their peninsula. Nay, though, after the dissolution of the *Saracen* empire, the power of *Mohammed's* immediate successors was divided among the aforesaid governors, usurping the sovereign authority, each in their several districts; yet the sovereignty of the *Arabs* may be considered as prevailing in all the countries possessed by those princes. Nor have we the least reason to suppose, that the *Arabs* ever received any foreign yoke before the reign of *Saladin*^q.

THAT prince, who assumed the title of *Sultan*, or *Soltan*, succeeded *Eladid*, the last khalif of *Egypt*. *Saladin* sent his brother *Touransjah*, with a powerful army, to reduce the kingdom of *Yaman*, which then obeyed the usurper *Abdolnabi*. *Touransjah*, having overthrown *Abdolnabi*, and *Jafir* prince of *Aden*, and taken both of them prisoners, made himself

^o PROCOPIUS. de bel. Persic. lib. i. p. 49, 50, 51, &c. Univ. hist. vol. xviii. p. 437, 438. Pocock. not. in spec. hist. Arab. p. 66. 74. PROCOPIUS. in Pers. apud Photium, p. 71, &c. AHMED EBN YUSEF, AL BEIDAWI, &c. Univ. hist. vol. xviii. p. 429. & p. [437], [438], [439]. ^p ABULFED. VOLII not. ad Alfragan. ABUL FARAJ. Poc. not. in spec. hist. Arab. aliq; scriptor. pass. See also Dr. PRIDEAUX's epist. to the reader, prefixed to his life of Mahomet, p. 5. ^q BOHADIN. F. Sjeddadi vit. & res gest. Saladin. ed. & Lat. vers. ab Alberto Schul- tens, p. 37. Lugd. Batavor. 1732.

master of *Yaman*, or rather a considerable part of that country, according to *Abulfeda*. That he did not reduce the whole country, may be inferred from *Abulfeda*, and from what followed there soon after this expedition. For, according to the *Arab* historian, *Touransjab* possessed himself of a considerable part of *Yaman* only; and from the same author it appears, that the governors *Touransjab* left behind him there were so independent both on him and *Saladin*, that the sultan found himself obliged to send an army under the command of his brother *Saiphol Islam* to reduce them, nine years after the former invasion. In fine, after the death of *Touransjab*, which happened in the year of the *Hejra* 576. *Ezzoddin Othman* governor of *Aden* and *Hettan Ebn Monkid* governor of *Zabid* seem to have asserted their independency, and to have acknowledged no superior, till they were conquered by *Saiphol Islam*. But supposing that they always considered *Saladin* as their sovereign, yet, as they presided only over the districts of *Zabid* and *Aden* we can only infer, from the success which attended *Saiphol Islam*, that he made himself master of some of the maritim parts of *Yaman*. Be that as it will, the *Arabs* of *Yaman* at this juncture were not under the domination of any foreign power. For, though both *Saladin* and *Saiphol Islam* were *Curds* by birth, yet they were rendered *Arabs* by their education, language, disposition, manners, polity, literature, and religion ^r.

BUT the bulk of *Ishmael's* descendents were the *Bedoweens*, that inhabited the desert and uncultivated parts of *Arabia*, which corresponded with the *Arabia Petræa* and *Arabia Deserta* of the antients. These went under the denomination of *Ishmaelites* even in the days of *Saladin*, were then a free people, and lived under the government of their emirs, as they had all along done, and as they do at this day. The sultan was so far from being able to conquer them, that once or twice he was in the most imminent danger of being cut off by them. Several of their emirs also assisted him in his wars against the *Franks*, as free and independent princes. This, and much more to our present purpose, would the limits we have here prescribed ourselves permit us to be prolix on the present occasion, might be proved from *Bohadin* and *Abulfeda*, not to mention others of the most celebrated *Oriental* historians ^s.

SALADIN, or *Abu Modaffir Yusuf Ebn Yub Ebn Sjadfi*, *The Arabs* sultan of *Egypt*, died in the year of the *Hejra* 589. His *not subdued* by *Hulaku*.

^r *ABULFED.* in excerpt. *Alberti Schultens*, p. 16. 30. *Lugd. Batavor.* 1732. *BOHADIN.* ubi sup. p. 39. & alib. ^s *BOHADIN.* vit. & res gest. *Salad.* & *ABULFED.* in excerpt. pass.

brother *Saiphol Islam* then reigned in *Yaman*, though he seems to have been in possession of only part of that fine country. Be that as it will, neither *Yaman*, nor any other part of the peninsula of the *Arabs*, was then subject to foreigners. So far from it, that the *Arabs* are represented as lords of the East till the year of the *Hejra* 656. when *Hulaku* the *Tartar* put a period to the empire of *Al Mosta'sem Ebn'ol Mostanser*, the last khalif of *Baghdad*. For, till then, the dynasty of the *Arabs*, or *Moslems*, prevailed in the East, according to *Abu'l Fara-jius* ^t.

Nor by any of his successors. **HULAKU**, or **HOLAKU**, **EBN TULI KHAN**, that great conqueror, departed this life in the year of the *Hejra* 664. and was succeeded by his son *Abaka Khan*. That prince reigned seventeen years, and then left the government of his extensive dominions to *Ahmed Khan*, one of his brothers. *Ahmed* having been deposed, after a short reign of two years, *Argun Khan*, the son of *Abaka*, mounted the throne. All these princes were very formidable in the East; but the *Oriental* historians have not informed us, that any of them ever made the least impression upon the *Arabs*. Nay, it does not appear from the *Tartar* historian *Abu'l Ghazi Bahadur Khan*, that the descendants of *Jenghiz Khan* had any intercourse or correspondence with the *Arabs*; which (G) amounts to a very strong presumption, that none of the aforesaid *Tartar* or *Mogul* kings reduced to their obedience the more civilized *Arabs*, and much less the *Bedoweens* ^u.

They maintain their THE following khans of the *Tartar* line were *Caichtu* the son of *Abaka*, *Baidu* the son of *Targhi*, *Kazan* the son of

^t BOHADIN. ubi sup. p. 275---278. ABULFED. in excerpt. p. 60. GREG. ABUL. FARAJ. hist. compend. dynastiar. dyn. x. p. 527.

^u GREG. ABUL. FARAJ. dynast. x. p. 527--565. Oxon. 1663. ABUL GHAZI BAHADUR KHAN'S genealog. hist. of the Tat. AHMED EBN MOHAMMED EBN ABDALGAF. AL CAZWINI in Nighiarist. EBN SHONAH, D'HERBEL. biblioth. orient. p. 453, 454.

(G) This has likewise been rendered extremely probable by *Ebn Shonah*, who has given us a list of the kingdoms *Hulaku* left to his son *Abaka*, or *Abga Khan*, which does not comprehend *Arabia*. For the particulars of that list, we must beg leave to refer our readers to the author here cited, and to M. *D'Herbelot*, they being something foreign to the subject about which we are at present engaged (7).

(7) *Ebn Shonah*, *D'Herbel. biblioth. orient. p. 454.*

C. XXXIV. *Independency of the Arabs.*

237

Argun, *Giyath'uddin Ghodabandah Mohammed* the son of *Ar-independ-gun*, and *Abu Said Bahadur*. None of these, as far as we enquire till the can collect from the *Oriental* writers; ever attempted to make death of any conquests in *Arabia*. Upon the extinction of the *Tartar Tamerlane*, which happened by the death of *Abu Said Bahadur Khan* at *Karabaga*, in the year of the *Hejra* 736. *Hulaku's* empire was divided into several lesser states. The *Tartars*, therefore, made no considerable figure from this period to the reign of *Timur Beg*, or *Timur Lenc*, the *Tamerlane* of the *Europeans*; and consequently, during that interval, were not in a condition to disturb the repose of the *Arabs*. Nor do we find, that this formidable prince ever molested them, though he subdued and gave law to the *Persians*. He died in the year of the *Hejra* 807^w.

THE *Yubidæ* reigned in *Egypt* about eighty-one years, and in part at least of *Yaman* for some time; but they were in all respects *Arabs*, as has been already observed. Besides, the *Ishmaelites* were intirely independent on them. The *Babrite Mamluks* succeeded the *Yubidæ*, whose slaves they were, in the kingdom of *Egypt*; as the *Circassian Mamluks*, their descendents, did them. Their empire continued about two hundred and seventy-five years; but so far were they from extending their dominions, that *Egypt* was little better than a scene of blood, ravages, rapine, and confusion, during the greatest part of the time it groaned under their yoke. This we learn from *Al Jannabius*; and it amounts to a full proof, that the *Arabs* had nothing to fear from them, even when in the zenith of their power^x.

SULTAN *Selim Khan*, the ninth emperor of the *Turks*, *Selim* did overthrew the *Mamluk* empire in *Egypt*. He first defeated *not conquer* in a great battle *Al Malec Al Eshraf Abu'l Nasr Safio'ddin* *Arabia*. *Kansu Al Gauri*, called by the *Turkish* historians sultan *Gauri*, the *Circassian*, at *Marj Dabek* near *Aleppo*; and afterwards *Al Malec Al Eshraf Tumanbai Al Jarcasti*, at *Ridanie*. These two victories, which happened in the year of the *Hejra* 923. put *Selim* in possession of the kingdom of *Egypt*, which has ever since groaned under the *Turkish* yoke. That *Arabia* was independent on the *Mamluks*, when *Selim* conquered *Egypt*, appears from hence, that the *Arabs* sent a body of troops to assist *Tumanbai*, which were to act only as auxiliaries; and that *Selim* himself acknowledged such independency. Nor can we persuade ourselves, that this *Othman* conqueror ever greatly

^w ABULFED. AHMED EBN YUSEF, AL JANNABIUS, TEIXER. &c.

^x AL MAKRIZIUS, AL JANNABIUS, ABULFED. RAUDAH, AHMED EBN YUSEF, AL JAUHARIUS, &c.

prevailed against the *Arabs*. For, notwithstanding we are told by the *Turkish* historians, that several tribes of the *Bedouens* submitted to him, and that even the sharif of *Mecca* himself acknowledged his sovereignty; yet their authority, in the point before us, is of no great weight. Every body knows, that the *Turkish*, as well as *Arab*, historians are so strongly tinged with hyperbole and rhodomontade, that their descriptions of the great achievements of their heroes are not always to be taken in the strictest literal sense. Besides, nothing more can be inferred from the relation here hinted at, than that some of the *Arab* tribes, and the sharif of *Mecca*, paid some sort of homage and submission to the *Othman* sultan, after his reduction of *Egypt*; which is not at all inconsistent with the point we have in view. For, though this should be admitted, it will by no means follow, that the *Arabs* were then slaves to the *Turks*, or upon the same footing with the subjects of the *Othman* empire. It has been before observed, that, according to *Herodotus*, *Cyrus* vanquished the *Arabs*; and yet that author assures us, that neither *Cyrus*, nor his immediate successors, could reduce them to the state of subjects. Nay, that excellent writer speaks of the *Arabs* in general, whereas the *Turkish* historians insinuate only, that some particular tribes, and the sharif of *Mecca*, submitted to *Selim*; so that the authority of the former seems to bear harder upon our scheme, than that of the latter: and yet, in reality, neither the one nor the other affects it. But, for a farther illustration of what is here advanced, we must beg leave to refer our readers to a former part of this dissertation.

Nor his
son Soli-
man I.

THAT the *Arabs* were not subdued by *Selim*, appears also from hence, that one of their sheikhs endeavoured to support *Mustapha Pasha* in an attempt to subject *Egypt* to his dominion. For this happened but six years after the last defeat of the *Circassian Mamluks*, under the conduct of *Tumanbai*, and two only after the death of *Selim*. Nor do we find, that *Soliman* ever took vengeance of them for so daring an affront offered to the *Othman* empire. The *Turkish* historians inform us, that the sultan's admiral, with a body of land-forces under the command of *Soliman Pasha*, annexed the kingdom of *Yaman* to the *Othman* dominions, in the year of the *Hejra* 945. though, in reality, those troops only reduced that part of *Yaman* bordering on the sea *Al Kolzom*. But supposing that they made themselves masters of the whole province, it will not follow from thence, that they subdued

Y AHMED EEN YUSSEF, AL JANNABIUS, &c. See also DEMETRIUS CANTEMIR's history of the *Othman* empire in the life of *Selim* I. HERODOT. lib. iii. Univ. hist. vol. xx. p. 202 — 206.

the peninsula of the *Arabs*, nor even that part of it inhabited by the descendents of *Ishmael*, which it is certain they never did. Nay, the *Turks* themselves distinguish the tract now conquered from *Arabia*, and even make it a part of *India*; though in this, it must be owned, they run counter to the best *Oriental* geographers and historians ^a.

THE *Beni Omer*, a tribe of *Scenite Arabs* wandering in the deserts of *Sham*, without any fixed habitations, in the *mained* beginning of *Selim* the Second's reign, about the year of the *independ-Hejra* 975. made an incursion into the *Turkish* dominions, *ent during* and laid waste a considerable part of the territory of *Baghdad*. *the reign* It is true, these plunderers were afterwards dispersed; but of *Sol-* they can by no means be said to have been then subdued, *man II.* For *Demetrius Cantemir*, prince of *Moldavia*, in a note upon the passage now in view, assures us, that the *Beni Omer* pay *sometimes only*, out of the produce of their dates, which were the sole fountain of their riches, a good yearly sum to the pasha of *Baghdad*. Nay, according to that illustrious author, they frequently ravaged the very suburbs of *Basra*. Nor do the *Turkish* historians so much as insinuate, that all, or even a considerable part, of the *Bedoucens*, at this time, paid the least homage to, or acknowledged any dependence on, the *Othman* emperor ^a.

In the year of the *Hejra* 977. the sharif of the kingdom of *Yaman* attacked the *Turkish* forces under the command of *Murad Pasha*, beglerbeg of the *Othman* conquests there, and put them all to the sword. However, we are told by the *Turkish* writers, how truly we cannot say, that *Sinan Pasha*, in conjunction with *Ozdemir Ogh*, soon after, intirely defeated the *Arabs*, and reduced the whole country again to the *Othman* obedience. But, admitting this for fact, which many will not so easily do, it cannot be from hence inferred, that *Selim II.* possessed a greater part of *Arabia* than his father *Soliman*; but only that he recovered a province which that prince had annexed to the *Othman* empire ^b.

FROM this time to the year of the *Hejra* 1105. we find *And till* little notice taken of the *Arabs* by the most authentic *Turkish the time of* historians; from whence it may be collected, that no mate- *Ahmed II.* rial alteration happened, during that interval, in the situation of the *Arabs*, with regard to their independency on the *Turk*. But, according to the aforesaid writer, *Emir Mohammed*, a

^a AL RAUDAH & DEMET. CANTEM. in Solim. I. p. 201. not. (60). A voyage to Arab. Fel. p. 124, 125. Lond. 1732. ^a AHMED. BEN YUSEF, AL JANNABIUS, AL RAUDAH, DEMETR. CANTEM. in Selim II. p. 219, 220. See also not. (5). ^b DEMETRIUS CANTEMIR ubi sup. p. 221, 222.

prince of the *Arabs*, then assembled a body of troops, with which he attacked and plundered a *Turkish* caravan going in pilgrimage to *Mecca*. Not content with this, he afterwards advanced to *Mecca*, and laid siege to that city; though, being touched with reverence of the place, he soon retired from thence into the desert. The beglerbeg of *Sham*, attended by several pashas, in a short time marched against him, at the head of a powerful army; but the emir, by a stratagem, defeated him, and dispersed his numerous forces ^c.

DEMETRIUS CANTEMIR, prince of *Moldavia*, in his history of the *Othman* empire, extracted from authentic monuments preserved in the *Seraglio*, ascribes this conduct of the *Arabs* to the nonobservance of an antient custom on the part of the *Turks*. The *Bedowens* inhabiting the deserts between *Damascus*, *Baghdad*, and *Mecca*, frequently infested the road to *Mecca* with their robberies, and rendered it dangerous to the superstitious pilgrims who went to visit *Mohammed's* tomb. The *Othman* emperors, therefore, after *Selim I.* conqueror of *Egypt*, paid them yearly 40000 crowns in gold out of the treasury of the womens *Seraglio*, by way of bounty, under the title of *Surre*. This sum they pretended to pay the *Arabs*, for securing the roads and fountains; though they did it in reality, because they could not otherwise remove such troublesome enemies from the *Hadji's*. But the money not being sent for some years, on account of the war in *Hungary*, *Emir Mohammed*, with his tribe, inclosed the pilgrims in a narrow place, and forced them to surrender for want of water. *Selim Gierai*, khan of *Tartary*, being one of these pilgrims, they obliged him, by the *Arabian Rai*, to carry their complaints to the sultan, and procure the continuance of the usual bounty; and so they dismissed him upon his parole. Upon his arrival at *Constantinople*, he never ceased to importune the *Othman* court, till the arrears of the *Surre* were sent to the *Arabs*; which done, for some time, they remained quiet. Hence it appears, that in the year of the *Hejra* 1105. and even from the reign of *Selim I.* the *Turks* paid a sort of tribute to these *Arabs*, and consequently seem to have been rather dependent on them, than they on the *Othman* empire ^d.

As also
through
the reign
of *Musta-*
pha II.

ABOUT the year of the *Hejra* 1111. the neighbouring *Arabs* took *Bosra*, and made an irruption into *Mesopotamia*. But they were overthrown in a great battle by *Daltaban Mustapha Pasha*, afterwards prime Vizir, with the loss of above 30,000 men, according to *Demetrius Cantemir*. That

^c DEMETR. CANTEM. in *Ahmed II.* p. 393, 394. See also not.
(22). ^d Idem ibid.

illustrious author also informs us, that, in consequence of this victory, they found themselves obliged to submit to a tribute imposed upon them by the aforesaid general, who was then pasha of *Baghdad*. But, as he intimates, that the *Beni Omer* only, a single tribe of the *Arabs*, were thus punished by *Daltaban Mustapha Pasha*, nothing can be inferred from hence in prejudice of our opinion. On the contrary, from hence it seems probable, that the other *Arabs* were as free from servitude then as ever. And this will be more fully evinced by the testimonies we are going to produce *.

M. DE LA MERVILLE, who visited *Arabia* in the year 1709. assures us, that the peninsula of the *Arabs* was divided into several kingdoms, or regions, and provinces, which were then possessed by particular kings and princes, neither dependent on the Grand Signor, nor the king of *Persia*. He also affirms, that the kingdom of *Hejaz*, the principal seat of the *Ishmaelites*, even from the days of their great ancestor, was subject to the sharif of *Mecca*; and that the sharifs of *Mecca* and *Medina*, as well as the king of *Yaman*, were sovereigns that paid not the least homage to the Grand Signor. The same may be inferred from a cotemporary author, who had himself been among that wild people, of the sheiks and emirs of the *Bedoweens*. Notwithstanding, therefore, the blow given to a single *Arab* tribe by *Daltaban Mustapha Pasha*, the *Arabs* in general, and even the *Bedoweens*, preserved their independency after that general's death. It is worthy observation, that the kingdom of *Hejaz*, where the *Oriental*s are firmly persuaded the greatest part of *Ishmael's* descendents have been settled, from his time to this very day, has never yet been conquered, nor under any but an *Arab* jurisdiction †.

THE very learned and ingenious Dr. *Shaw*, with whom we have the honour to be acquainted, in conformity to what he suggests in the preface to his invaluable work, has informed us, that he was seized and carried off by a party of *Arabs*, in his journey from *Ramah* to *Jerusalem*, though escorted by four companies of the *Turkish* troops. This happened in the year 1722. Nay, from the same worthy gentleman, we learn, that the *Turks* themselves were then obliged to pay the *Bedoweens* a sort of tribute, or stipulated sum, by way of acknowledgement, in order to procure a safe passage for their *Hadji's* and *Caravans*. This must be allowed an ample proof, that the *Arabs* then retained a mark of sovereignty superior

* DEMETRIUS CANTEMIR in *Selim II.* p. 219. & *Mustapha II.* p. 415.

† LA ROQUE voyage de l'*Arab.* *Heur. pass.* & D'ARVIEUX voyage dans la *Palest.* &c.

to any that could be pretended to even by the *Othman* sultan himself^g.

THIS account is abundantly confirmed (H) by what happened near *Smyrna* in the beginning of *April* the following year. *Ufun Effendi*, going then to his new government of *Smyrna*, was attacked by^h a body of *Scenite Arabs*, or *Bedoweens*, under the orders of *Emir Ali*, not far from *Smyrna* itself. The *Arabs* behaved on this occasion with uncommon cruelty, a thing not very often practised among them towards *Moslems*, or people of the same religion. They killed upon the spot *Ufun Effendi*, almost intirely stripped his wife, and afterwards retired with the booty they had acquired. By this it seems to appear, that they must either have an extraordinary averſion to the *Turks*, or else at that time have received from them some very grievous provocation: unless we suppose, that they acted upon the principle of self-preservation. For such a barbarous action is by no means compatible with the character given us of the *Arabs* by the best and most authentic of the *Oriental* historiansⁱ.

They assert their
independence in
1739.

WE are told by the learned Dr. *Pococke*, that the *Arabs* of *Arabia Petraea* resembled the old *Arabes Scenitæ*, or *Ishmaelites*, whose posterity they undoubtedly were, in many particulars, so late as the year 1739. They were then formed of different clans, or tribes, each obeying the orders of its great *Sheikh*, and every encampment those of its particular *Sheikh*. The *Sheikh* of the *Beni Soliman* seemed to be the most powerful of all, and had a great influence over all the rest. But, however divided the *Arabs* might appear, they were all united in a sort of league together. From whence we may conclude, that they were at that time far from owning themselves subject either to the *Turk*, or to any other foreign power whatsoeverⁱ.

THE public prints at this very time (*September* 1748.) inform us, that the king of *Arabia*, or, as we would rather choose to

^g See the preface to Dr. *SHAW's* travels, p. vii. viii. ^h See the Present State of *Europe*, or, The Historic. and Politic. Monthly Mercury for the month of *June*, 1723. p. 180, 181, 182. ⁱ *Pococke's* descript. of the East, vol. i. b. 3. c. 2. p. 137, 138. Lond.

(H) In the article from *Smyrna* these plunderers are called highwaymen; and indeed they very well merited that appellation. But that they were either a party, or the descendents, of the *Arabs*, may, as we apprehend, be naturally inferred from several circumstances in the relation there given (8).

(8) *The Histor. and Polit. Month. Merc. for July*, 1723. p. 180, 181, 182.

call him, the *Grand Emir*, a few months since, at the head of a numerous army, threatened to invest *Baghdad*. As this news comes directly from *Constantinople*, whether it be true or false, it amounts to a sufficient proof, that the *Arabs* on the confines of *Sham*, or in the neighbourhood of *Baghdad*, are not considered there as dependent on the *Grand Signor*. Besides, the advices containing this article intimate, that the *Arab* prince has put himself in motion, in order to force the sultan to confer upon one of his friends the government of *Baghdad*. We have little reason therefore to doubt, that the descendants of *Ishmael* at this very day are independent of the *Othman* empire.

WITH regard to the disposition of the *Scenite Arabs*, or *The descendants of Ishmael*, that they were always wild men, *sition of the* in a state of enmity with other nations, as the Angel of the *descend-* LORD predicted of them to *Hagar*, we have abundant proof. *ents of* *Job*, in all probability, lived within a few generations of *Ish-* *mael* himself; and, in his time, the *Arabs* bordering on *Baby-* *lonia*, or the *Ishmaelites*, were greatly addicted to pillaging their neighbours, as we learn from Scripture. As early as the reign of *Sesostris*, that celebrated conqueror, the *Arabs* settled on the confines of *Egypt*, that is, the *Nabathæans*, followed the same practice, according to *Diodorus Siculus*. That they lived in tents, and roved about the deserts, after the manner of the present *Bedoweens*, above 600 years before the birth of Christ, appears from the prophets *Isaiah* and *Jeremiah*. *Herodotus* informs us, that they inhabited the solitudes contiguous to *Egypt*, and even had the command of them, as have likewise the present *Bedoweens*, in the reigns of *Cyrus*, *Cambyses*, and *Darius Hystaspis*; from whence we may infer, that they greatly resembled those *Bedoweens*. *Diodorus Siculus* asserts this of the *Nabathæans*, in the reign of *Antigonus*, not many years after *Alexander's* death. In the time of the *Maccabees* they lived after the same manner. That they continued their depredations upon the *Roman* subjects even till the death of *Julius Cæsar*, we find attested by *Plutarch*, *Arrian*, and *Strabo*. This also may be inferred from *Dio*. They remained in the same fierce and savage disposition after *Constantius's* accession to the imperial throne, when they ravaged a considerable part of *Mesopotamia*, if we will believe *Ammianus Marcellinus*. Nay, that they frequently committed terrible depredations upon the frontiers of *Egypt*, *Palæstine*, *Syria*, and *Phænicia*, even till the birth of *Mohammed*, may be evinced from some good authors. And that from the birth of *Mohammed*, to this very day, they have persisted in their antient course of life, and thereby demonstrated themselves wild men, in conformity to the divine pre-

dition, is rendered incontestable by the testimonies of those *Oriental* writers, and modern travellers (not to mention others that occur), which have already been produced in this dissertation ^k.

THUS have we proved, that the *Arabs*, particularly the *Ishmaelites* or *Nabathæans*, were never thoroughly subdued by any foreign power, from the death of their great ancestor *Ishmael* to the present time. We have proved, that none of those puissant empires, so celebrated by the antients, none of those formidable monarchies, of which we meet with such pompous descriptions in the Eastern writers of a later date, nor any of the states that now subsist, could ever deprive them of their liberty. It has also been clearly evinced, that, thro' such an immense series of ages as has elapsed between *Ishmael's* time and the present, they have all along retained their savage and fierce disposition. *Their hand has been against every man, and every man's hand against them* ^l. Notwithstanding which, we find them still flourishing and independent; and are firmly persuaded they will remain in this situation, as long as it shall please the Supreme Governor of the universe to continue the present system of things.

AFTER what has been said, Who can entertain the least doubt of the divine authority of *Moses*? The *Arabs*, or at least the most considerable part of them, have been hitherto, as we firmly believe they will be to the remotest periods of time, a standing and perpetual proof of that authority. The prediction mentioned by this historian ^m, as coming from the angel of the LORD to *Hagar*, has been to our days verified and fulfilled in every particular. The nation to which it relates has been hitherto an indisputable completion of it; and consequently an historical demonstration at least, that the book in which it is recorded came originally from that Being, who alone has a perfect knowledge of all events, who alone can neither deceive nor be deceived.

An objection
answered.

THE most sanguine infidel, as we apprehend, can offer only the following objection to the system that has been here espoused. The *Arabs*, he may insinuate, were inaccessible, and consequently preserved from becoming a prey to foreign invaders by their situation. But to this it may be replied, that though their country was difficult of access, yet it was

^k JOB i. 15. DIOD. SIC. lib. i. ISA. xiii. 20. JER. iii. 2. HERODOT. lib. iii. 1 MACCAB. ix. 36. PRID. connect. vol. i. p. 250. PLUT. in Pomp. & alib. APPIAN. de bell. civil. c. 10. ib. STRAB. lib. xvi. p. 747. Lutetiae Parisiorum, 1620. DIO, lib. lxxviii. p. 785. AMMIAN. MARCELLIN. ubi sup. &c. See also the preceding part of this dissertation. ^l Gen. xvi. 12. ^m Gen. xvi. 7—13.

not inaccessible, as sufficiently appears from what has been advanced in this dissertation. *Cyrus* vanquished them; but could never totally subdue them. *Pompey* entered their metropolis; but could never thoroughly reduce them to his obedience. *Trajan* besieged one of their strong towns; but could not carry it, either by storm, or capitulation. The whole power of the *Roman* empire, including the greatest part of the then known world, under the command of *Severus*, was baffled before the same fortress. From which instances it appears, that the *Arabs* were not protected, and screened from danger, merely by the deserts they inhabited; but that something of an higher nature, considering the powerful nations by which they were always surrounded, must more effectually have contributed to their preservation ⁿ.

WHAT this was, we shall not long be at a loss to discover, *What* when we have consulted *Dio*. This author gives us suffi- ^{power pre-}ciently to understand, that *Trajan* was obliged to abandon ^{served the} the siege of *Petra* by the extraordinary interposition of Pro-^{Arabs.} Arabs. Violent storms of wind, rain, hail, and dreadful flashes of lightning, drove back the *Romans*, as often as they advanced to the attack; swarms of flies infested their camp in a strange and unaccountable manner; the apparitions of rainbows likewise dazled and frightened them to such a degree, that they found themselves incapable of making a general assault. In such circumstances as these, it is no wonder the emperor should think it proper to desist from the enterprize he had undertaken. Nor was *Severus*, eighty years after, more successful in the execution of a design he had formed against the capital of the *Hagarenes*, though he had it in his power, humanly speaking, to make himself master of the place. For, when one of his officers engaged to storm it with 550 men only, GOD, according to the same historian, ^{pre-}served it by the backwardness of the emperor one day, and by ^{served the} that of his troops the next. But of this our readers will find a more particular and distinct account in the history of the *Arabs*; to which, therefore, for their farther satisfaction, we must beg leave to refer them ^o.

THE testimony of *Dio* is the more extraordinary on this ^{Dio's te-} occasion, as he was a pagan, a *Roman*, and an officer of great ^{simony of} merit, cotemporary with the last-mentioned emperor. He ^{great} seems likewise to have had a singular esteem and veneration ^{weight in} for the memory of *Trajan*, and lived at no great distance of ^{the point} time from him. All which are circumstances that extremely ^{before us.}

ⁿ HERODOT. PLUT. DIO, &c. ubi sup.
p. 785. & lib. lxxv. p. 854, 855.

^o DIO, lib. lxxviii.

favour our scheme. For they clearly evince, that he could not have been prejudiced either in favour of *Jews* or *Christians*; that he would not relate any thing to the disparagement of *Trajan*, without the most glaring evidence to support him; that he had sufficient means, especially considering that he was governor of several provinces, to come at the truth in the point before us; and lastly, that, being a person of distinguished judgment and capacity, he never probably received any strong tincture of superstition. All, therefore, that a libertine, or unbeliever, can urge against his authority, in the present case, must amount only to this, that the passages here referred to were foisted into his history by some *Christian* or *Jewish* bigot, in order to forward the propagation of his religion. But such an assertion as this ought not to be admitted in any disputes. For it supposes, that our adversaries are always in the right, and we in the wrong, the very point which ought to be proved; that consequently all passages occurring in the antients on their side the question are infallibly true, and all others, especially those that make against them, as certainly false; in fine, that their judgments are the sole standard of truth, and of course ought to have a prompt and implicit obedience paid unto them^r.

The affinity of customs, manner of life, &c. between Ishmael and his descendants. WE might here expatiate upon several particulars, in which the *Nabathæans*, *Hagarenes*, or *Bedoweens*, agreed with *Ishmael*, and his mother *Hagar*. Circumcision they have always practised, and pretended to have derived this rite from *Ishmael*; they had all along mercenary wives, or concubines, in which capacity *Hagar* served *Abraham*; they have through an immense series of ages lived without culture, as did their father *Ishmael*; and, like him, been also *archers in the wilderness*, &c. But, as the generality of our readers cannot be unacquainted with these, we shall content ourselves with barely mentioning them, and citing the authors who have treated more largely of them. The great point to be established is the perpetual independency of the *Arabs*; which, we hope, has been proved, even to demonstration. This will naturally suggest to us, that they had scarce ever any intercourse with foreigners, and therefore always easily preserved their primitive customs, manners, and institutions; which receives also a confirmation from the nature and situation of the country they inhabited, even from *Ishmael's* time to the present. In fine, their perpetual independency being admit-

^r GER. JOAN. VOSSIUS de historic. Græc. lib. ii. c. 15. p. 130. Amstelodami, 1699.

ted, almost every thing else that has been observed of them by various authors, must follow of course 9.

BEFORE we conclude this dissertation, it may not be im- *A difficulty*
proper to remove a difficulty relating to the present subject, *removed.*
which seems to have been never hitherto sufficiently considered. The prophet *Isaiah* predicted of the *Arabs*, that they should flee from the sword, from the drawn sword, from the bent bow, and from the grievousness of war; and the prophet *Jeremiah*, that they should drink out of the cup of the fury of the LORD GOD of Israel, who would send the sword among them. Now these prophecies, which were accomplished by *Cyrus's* expedition into *Arabia*, a little before the reduction of *Babylon*, may be understood with great propriety, of ravages and devastations made in their country, of some defeats given them; but do not necessarily imply an absolute subjugation of the *Arabs*. This appears, at first sight, clear and self-evident. And that they are so to be understood, necessarily follows from what has been advanced on this head by *Herodotus*. That excellent and justly celebrated historian informs us, that though *Cyrus*, and his son *Cambyses*, vanquished the *Arabs*, yet they could never bring them into a state of thorough subjection to the *Persian* empire. Nay, he asserts, that none of the *Persian* monarchs, even to his time, could ever exact any tribute from them; and that till then they were considered only as the friends and allies of those princes. Dr. *Prideaux*, therefore, is not sufficiently supported by history, when he affirms, that *Cyrus* intirely subdued *Arabia*. Nay, he seems inconsistent with himself; for he elsewhere affirms, that the *Arabs* are the most antient nation in the world, that they have never been by any conquest dispossessed or driven out of their country, and that they have always there remained in a continued descent from the first planters of it even to this day. All which manifestly supposes the *Persians* never to have had any considerable footing in the peninsula of the *Arabs*; and consequently that neither *Cyrus*, nor his successors, ever made a conquest of it 1.

THIS observation has been made for the sake of believers, *The great*
who acknowledge the divine authority of the aforesaid pro-*insincerity*
phets. For, with regard to freethinkers, and infidels of all *and self-*

9 HEIDEG. hist. patriarch. tom. ii. exercit. 7. sect. 29. p. 241.
ADRIAN. RELAND. de relig. Mohammed. LUDOLF. hist. Æthiop.
AMMIAN. MARCELLIN. lib. xiv. c. 4. & alib. RAUWOLF, par.
ii. c. 13. p. 151. THEVENOT & Univ. hist. vol. xvi. p. 367—415.
1 ISAÏ. xxi. 15. JER. xxv. HERODOT. lib. iii. PRID. connect.
vol. i. p. 119, 120. & p. 58. Lond. 1716.

inconsistency of unbelievers.

denominations, they have no title to what they may apprehend will result to the advantage of their cause from those prophets in the point before us. This declaration we have thought proper to make, since, in order to serve a present turn, these gentlemen will vouchsafe sometimes to allow the testimony of an inspired writer, especially when it seems to run counter to any other of the sacred penmen, or to oppose what is advanced by some friend to revelation. Of this we have a flagrant instance, not to mention others that might be produced, in a late profligate writer, who has admitted the testimony of *Moses*, in order to overturn the authority of *St. Paul*, and to prove the generality at least of commentators to have mistaken the sense of the sacred historian in a particular passage. But, not to dwell longer upon this topic, such stale artifices, not to say gross prevarications, are known to be common among the patrons of infidelity, by all who have examined their writings with any attention^s.

MOST writers, indeed, are too apt to extol the authority of the ancients, when it tends to establish some novel scheme; and to explode the same authority, when it makes against any favourite hypothesis. This, it must be owned, is a fault, and will always be condemned by persons of candour and ingenuity. But it is the height of impudence to consider a writer as an impostor, and at the same time to have recourse to him, in order to confirm an opinion that we think is founded on truth. This will hold good with regard to profane authors, and even those of little significance or repute. What name, then, does he deserve, what mark of infamy ought he to be branded with, who acts in this manner with regard to those, who have all the requisite criterions that can be claimed by writers divinely inspired, and whose imposture, could it be clearly evinced, must draw a veil of gloominess and horror over the whole rational world!

Dr. Prideaux mistaken.

As for *Dr. Prideaux*, when he affirms *Belefsis*, upon the dissolution of the ancient *Affyrian* empire, to have possessed himself of *Arabia*, it must be owned, that he opposes what has been advanced in this dissertation; but, at the same time, it cannot be denied, that he likewise opposes himself. Besides, we have already overthrown this unsupported assertion. The truth of the matter is, that learned gentleman had not taken care to inform himself sufficiently of the state and condition of the *Arabs*, from the days of *Ishmael* to the present time. This may easily be evinced from several passages in his last invaluable work. However, we must make a wide

C HUBB'S dissertat. or inquiry concerning the history of Melchizedek. Lond. 1746.

difference

difference between him, and the aforesaid writers. He has deserved well of literature and religion, whereas they, though educated in a Christian country, are a scandal and reproach to both †.

In fine, the *Arabs*, and the *Jews*, both the descendants *The Arabs and Jews* of *Abraham*, are at this time living monuments of the di- and *Jews* vine authority of the sacred historian, and consequently of *living mo-* the truth of Christianity. The former have subsisted as a *numents of* nation near 4000 years, though in a state of enmity with *the truth* their neighbours, and even, as far as in them lay, with all *of Christi-* mankind. This plainly evinces them to have been preserved anity. in their independency by a divine over-ruling power. For nothing but such a power could have screened them from the numerous and formidable enemies, with whom they have been perpetually invironed. And if this be the case, how fully has the divine prediction been hitherto verified, even in the most extensive sense, which affirms, that *Ishmael*, or, in other words, his posterity, to the remotest periods of time, *shall dwell in the presence of all his brethren* ‡ ?

HAVING thus proved by an historical deduction of facts, and consequently in the strongest manner the subject will admit, that the *Arabs* were never wholly subdued by any foreign power, we hope our readers, or at least the sober and rational part of them, will acquiesce in what has been advanced. They cannot in reason desire strict mathematical demonstration, when an historical point, at such a vast distance of time, is to be established, the object of such an inquiry not being capable of it; tho' we have approached a complete induction, which is such a kind of demonstration, as near as possible. For we have rendered it in the highest degree probable, that the descendants of *Ishmael* were not reduced to a state of servitude in any age between the death of their great progenitor and the present time. We have also either answered or obviated all objections, deserving the least notice, that have been, or may be, urged against the constant and perpetual independency of those *Arabs*. Nor have we been at all partial to the cause of CHRISTIANITY in this affair; but have drawn up those objections in the strongest terms, and in such a manner as to exclude even the least appearance of bigotry or superstition. The internal excellency of the CHRISTIAN RELIGION and the external evidence that supports it stand in no need of, nay, they utterly disclaim, any arguments that will not appear strictly conclusive to a rational and ingenuous mind. But whether the greatest part of our modern sceptics and unbelievers, at least those

† PRID. connect. &c. vol. i. p. 1. Univ. hist. vol. xx. p. 200, 201.

‡ Gen. xvi. 12.

who have for some years past so frequently *entertained* the public with their most *acute* and *ingenious* lucubrations, exhibit any indications of such a mind, we submit to the judgment of even the sober and more candid part of their brethren themselves; we say, the sober and more candid part of their brethren themselves; tho' it must be owned, that no modest diffident sceptic ought to be considered as upon the same footing with a petulant, obdurate, and blaspheming infidel. There is certainly a wide difference between them. Nor can we deny, that a proper distinction ought likewise to be made between the true and genuine defenders of Christianity, and those who, by their absurd principles, and ill polemical conduct, cast a slur upon it. The former are intirely divested of bigotry and superstition, adorned with charity in its utmost lustre; never depreciate reason by too low a depression, or too high an elevation of it; pay a proper regard to the aids with which literature supplies religion; and remain firmly attached to all the primitive and apostolical doctrines of CHRISTIANITY. But the latter erect superstructures upon the foundations of CHRISTIANITY, which are subversive of it; clog our most holy religion with such absurdities, as will prove an eternal obstacle to the conversion of unbelievers, and, by their departure from the dictates of common sense, as well as want of charity, hinder the farther propagation and extension of it. These men are by no means qualified to undertake the defence of the most pure and holy, the most equitable and just, the most charitable, humane, and benevolent, and, we may add, the most excellent and rational institution that ever appeared in the world.

*Non tali auxilio, nec defensoribus istis,
CHRISTUS eget.*

I N D E X.

N. B. To save the trouble and expence of a geographical table to this large and extensive work, we have marked all the articles, which relate to geography, in this general index, with an † on the margin; whereby the reader may have them in view under each letter, so as to answer the end of such a table.

The numbers expressed by letters refer to the volume, those by figures to the page, and the letters inclosed thus () to the notes.

A.

- A** ARON, the brother of Moses, married to Elizabeth, vol. iii. 364. His genealogy and family, *ibid.* seq. Meets his brother on mount Horeb, 369. Appears with him before Pharaoh, *ibid.* His rod's miraculous budding, 402, (T). 426, (N). Makes the idolatrous calf, 411. Vainly palliated by some writers, *ibid.* (U) seq. Condemned by Moses, 413. His apology for it, *ibid.* The death of two of his sons by fire from heaven, 417. Why excluded from entering the promised land, 428, (Q). His priestly dress and office transferred to his son, 429. Dies immediately after, *ibid.* The time of his death, *ibid.* (R). Thirty days mourning for him, *ibid.*
- a Christian martyr in Devonshire, xv. 502, (C).
 - kaliff of the Saracens, his advantageous peace with Nicephorus, xvii. 55.
 - king of Bulgaria, murdered by his brother, xix. 531.
 - † *Aba*, a city in Phocia, by whom founded, vi. 230.
 - † — a mountain in Armenia, ix. 486.
 - † *Abacænium*, a city in Sicily, described, viii. 92, (O). Battle of, xvii. 404.
 - Abaddir*, *Abaddires*, at Carthage worshiped, xvii. 287.
 - † *Abala*, a city on the coast of Italy, xii. 457.
 - Abalantius*, murders Nicephorus, xvii. 95. Banished, 96.
 - † *Abalita*, where situate, xviii. 259.
 - † *Aballaba*, a Roman station in Westmorland, now *Apelby*, xix. 89.
 - † *Abana*, a river in Syria, described, ii. 262, (C).
 - † *Abantes*, first inhabitants of Eubœa, viii. 375.
 - Abantidas*, kills Clinias, and attempts to destroy his son Aratus, vii. 221, (B).
 - Abara*, *Habara*, among the Jews, what, x. 529, (H).
 - Abares*, drive out the Gepidæ, and take possession of Dacia, xix. 17.
 - Abarim*, a ridge of mountains, reaching from the tribe of Reuben to the land of Moab, ii. 127. iii. 435.
 - Abaras's* speech to Scipio Africanus, xii. 400.
 - † *Abaris*, an ancient city in Egypt, ii. 39. By whom rebuilt, *ibid.*
 - † *Abas*, a city of Thrace, viii. 375.
 - king of Argos, vi. 156.
 - leader of the Abantes killed, viii. 377, (M).
 - † *Abasa*, where situate, xv. 166.
 - † *Abasene*, one of the names of Ethiopia, xviii. 253.
 - † *Abassia*, its limits, xviii. 253, seq. Various nations, 258. Cities, 261. High mountains, 263. Whence named, 347. See *Ethiopia*.
 - Abassines*, their power over the Nile examined, xviii. 269, (H).
 - Abb*, the eleventh month, or July of the Jews, iii. 36, (K).
 - Ab-beth-din*, among the Jews, his office, x. 245, 252, (T).
 - Abcamaz*, fabulous account of him, xvii. 246, (A).
 - † *Abcorrange*, a river in Persia, v. 66, (L).
- Abdageses*

- Abdageis* promotes a revolution in Parthia, xi. 50.
- Abd' albareth*, supposed by the Arabs to be Adam's first son, their account of him, i. 150, (I).
- Abdas*, consecrated bishop in Persia, xi. 89. His untimely zeal fatal to himself and the Christians, 90.
- Abdajianus*, son of Tyre, in Phœnicia, murdered by his nurse's sons, ii. 368.
- Abd Celal*, king of Arabia, xvii. 422.
- Abdelmelch*, the Saracen, makes peace with Justinian, xvii. 31.
- † *Abdera*, a city of Thrace, x. 49. By whom founded, and whence named, *ibid.* vii. 452.
- Abderiani*, their character, x. 50, (A).
- Abdetes*, delivered from the cruelty of the Thracians, by Chabrias, vi. 506.
- Abdolanus*, king of Sidon by Alexander the Great, x. 144, (A).
- Abdomerus*, the Egyptian, said to have disputed with Solomon, ii. 346. Expounds his riddles, *ibid.* 367.
- Abdon*, judge of Israel eight years, iv. 27. His numerous issue, *ibid.*
- Abdua*, a shower of flowers near it, iii. 478, (O).
- Abdus*, conspires against Antabanus, xi. 49. Put to death, *ibid.*
- Abd Stemi*, king of Yaman, xviii. 419.
- Abdymon* dethrones the king of Cyprus, viii. 249. Killed, *ibid.*
- Abel*, when probably born, i. 150. The import of the name, *ibid.* (I). His offering, 151, (L). How accepted, 152, (M). Murdered by Cain, *ibid.* Various opinions as to the place and manner of his murder, 153, (N). Whether married, 154, (N).
- Abel*, or *Nebel*, the etymon of the name, i. 349, (I) seq.
- Abel Mizraim*, why so called by the Canaanites, iii. 326.
- Abelard*, accused of some erroneous opinions, i. 15.
- Abelax's* stratagem in favour of the Spanish hostages, xii. 262.
- Abemergius*, educates Izates, prince of Adiabene, x. 164.
- Aber-Gavenni*, where situated, and whence named, xix. 86.
- † *Abesse*, a city in Italy, declares for Vespasian, xiv. 551.
- Abgarus I.* founder of the kingdom of Edessa, x. 160.
- II. his conquests, *ibid.*
- III. his letter to Christ, *ibid.* (A) seq.
- IV. treachery to the Romans, 161.
- V. allies with them, *ibid.*
- VI. *ibid.*
- VII. *ibid.* Embassy to Trajan, *ibid.* xv. 131. Reception of him, 133. Treacherous advice to Crassus, xi. 21.
- Abias* invades Ahylene, x. 166. Defeated by Izates, *ibid.*
- Abiabur* escapes Saul's massacre, iv. 48. Flies to David, *ibid.* Encourages David, 54. High-priest, 89. Deposed by Solomon, *ibid.*
- Abib*, the seventh secular month of the Jews, iii. 383, (K). Why made the first sacred month, *ibid.*
- Abibal*, first king of Tyre mentioned in history, ii. 364. Contemporaneous with David, *ibid.*
- Abiff*, a Jewish month, whence so called, iii. 21, (C).
- Abigail*, one of David's wives, taken captive by the Amalekites, ii. 187.
- Abibu*, son of Aaron, by Elizabeth, iii. 365. consecrated high priest, 417. Why killed by fire from heaven, *ibid.* (E) seq.
- Abiyah* foretells to Jeroboam the ruin of his family, iv. 113.
- Abii*, a Scythian nation, sue for peace with Alexander, viii. 578.
- Abijam*, or *Abijah*, king of Judah, iv. 114. Defeats Jeroboam's army, 115.
- Abil* an ancient Arabian tribe, xviii. 370.
- † *Abila*, a city in Syria, ii. 259. Whence the country of Abilene, *ibid.*
- Abimael*, one of the sons of Joktan, where placed, i. 383.
- Abiman*, son of Anak, defeated by Caleb, ii. 209. The meaning of his name, *ibid.* (B).
- Abimelech*, the common name of the kings of the Philistines, ii. 218.
- king of Gath, his good character, ii. 225. His inclination for Sarah, 226. Is warned by a vision, *ibid.* Obligedness to Abraham, *ibid.* Covenant with him, 227. See vol. iii. 262.
- II. his kindness and justice to Isaac, ii. 228. Misrepresented by Josephus, 229, (P). Covenant with Isaac, 230.
- a natural son of Gideon, iv. 17. His character, *ibid.* Murders all the sons of Gideon, except the youngest, *ibid.* Proclaimed king at Shechem, *ibid.* His cruelty to the Shechemites, 20. Shameful death, *ibid.*
- the high-priest, his kindness to David, iv. 47. Put to death, with many more priests, by Saul, on that account, 48.
- and Zadok, two high-priests at once, iv. 67, (B).
- Abinadab*, the ark placed at his house, iv. 33.
- Abinoam*, one of David's wives, taken captive by the Amalekites, ii. 187.
- Abiram*, one of the mutineers against Moses, iii. 424. His dreadful end, 425.
- Abibag*, the young maid who cherished David's old age, iv. 90. Desired in marriage by Adonijah, *ibid.* Solomon's resentment of this, *ibid.*
- Abisbai* assists David to kill a son of Goliath, ii. 250.
- gets the command of his army, iv. 82.
- Abissares's* submission to Alexander, viii. 679, 625, xx. 93.
- Ablavius's* treachery to Sopater, xvi. 151, (O). Murdered by the soldiers, 152.

- Ablavius* conspires against Justinian, xvi. 627.
 Executed on that account, *ibid.*
- Abmelec*, a remarkable Persian bird, described, v. 93, 94, (R).
- Abner* proclaims Ishboeth king of Israel, iv. 59. Defeated by Joab, 60. Revolts to David, 61. Killed by Joab, *ibid.*
- † *Aboras*, or *Aburas*, a River in Persia, xv. 405. xvi. 260.
- Aborigines*, whence so called, xi. 220, (A), *seq.* & (B). By whom civilized, 221.
- Abouillana*, the lake of, described, vi. 103.
- Abou-Obeidab*, general of the Arabs, defeated by the Persians, xi. 199.
- Abra* and *Asba*, their joint reign in Ethiopia, xviii. 326.
- Abra-al-Afram*, king of Arabia, his fabulous history, xviii. 424. Mr. Sale's notion of it exploded, 426.
- Abtradates*, his bravery and death, v. 184. Buried by Cyrus, 185, (I).
- Abraham*, the son of Terah, the tenth in descent from Shem, iii. 248. Called out of Ur, 249. Goes into Canaan, *ibid.* Into Egypt, *ibid.* Returns to Bethel, 250. Separates from Lot, 251. Rescues him from Chedorlaomer, *ibid.* His covenant with God, *ibid.* & 253, *seq.* Receives the name of Abraham, 256. The etymon of his names, i. 350, (K). Circumcised with all his males, iii. 257. Promised a son and heir, *ibid.* Entertains three angels, 260. Who promise a son to Sarah, 261. Intercedes for Sodom, 262. Dismisses Hagar and Ishmael, 264. Covenant with Abimelech, *ibid.* ii. 227. Commanded to sacrifice Isaac, iii. 264, *seq.* Countermanded by an angel, 265. Buries Sarah in Machpelah, 266. Provides a wife for Isaac, 269. Marries Keturah, 270. His issue by her, *ibid.* His death, 271. Jewish and other fictions concerning him, *ibid.* (Q), *seq.* Said to have been the author of the Persian religion, v. 148, 154. And to have lived among them, *ibid.* Whether the father of the Brachmans, xx. 77.
- Halim defeated by the Romans, xvii. 122.
- Abra-annell*, his supposition concerning the temptation of Eve, i. 128, (L).
- Abreas*, killed by the Malli, vii. 629.
- Abretana*, part of the Myrian kingdom, vi. 100.
- Abshalom*, the son of David, murders Ammon, iv. 73. Retires into Gethur, *ibid.* Recalled, 74. Reconciled to his father, 75. The first who introduced the use of horses in Israel, *ibid.* (I). His rebellion, *ibid.* *seq.* Outwitted by Hushai, 78. Defeat and death, 79. *seq.*
- the pillar of, described, ii. 444 (G), *seq.*
- the son of Hircan, x. 348. Chooses a retired life, 345. Sent prisoner to Rome, *ibid.*
- † *Abjarus*, a river in Colchis, x. 135.
- Abisyrus*, brother to Medea, vi. 225. Torn in pieces by her, *ibid.*
- Abu Carb Afsad* king of Arabia, xviii. 422.
- Abudius Rufus*, an exile, banished Rome, why, xiv. 243.
- Abulfida*, his appellation for the sea coast of Numidia proper, xviii. 117.
- Abu'l Ghasi Babur*, his history of the Turks, character of, xx. 40. Supported by Herodian, 46. And by Annius of Vitebo, 48.
- Abulites*, governor of Sufa, delivers it up to Alexander, v. 317.
- put to death for oppression, viii. 643.
- Abulpharagus*, his works and character, ix. 372 (I).
- Abu Mulec*, king of Arabia, xviii. 422.
- Abu Moslem's* opinion of God, &c. i. 16.
- Abundantius*, made consul, xvi. 439. General of horse and foot, *ibid.*
- the raiser of Eutropius, xvi. 463. Ungratiously requited and banished, 466.
- † *Abus*, a mountain in Armenia, ix. 483.
- Abydensians*, their horrid despair, vii. 382.
- † *Abydus* in Phrygia minor, by whom built, iv. 462. A mine of gold found at, 490. Taken by the Macedonians, vii. 382. viii. 189. Forsaken by Antiochus, ix. 257.
- the oracle of, in Egypt, xvi. 210.
- Abylus*, an ancient city of Thebais, i. 393. Taken by the Turks, xvii. 196.
- *Xerxes's* numerous army and fleet reviewed there, v. 231. By whom built, vi. 118. Invited by the Romans, ix. 248. Siege raised, 249. Surrendered to them, 257.
- † *Abyla*, where situate, xvii. 458, (M).
- † — mount, where, xviii. 186.
- † *Aca*, *Aco*, a famed port in Phenice, xvii. 223, (C).
- Acacia*, a kind of wood, whether the same with that of Shittim, iii. 99, (R).
- Acacians* flattery of Jovian, xvi. 283, (G). Are repelled by him, *ibid.*
- Acaces*, sent against the Persians, xi. 123, (Z).
- forsaken by the army, *ibid.*
- Academia*, by whom so called, vi. 321, (K).
- Acadra*, where situate, xx. 66.
- Acalide*, the wife of Tros, her progeny, iv. 483.
- Acamas*, the son of Antenor, iv. 485.
- Acamas*, king of the Thracian Chersonesus, x. 64. Killed by Ajax, *ibid.*
- † *Acamis*, Cyprus, whence so called, viii. 236.
- † *Acanthine*, island, where, xviii. 272.
- † *Acanthus*, an ancient city in Egypt, i. 403.
- † — in Macedonia, viii. 388.
- † *Acarmania*, part of ancient Greece, described, vi. 138, 276, (D).
- Acarnanians*, the only Grecians not engaged against Troy, iv. 494. Why antiently called Curetes, vi. 276, (D). Whence named, *ibid.* Join in the Achæan league, vii. 239. Their character and bravery, *ibid.* & 329. War with Athens, 380, *seq.* Friendship to the Macedonians, 401. Reject the alliance of the Romans, 402. Subdued, and become a province

- province of Achæa, 403. Perfidiously used by the Ætolians, ix. 84, seq.
- Acæses* bishop of Amida, his excellent charity, xi. 93.
- Acæstus* drives Jason out of Thessaly, vi. 221. His death, occasioned by the incontinence of his wife, 222.
- Acæstiri* subdued by Attila, xix. 219, seq. 222.
- † *Accad*, the city of, where situated, i. 280, (P).
- Accia* Attia's singular care of her son Octavius, xiii. 299.
- † *Accitani*, where situate, xviii. 470. How they represented Mars, 575.
- † *Accua* taken by young Fabius, xii. 287.
- Acæstis*, the son of Jupiter by the rock Agdus, iv. 447. Tamed by Bacchus, ibid.
- † *Aceldama*, or field of blood, where situate, and whence named, x. 595.
- Acronia* drowned for Agrippina, xiv. 393.
- † *Aceræ*, where situate, xi. 216. xii. 227. Taken by Corn. Scipio, 228. Abandoned and burnt, xviii. 4.
- † *Acæfines*, a large and rapid river in India, viii. 619. How passed by Alexander, ibid. Its surprising inundations, xx. 67.
- † *Acæsta* in Sicily. See *Segesta*, vii. 523.
- Acæstorides* sent to command the Syracusians, viii. 71. Designs to dispatch Agathocles, ibid.
- Achæans*, antient Grecians, vi. 138, (C). Join with Aratus, 532. The league called by their name, vii. 220. By whom formed, 224. Its constitution, ibid. seq. Their laws, 225. Are greatly distressed by the Cleomeic war, 226. Conests with the Lacedæmonians supported by Antigonus, 227, seq. Victory at Mantinea, 151. At Sellasia, 233. War against the Ætolians, 237. Beg king Philip's assistance, 238. Invade Elis, 242. Betrayed by Apelles, 247. Invade Ætolia, 249. Sparta, 252. Make peace, 259. Go over to the Romans, 270. Defeat the Macedonians, 273. Declare war against Nabis, 277. Fall into new broils, 282. Send deputies to Rome, 283. 287. Highly courted, 285. The Romans jealous of their power, 286. Their decree annulled at Rome, 289. Restore the Lacedæmonians, ibid. Defeated by the Messenians, 290. Take Messene, 292. Betrayed by their Roman deputy, 294. Forced to restore the Spartans, 295. Courted by Perseus, 297. Assist the Romans against him, 298. Ill requited by them, 302. ix. 153, (Z). Protest against their cruelty, vii. 303, seq. War against them, 306. War against the Lacedæmonians, 307, seq. Defeated by Metellus, 314. Reject his offers of peace, 316. Defeated by the Roman consul, 318. Made tributary to Rome, 322. Their various fortune, 323, seq. Declare for the Romans against the Ætolians, 351. Repulse Mithridates, ix. 566.
- Achæmenides*, a Persian general, killed, and a great army vanquished by the Egyptians, &c. ii. 99.
- Achæus* king of Thessaly, vi. 232.
- assists the Byzantines, viii. 186. Gained over by the Rhodians, 187.
- regent of Syria, his valour and fidelity, ix. 204. Refuses the crown, 205. Forced to seize on the government, 214. Besieged in Sardis, 222. Betrayed and beheaded, 224.
- Achæia*, part of antient Greece, vi. 138. Whence so called, 281. Described, ibid. seq. Conquered by the Achæans, 283. Divided into twelve districts, ibid. Its extent, vii. 218. One of the chief states after the Achæan league, 219. Good government, ibid. Duration, 220. Conquests, 221, seq. Various fortune, 323, seq. Taken from the Roman senate, xiv. 103. Restored, ibid. (K). Infranchised by Nero, 447, (A). Plundered by him, 449. Wasted by the Heruli, xv. 443. By the Goths, xix. 273.
- Achæica Mummia*, mother to the emperor Galba, xiv. 475.
- Achæmenes* made governor of Egypt, ii. 99.
- king of Persia, v. 168.
- Achæan* stoned for sacrilege, iii. 464.
- † *Achelous*, river, whence named, vi. 271. The fable of, explained, ibid. (A), seq. Several of that name, 272.
- Achæus*, the son of Xutus, founder of Achæa Propria, vi. 281.
- Achillas* drives out Cleopatra, ix. 449. Besieges Cæsar in Alexandria, 454. Put to death, 455.
- general to Ptolemy king of Egypt, xiii. 216. His treachery to Pompey, 217. Killed, 221. His picture carried in Cæsar's triumph, 249.
- Achilles* king of Phthia, vi. 222. Where born, 214, (B). Made invulnerable, 222. Debatches Delianira, ibid. Is brought to the siege of Troy by Ulysses, ibid. Exploits there, ibid. iv. 496. Cruelty to Hector, vi. 222. Killed by Paris, ibid. His tomb visited by Alexander, iv. 464. His cenotaph, vi. 263, (C). Visited by Caracalla, xv. 334.
- Achilleus's* revolt and defeat, xv. 457.
- in Egypt, 491. Defeated, 496.
- Achib* king of the Philistines, ii. 244. Hospitality to David, 245. Success against the Israelites, 247. Against Saul and his sons, ibid.
- Achme's* forgery discovered to Herod, x. 500. Put to death, 501.
- Acholiur*, his character and writings, xv. 376, (W).
- † *Acholla*, where situate, xvii. 240.
- † *Acher*, the valley of, whence so called, ii. 413. iii. 464.
- Achoris* king of Egypt defends his country against the Persians, v. 284. His death, 285.

I N D E X

† *Achæ* taken by Basilus, xix. 336. Vast treasures found in it, 337.

Achab, daughter to Caleb, married to Othniel, iv. 4, seq. (A).

Achaph joins Jabin against Israel, ii. 206.

Achboer, an inhuman Egyptian king, killed by a crocodile, ii. 8, (I).

† *Acilisens*, a province of Armenia, ix. 483.

Acilius sent against Antiochus, vii. 354. Defeats him, 356. Takes Heraclea, 358.

Naughtiness to the *Ætolians*, 359, seq. Relieves Naupactus, 364. Takes Lamia, 366. Succeded by Scipio, *ibid.* See vol. xii. 347, seq.

— a proscribed senator, saved by his wife, xiii. 355.

Acinace, antient inhabitants of Bactria, x. 158.

Acmon, father of Uranus, vi. 39. 41. Not fabulous, 39. Hence

† *Acmona*, city, where situate, *ibid.*

Acoris, king of Egypt, joins with the king of Cyprus against the Persians, ii. 102. Dies, 103.

† *Acra* fortrefs, described, iv. 227, seq. x. 285, (I). The design of erecting it, *ibid.* & x. 265. Besieged by Judas Maccabeus, 296. Fortified by Bacchides, 310. Besieged by Jonathan, 318. Surrendered to Simon, 327, seq. Demolished, 328. When, *ibid.* (W).
— island, demolished, where situate, xviii. 131.

† *Acradina*, one of the four quarters of Syracuse, vii. 516. Forced by Dionysius, viii. 9. Taken by the Carthaginians, 19. Blocked up by the Romans, 137. Delivered to them, 143. Taken by Himilco, xvii. 394. Taken by the Corinthians, 416.

† *Acra*, city, when and by whom built, vii. 531.

† *Acraphia*, city, where situate, vii. 400, (H). *Acra*, a tool of Nero's rapine, xiv. 419.

† *Acra*, St. John de, its ruins described, ii. 437, 438, (U), (W).

† *Acra*, a sea-port of Sparta, vi. 244.

† *Acridophagi*, who, and where situate, xviii. 259. Their customs, 293, (Z).

† *Acris* taken and plundered, xvii. 466.

Acis king of Argos, his wars with his brother, vi. 157. The story of his daughter, *ibid.* seq. (D).

† *Acro* and *Catapolis*, a distinction of the city of Athens, vi. 319.

† *Acroceran* mountains in Epirus, x. 69.

† *Acro-Corinth* taken by Aratus, vii. 422. How, *ibid.* (C). See *Corinth*.

† *Acro-Corinthus*, a mountain of Corinth, vi. 231.

† *Acra*, when and by whom built, viii. 131, (S). Where situate, *ibid.*

Acron killed by Romulus, xi. 284.

† *Acropolis*, the citadel of Athens, vi. 319.

— Stormed by the Persians, 335.

† *Acrotatus*, son of Areus king of Sparta, his

nal conduct and bravery, vii. 127. Succeeds his father, 130. Is killed in defence of his country, 132.

Acra, a third order of Athenian citizens, vi. 324. Whence named, *ibid.*

† *Acra*, the antient name of Athens, vi. 170, (A).

— a franchised slave, her intrigues with Nero, xiv. 372, seq. Prevents his committing incest, 390, (E). Deposits his ashes in the Domitian monument, 467.

Actiac æra, how computed, ix. 481, (Y).

— Games, whence, xiv. 61, (L).

— anniversary forbid by Caligula, 290.

Actian family, its original, xiv. 59, (L), seq.

Actianus drives Amosis from the throne, ii. 67.

— unites Egypt with Ethiopia, ii. 68. His punishment of thieves and robbers, *ibid.*

Actor, the first king of Ægina, viii. 364.

Actors on the stage, despised among the Romans, xii. 35, (L). Early encouraged by the Etruscans, xvi. 40, (C). 60. See *Players*.

Actuarii, a tribe of the Franks, xix. 370.

Acum defeats the Bulgarians, xix. 514. Taken prisoner, and ransomed, *ibid.*

† *Acumincum*, where situate, xvi. 209.

Ad, an old Arabian tribe, xviii. 370.

Ada, queen of Caria, her conduct to Alexander, viii. 516. His answer to her, *ibid.*

Adab alaisib, a Persian book, an account of it, xi. 149, (C), seq.

Adad, first Christian king of Ethiopia, xviii. 326.

Adad, *Adar*, chief deity of the Syrians, ii. 282, (E). Not a Babylonish deity, iv. 363.

Adagyus, a Phrygian deity, iv. 453.

Adab, the first wife of Elau, iii. 279, (X). See *Judith*.

Adalgisus's brave defence of Verona, xix. 638. Narrow escape from it, *ibid.*

Adallas king of Thrace assists M. Antony, xiii. 472.

Adalulf's villainy to Ariovald's queen, xix. 633. Punished, *ibid.*

Adalwald's peaceful reign, xix. 630. Deposed, 632. Poisoned, 633.

Adam, when created, i. 91. Where, 100. The proper meaning of the name, 92, (M). Forbid the tree of knowledge, 121. Names the birds, beasts, &c. *ibid.* Takes Eve, *ibid.* His fall, 122. Objections to the literal sense, 123. Confuted, 124. By whom tempted, 125. His trial defended, 131. The sad effects of his sin, 134. On man, 136, seq. Changes in the constitution of the earth, 137, seq. Where he dwelt afterward, 149, (F). His death, 165. Opinions about his repentance, *ibid.* (X), seq. And the place of his burial, 166, (Z).

— an appellative of both sexes, i. 92, (M). Rabbinical and Mohammedan dreams about the first man, *ibid.* Etymon of that name,

- 350, (L), seq. A better, xviii. 286, (Y).
 † — the city of, where Jordan's waters divided, iii. 458.
Adar, the sixth Jewish month, answering to our February, iii. 36, (K).
Adarnasses, why excluded the succession, xi. 86, (K).
 † *Adda*, *Addis*, where situate, xvii. 234, (A).
 — the bridge of, built by Claudius, xv. 447, (N).
Adda's treachery to Caius, xiv. 8. Punished, *ibid.*
 † *Addua*, *Adda*, a river in Italy, xi. 218.
Ademysres, a fort betrayed to Trajan, xv. 133.
 † *Aden*, its situation and mart, xviii. 357.
Aderbagagjan, its meaning and etymology, v. 356. The residence of the fire-priests, *ibid.* 389.
Adergudubades promoted by Cavades, xi. 99. Preserves Cavades the younger, 108. Betrayed by his own son, 109. Put to death for it, *ibid.*
Adgandefrius, his base proposal to Tiberius, xiv. 151. Generously rejected, *ibid.*
Adherbal defeats the Romans, xii. 196. 255.
 — his descent, xii. 454. Flies to Rome, 456. Divested, 457. Defeated by Jugurtha, 458. Murdered, 459. See also vol. xviii. 755.
 — defeats the Romans at sea, xvii. 533.
 † *Adiabene*, a province of ancient Assyria, iv. 243, (C). 245. Whence named, *ibid.* Subdued by Trajan, xv. 134. Reduced by Severus, 303.
 — the kings of, x. 163. Embrace Christianity, 169.
 † *Adiabenia* subdued by Tigranes, ix. 496.
Adiamantus's wife reproof of his brethren's arrogance, vi. 485. Is alone spared in a general massacre, 486.
 † *Adiba* fortified, x. 322, (P).
Adimas, one of the Spartan Ephori, his prudent conduct, vii. 148. Is basely murdered, *ibid.*
Adimerix massacres the Romans at Heraclea, x. 122. Put to death, *ibid.*
 † *Adis*, where situated, xii. 179. Taken by Attil. Regulus, *ibid.*
Adites, their monstrous stature, according to some, ii. 181, (A). Their kings, government, &c. xviii. 370, seq.
Adjutrix legion's furious onset against Rapax, xiv. 527. Declares for Vespasian, 561.
Admetus king of Epirus's kindness to Themistocles, x. 75.
Adedus, conjectures concerning that deity, i. 313, (W).
Adonai, the meaning of that word, iii. 356, (T).
Adonibezek's arrogance and cruelty, ii. 208. Punished, *ibid.*
Adonijab conspires against David, iv. 86. Pardoned by Solomon, 87. Provokes him against, 90. Put to death, 91.
Adoniram, one of Solomon's overseers, iv. 94.
 † *Adonis*, river in Tingitania, xviii. 284. Why it appears sometimes bloody, *ibid.* 327.
 — the Phœnician deity, ii. 339, (S). His origin and worship, 343. Fable of him and Venus, *ibid.* How explained, 345, seq.
Adonizedek besieges Gibeon, ii. 205. Miraculously cut off by Joshua, *ibid.*
 † *Adra*, a city in Arabia Petrea, xviii. 343.
Adraista, an Indian canton, their settlements, xx. 55.
Adramelech, an Assyrian deity, how represented, iv. 254.
 † *Adramitea*, who, and where situate, xviii. 351.
 † *Adrana*, river, its course, xiv. 92, (W).
 † *Adranum*, a city in Sicily, vii. 525. Taken by the Romans, xvii. 496.
Adranus, the tutelar god of Sicily, vii. 525.
 † *Adroftia*, whether the samewith Parium, vi. 102.
Adrastus king of Argos, vi. 164. His kindness to Polynices and Tydeus, *ibid.* seq.
 — the last king of Phrygia, iv. 461.
 † *Adria*, where situate, xii. 140. xv. 153. Colonized by the Romans, xii. 140. Gives name to the Adriatic sea, *ibid.* Plundered by Hannibal, xvii. 609.
Adrian made quaestor, xv. 121. Marries Julia Sabina, *ibid.* Demolishes Trajan's bridge, 126, (N). Made archon of Athens, 136, (X). Governor of Syria, 143. Proclaimed at Antioch, *ibid.* Whether really adopted by Trajan, 144. Promoted by Plotina and Tatianus, *ibid.* (G). seq. Extract and education, 153. No extraordinary honours conferred on him by Trajan, 154. His remarkable memory, learning, &c. 155. Clemency, *ibid.* seq. (A), (B). Gives ear to slanderers, 156. Great liberality, 157. Respect to the senate, *ibid.* Revives the military discipline, 158. His vices, *ibid.* seq. Letter to the senate, 159. Abandons Trajan's conquests, *ibid.* Modest entry into Rome, 160. Remarkable generosity, *ibid.* seq. Success against the Scythians, 161. Causes four consuls to be put to death, *ibid.* Progress through the empire, 162, seq. Narrow escape in Spain, 164. Whence filed the restorer of Bithynia, 165. Return to Rome, *ibid.* Goes into the East, 166. Syria and Egypt, 167. Observations on those countries, *ibid.* (K). Kills a monstrous lion, 168. Unnatural love to Antinous, 169, (M), & (N). Severity against the Jews, 170. Stay and generosity at Athens, 171, seq. (P). Infance of his equity, 172, (R), seq. Reception of Pharasmenes king of Iberia, 173. Sickness, *ibid.* Names Verus his successor, 174. Cruelties, 175. Adopts Antoninus, 176. Impatience in his sickness, 177. Painful death, 178. Verses to his soul, *ibid.* (X). Obsequies, buildings, &c. 179. Deified at the request of Antoninus, *ibid.* Huge mausoleum, 180, (Z). Character, laws, &c. *ibid.* seq. (B). Military institutions, 181, (A). Writings, 182, (D). Writers in his time, 183, (D), seq.

- seq. His wall in Britain, 163, xix. 92, seq. (E). Expedition thither, 156, (N) seq. Coins, 157, (O). Shews great favour to the Athenians, vii. 395. Makes the Euphrates a boundary of the empire, ix. 59, (W). Peace with the Parthians, *ibid*.
Adrian, son of Exhilaratus, murdered, xvii. 42.
 — banished for not relieving Syracuse, xvii. 76.
 — pope, why invaded by Desiderius, xix. 686. Hatred to the Lombards, 692.
 † *Adriane*, where situate, xviii. 232.
 † *Adrianople* besieged in vain by the Goths, xvi. 355. The battle of, *ibid*. Betrayed to the Bulgarians, xvii. 85. Besieged by the Scythians, 145. Saved by a stratagem, *ibid*. Taken by the Turks, 203. Made the capital of their empire, *ibid*.
 † — a quarter of Athens so called, vii. 395.
 † — in Thrace, built by Adrian, x. 51.
 — in Cyrenaica, described, xviii. 232.
 † *Adrianobera*, a city of Mæsia, xv. 158. Whence named, *ibid*.
 † *Adrumetum* submits to Cæsar, xiii. 236. Described, xvii. 237, seq. Whence so called, 238. Besieged by the Carthaginians, 449.
Adrymachide, where situate, xviii. 229. Their manner of fighting, customs, &c. *ibid*.
Adrymetes, king of Lydia, vi. 116.
Advasmanes defeated by the Romans, xvii. 7.
Advaticus, who, xiii. 165 (I). Defeated by Cæsar, 170. xviii. 653 (P).
Adventus refuses the empire, xv. 340 (E). Promoted by Macrinus, *ibid*.
Advice, the ceremony of giving it to the Persian kings, v. 127.
 † *Adulis*, *Emporium*, in Ethiopia described, xviii. 272, 328 (M).
Adultery, Moses's laws against, iii. 136. Placed in some Greek copies before that of murder, *ibid* (C). Strangely punished by Hippomenes, vi. 188 (N). How by Solon among the Athenians, 312. Forbid by the Julian law, xiv. 132 (T), seq. Punished with death by Domitian, xv. 52. Severely punished by Macrinus, 344. By Aurelian, 461.
 † *Æa*, a city in Colchis, x. 134.
Æætes I. tyrant of Samos, viii. 266.
 — II. driven out, viii. 279. Treachery to the Ionians, *ibid*. seq. Restored, 281. His death, *ibid*.
Æacidus king of Epirus driven out, ix. 81. Recovers his throne, and again expelled, 85. Slain by the Macedonians, *ibid*. x. 79, seq.
Æacus king of Ægina; one of the three judges of hell, viii. 364.
Æbutius Elva, made general of the Roman horse, xi. 387. Bravery at the battle of Regillus, 388.
Ædemon defeated by the Romans, xviii. 212.
 † *Ædèpsum*, a city of Eubœa, viii. 374. Its hot waters, *ibid*.
Ædiles, plebeian, their office, xi. 405. Offi-
 . Vot. XX.
 ciate as consuls during the plague, 453. Their office suspended, 480. Chosen from the patricians, xii. 32. Discharged from the care of public shows, xiii. 504, (C).
Ædvi, who, and where situate, xiii. 160 (E). xviii. 597 (C) 651 (M). Treachery to Cæsar, xiii. 160. Protected by him, 161. Treachery to him, 175. Revolt against the Romans, xiv. 165. Defeated, *ibid*. Aversion to kingly government, xviii. 597, seq. (C). Contest with the Arverni, 598. Alliance with Cæsar, 599. Treachery to him, 655.
Æetes, king of Colchis, possessor of the golden fleece, vi. 217, (G). His treatment of the Argonauts, 219, 220, (I). Fatal end of him and his queen, 221. See vol. x. 136.
 † *Ægates*, island, described, vii. 528. Carthaginians defeated there by the Romans, xii. 205.
 † *Ægæ*, a city in Asia, destroyed by an earthquake, xiv. 129, (P).
 † — a city of Cilicia, xv. 93.
 † *Ægæa*, a city of Æolia, vii. 425.
 † — or *Edeffa*, the antient capital of Macedonia, viii. 386.
 † *Ægean* sea, described, viii. 287, (R). Whence named, *ibid*. vi. 181. Islands in it, viii. 288.
Ægeates, whence so called, viii. 414.
Ægeus, murdered by Amulius, xi. 233.
Ægeus, king of Athens, the father of Theseus, vi. 178. Released from Minos's tribute, 181. Flings himself into the Ægean sea, *ibid*.
Ægialeans, whence surnamed Ionians, vi. 282.
Ægiale's infidelity to her husband Diomeces, vi. 166. Attempts to kill him for discovering it, *ibid*.
Ægialeus gives name to Peloponnesus, vi. 147, 149.
 — king of Argos, vi. 166.
 — one of the chiefs of the Epigoni, killed by Laodamas, vi. 200.
Ægidius's success against the Visigoths, xvi. 586. Murdered, *ibid*.
 — relieves Arles, xix. 306.
 — seizes on Childeric's crown, 403. Driven out, *ibid*. (U) seq.
 † *Ægilia*, island, where, viii. 309.
 † *Ægimarus*, island, taken by Marcius, xviii. 105.
 † *Ægimurus*, island, where, xvii. 244 (E).
 † *Ægina*, island, described, viii. 262, seq. By whom subdued, 365, seq. Taken from the Athenians, xiii. 507.
Ægineans war against Attica, vi. 361. Intercept the Delphic ship, 363. Subdued by the Athenians, 414. Expelled the island, 440. Infest the Athenians, 502. Infested by the Spartans, vii. 53, seq. Invaded by the Samians, viii. 264. Their revenge on them,
Æginetes, whence named, vi. 211.
 † *Ægis*,

- † *Ægis*, island, where situate, and whence named, vii. 237, (R).
- † — metropolis of Macedonia, plundered by Pyrrhus, ix. 105.
- Ægibhus*, his incestuous extract, vi. 162, (K). Murders Atreus, *ibid.* Unlawful commerce with Clytemnestra, 163. Murders Agamemnon, *ibid.* Seizes the kingdom of Mycene, *ibid.* Killed by Orestes, *ibid.* See iv. 499.
- † *Ægium*, the Greeks rendezvous against Troy, iv. 492. The assembly of the Achaean states, vii. 282. Made the metropolis of Achaia, vi. 283.
- Ægus*'s treachery to J. Cæsar, xiii. 200, (M).
- † *Ægusa*, one of the Ægates islands, vii. 528.
- Egypt* and *Ægyptians*. See *Egypt*.
- Ægyptus*, king of Mycene. See *Epitus*.
- † *Ægyra*, metropolis of Achaia prop. vi. 149. Founded by Ægyrus, *ibid.* Ruined by an earthquake, xiv. 183. Relieved by Tiberius, *ibid.*
- Ælia Petina*, divorced by Claudius, xiv. 317.
- *Capitolina*, Jerusalem so called by Adrian, xv. 170.
- Ælian*, his writings and character, xv. 189, (D).
- Ælianus* *Æmilius*, his mild usage from Augustus, xiv. 50, (G).
- *Cæsar*'s friendship for Apollonius Tyaneus, xv. 99.
- *Papyrius* chosen consul, xv. 262.
- *L.* his revolt and defeat, xv. 442.
- *Desidienus*, governor of Britain, xix. 161, (S).
- Ælius*, sent by the Romans to treat with Antiochus, ix. 243.
- *Maurus*, his writings, xv. 339, (D).
- *Marianus*, his writings, xv. 377, (W).
- *Patus*'s ill success against the Gauls, xii. 338.
- † — *Pons*, where situate, and whence named, xix. 93.
- † *Æmatia*, Macedonia, why so called, viii. 381. Described, 386.
- Æmia*, a vestal, put to death for incontinence, xii. 451.
- *Musa*, her estate adjudged to the Æmilian family, xiv. 131, (Q).
- with two other vestals, put to death for incontinence, xv. 146, (I).
- Æmilianus* proscribed by the senate, xv. 300. Defeated, and put to death, *ibid.*
- success against the barbarians, xv. 419. Proclaimed emperor in Mesia, *ibid.* At Rome, *ibid.* Letter to the senate, 420. Government, *ibid.* (X). Killed by his troops, *ibid.* (Y).
- general in Egypt, proclaimed emperor, xv. 436. Takes the name of Alexander, *ibid.* Defeated and strangled, 438.
- Scipio, xviii. 107, seq. See *Scipio*.
- Æmilus*, a tribune, his prudent conduct at the battle of Magnesia, ix. 264.
- Æmilius Paulus* defeats Perseus, vii. 300. Hannibal, xvii. 618. His death, 623.
- plunders and destroys the cities of Epirus, vii. 404. Joins the Rhodian fleet, viii. 197. Sent by the Romans against the Macedonians, ix. 138. Prudent conduct, *ibid.* Bravery, 141. Victory, and moderate use of it, 142. Noble reception of, and speech to, Perseus his prisoner, 146, seq. Settles the affairs of Greece, 147, seq. Success against Antiochus, 251, seq. 255. Letter to Pyrrhus, x. 100. Reduces the Ingauni, xii. 356. Death and character, 359.
- *Scaurus*. See *Scaurus*.
- *Mamercinus*'s expedition against the Volsci, xi. 429.
- *Lucius* makes peace with the Hetrurians, xi. 436. Ill used by the senate, 437. Cited by the tribunes, 443.
- *Mamercus* chosen dictator, xi. 507. Defeats the Falisci, Fidenates, and Veientes, *ibid.* Chosen a second time, 508. Causes the censorship to be shortened, *ibid.* Resigns his second dictatorship, *ibid.* Persecuted by the censors, *ibid.* Generosity to them, *ibid.* Chosen a third time, 511. Success against the Fidenates, *ibid.* Resigns, and triumphs, *ibid.* (D). Chosen consul, xii. 30.
- defeats the Æqui, xi. 529.
- *Partbenianus*, his writings and character, xv. 253, (Q).
- *Papus* chosen dictator, xii. 88.
- *L.* chosen dictator, xii. 96.
- *Barbula* chosen consul, xii. 102. Restores the senate and priesthood, *ibid.* Defeats the Hetrurians, 103. Sent against the Tarentines, 147. Against the Salentines, 150. Success in Afric, 183. Shipwrecked, 184.
- *Paulus* subdues Illyricum, xii. 230. Tried and acquitted, *ibid.* Falls out with his colleague, 264. Last message to the great Fabius, 266. Death and character, *ibid.* (G).
- *L.* chosen consul, xii. 61. Lays waste the country of the Samnites, *ibid.* Consul a second time, 73. Takes Privernum, from whence he is surnamed, *ibid.*
- *Papus* goes against the Gauls, xii. 222. Defeats them, 224. Magnificent triumph, 225.
- chosen consul, xii. 230. Rechosen, 263. Wounded at Cannæ, 265. Gallant behaviour there, 266.
- *Lepidus*'s unjust attempt against the Vaccæi, xii. 395.
- *Mamercus* chosen consul, xiii. 101.
- *Paulus* made consul, xiii. 179. Bought off by Cæsar, *ibid.* Condemned by the triumvirate, 851.
- *Lepidus* made governor of the capital, xiii. 190. Names Cæsar dictator, 193. Repairs the basilic of Paulus Æmilius, xiv. 173.
- made Cæsar's colleague, xiii. 258.

- Æmilius*, *Tiberius's* generosity to him, xiv. 121.
(Q).
- *Germanicus*, his success against the Germans, xiv. 115, seq.
- *Pacensis* restored by Otho, xiv. 517. Killed by Vitellius's troops, 567.
- *Paulus*, his court of judicature at York, xix. 88.
- † *Æminium*, a city in Lusitania, xviii. 463.
- † *Æmona*, abandoned by Maximin, xv. 395. Where situate, *ibid.* (F).
- Æmonia*, daughter of Deucalion, vi. 213.
— the antient name of Thessaly, *ibid.*
- † *Ænaria*, island, Marius arrives at in his flight, xiii. 55.
- Æneas*, whether he retired into Italy, iv. 499, (R). Invited by Latinus into Latium, xi. 228. Marries his sister, *ibid.* Succeeds him as king, *ibid.* Establishes the religion of the Trojans in Latium, 229. Dies, 230. Is deified, *ibid.* (C). Whether cotemporary with Dido, xvii. 332.
- *Sylvius* born. See *Sylvius*.
- Ænedismus*, the brave governor of Argos, slain, vii. 271.
- † *Æniada*, two cities of that name, where situate, vii. 328, (L).
- Ænians*, antient inhabitants of Epirus, x. 71.
- † *Ænoe*, a city of Icaria, viii. 304.
- † *Ænoi*, a city of Thrace, x. 50. Capital of the Cicones, 56.
- Æoles*, from whom descended, i. 380.
- † *Æolia* described, vii. 425.
- † — islands of, 527.
- Æolians*, their original, vii. 426. Government, 427. Religion, 429. Trade, &c. 430. First inhabitants of Lesbos, viii. 292. Protected by Cæsar, xiii. 215.
- Æolion*, king of Lesbos, viii. 293.
- † *Æolis*, part of Asia Proper, iv. 428.
- † — in Asia Minor, described, vii. 425. Its twelve cities, *ibid.*
- Æolus*, king of the *Æolides*, vi. 223, (M).
— first king of the Siculi, vii. 533.
- Æon* and *Protegonus*, in Sanchoniatho, the Adam and Eve of Moses, i. 182, (S).
- Æonia*, the mother of Aufonius, her extract, xvi. 379 (W).
- Æpyia*, so called from *Æpytus* king of Mycene, vi. 169.
- Æpytus*, son of Cresphontes king of Messenia, vi. 211. Revenges his father's death, and recovers his kingdom, *ibid.*
- Æqui*, their origin, xi. 225. Defeated by the Romans, 397. Fall out with the Volsci, 424. Invade the Romans with fire and sword, 431. Defeated by Fabius, 435, 452. Suppressed by Furius, 436. By Quintus, 449, 451, 502. By Lucretius, 454. By Cornelius, 467. Made to pass under the yoke, 469. Invade Tusculum, 475. Defeated by Sicinius, 476. By Valerius, 500. Defeat the Romans, 509. Defeated by
- Posthumus, 510. Defeat the Romans, 516. Defeated by *Æmilius*, 529. By Camillus, xii. 4. Country laid waste by the Romans, 5. Subdued, 113.
- Æras*, the odd Spanish way of computing time by, xviii. 499. Whence that word, *ibid.*
- Ærenosi*, where situate, xvii. 591. Submit to Hannibal, *ibid.*
- Æria*, Egypt, why so called by the Greeks, i. 391.
- Æropus*, king of Macedonia, fabulous account of him, viii. 416, (A).
— guardian of it, 433. His answer to Agestilaus's message, *ibid.*
- Ærofa*, Cyprus whence so called, viii. 236.
- Æriacus*, son of Priam, iv. 490.
- Æsanius*, king of Thera, viii. 310.
- † *Æsar*, a river in Etruria, xvi. 26, (G).
- Æschines's* character of king Philip, viii. 454. Sent to the Amphictyons court, 473.
- Æschion*, Syracusan general, with his troops, cut off by the Carthaginians, xvii. 468.
- Æschylus*, tragedian, leaves Athens, why, viii. 343, (A).
- Æsculapius*, of Egypt, more antient than the Greek, i. 497. Said to have invented physic, *ibid.* Practised physic at Pergamus, vi. 104. His famous temple at Epidaurus, 152. Treasure of, plundered by Scylla, vii. 388. Worshiped at Cos, viii. 306. His temple in the Sacred island, xi. 363, (B). His statue brought to Rome, xii. 135. The story of his birth, &c. *ibid.* (I) seq. His temple at Carthage, 382. Burnt, xvii. 226, 283, seq. Worshiped at Pergamus, xv. 334. Visited in vain by Caracalla, *ibid.*
- † *Æsir*, river, boundary of Gaul, xi. 209. Of Umbria and Picenum, 246, 250.
- Æstæ*, who, and where situate, xvii. 345.
- † *Æsum*, now *Jessi*, a city of Umbria, xi. 245. Whence named, *ibid.*
- Æson*, the father of Jason, vi. 217. His death, 221.
- Æsep*, whether the same with Lokman, v. 373.
- Æstii*, who, and where situate, xix. 14, (H). Their religion, *ibid.* Amber trade, *ibid.* Conquests, 15, (K) seq.
- Æstrians*, where situate, viii. 389.
- † *Æstrum*, a city in Macedonia, viii. 389.
- Æternius's* consulship, xi. 477. Tribuneship, 501.
- Ætherii*, a name of the Ethiopians, xviii. 258.
- † *Æthiopia* spreads a dreadful plague over the empire, xv. 418. Embassy to Constantine, xvi. 132.
- Æthiopians* pay tribute to the Persians, v. 143. Their king's noble answer to Cambyses's ambassadors, 193. See *Ethiopia*.
- Æthlipt*, the supposed founder of the Elean kingdom, vi. 266.
- Æthra*, mother of Theseus, gave out, that Neptune was his father, vi. 178.
- S 2 † *Æthra*,

- † *Æthrae*, an ancient name of Rhodes, viii. 157. And of Ethiopia, xviii. 253.
- † *Ætibus*, island, where situate, xvii. 244, (E).
- Ætius* governor of Constantinople, his life attempted, xvi. 527.
- his rise and character, 539. Sides with the usurper John, *ibid.* Submits to Placidia, 541. Success against Attila, 568. Undermined by Heraclius, 571. Murdered by Valentinian, 572. See vol. xix. 216, seq.
- his treachery to Bonifacius, xvi. 543. To Felix, 544. Success against the Juthongi, &c. *ibid.* Kills Bonifacius, 546. Pardon- ed and preferred by Placidia, *ibid.* Removes the Burgundians to the duchy of Savoy, 550. Refuses to assist the Britons, 556.
- prevents Irene's marriage, xvii. 53. De- feated by the Saracens, 69.
- applied to by the distressed Britons, xix. 171. Opposes Attila with an army of Gauls, 232. Defeats him at Orleans, 233. Near Chalons, 237. Defeats the Franks, 394.
- † *Ætna*, the burning mount in Sicily, described, vi. 526. An extraordinary eruption of, vi. 452. By whom named, vii. 514, (F). A temple erected to Vulcan there, 527. Erup- tions of, held ominous by the Romans, *ibid.* (T). The most remarkable ones, when, *ibid.* Visited by Adrian, xv. 165.
- † *Ætolia*, from whom named, vi. 270. De- scribed, 271. Its extent and boundaries, vii. 325, (G). Part of Grecia Proper, vi. 158. One of the three Grecian states, after the Achæan league, vii. 218. Its government, laws, &c. 325, seq. Seized by Michael An- gelus, xvii. 174.
- Ætolians*, great robbers, vi. 273. vii. 216. Conquered by Ætolus, vi. 270. Warlike and brutish, vii. 326. Defeat the Spartans, 156. Massacred by them, 158. Wars against the Messenians, 235. Procure the breach of the Achæan league, 216. Wars against the Achæans, 239. 326. Ally with the Ro- mans, 263. 326. Defeated near Lamia, 264. Conclude a peace, 267. Invade Lo- cris and Acarnania, 329, seq. Defeated by Philip, 330. Success against him, 334. Forced to a peace, 335. Declare for the Ro- mans, 336. Their inhuman method of war, 338. Defeat Philip, *ibid.* Burn some Thessalian towns, *ibid.* Stir up other nations against the Romans, 342. Oppose the confede- rate peace, *ibid.* Joined by Nabis, 343. Declare for Antiochus, 344. Take Deme- trias by stratagem, 346. Choose Antiochus their generalissimo, 348. Routed by the Ro- mans, 358. Sue for peace, 359. 365. Op- pressed by the Roman senate, 365. Obtain a truce, 367. Invade king Philip, 368. In- sincere dealings with the senate, *ibid.* Gal- lant defence of Ambracia, 370. Kill many Romans in a sally, 371. Battle under- ground, *ibid.* Hard conditions of peace,
- and ill usage, by the Romans, 373. Various fates since, 375. Distressed by Antipater, ix. 68, seq. Invade Thessaly, 69. Defeated, 70. Treachery to the Acarnanians, 84, seq. Punished, 85, seq. Diminished the service of the Egyptians, 236. Invite Antiochus into Europe, xii. 341. Raise new troubles in Greece, 347. Obtain a peace, 350.
- Ætolus* the son of Endymion founds the Æto- lian kingdom, vi. 266. Kills Apis at the funeral games, *ibid.*
- the son of Oxyllus, where buried, 269.
- Afarag* writes in defence of the Sadducees, x. 475, (P).
- Afer*, Sept. Sever. put to death by Caracalla, xv. 330.
- Afranius* defeated and killed, xiii. 40.
- forces Sertorius's camp, 115. Repulsed, *ibid.*
- an indolent consul, 149.
- Pompey's general, driven from the Pyre- nees, 191. Repulsed by Julius Cæsar, 193. Submits to him, *ibid.* His command at the batt'le of Pharsalia, 205, (S). Joins Cato at Utica, 230. Defeated and killed, 236.
- the poet, his *Incendium* acted before Nero, xiv. 408, (U).
- *Quintilianus* conspires against Nero, 421.
- Afrasiab* conquers the Persians, v. 354.
- † *Africa*, its provinces, xvi. 142, (L). Cities, xvii. 231—241. Lakes, 241. Rivers, 242. Curiosities, 243. Islands, *ibid.* (E), seq. Whence named, xviii. 249. Whether ever joined to Europe, *ibid.* Plundered by the Ro- mans, xii. 177. By their privateers, 200. By Scipio, 334. Subdued by Julius Cæsar, xii. 236. Faithful to Vitellius, xiv. 549. Honoured by Adrian, xv. 165. Revolts against Maximin, 385. Under Cælius, 440. De- stroyed by Maxentius, 551. Relieved by Con- stans, xvi. 153. Submits to Constantius, 172. Sadly harassed by the Moors, 296. Revolts to Arcadius, 471. Returns to Honorius, 474. Kept locked up by Heraclian, 510. 512. Over-run by the barbarians, 545. Seized by the Vandals, 597. Subdued by the Saracens, xvii. 26. 29. Plundered by Cn. Scipio, 616. Ravaged by the Vandals, xix. 343, seq. Yield- ed by the Romans to Genserik, 355. Ra- vaged by Otacilius, xviii. 33.
- † — *Propria* described, xvii. 230, seq. Made a Roman province, xviii. 169, seq.
- African* clergy privileged by Constantine, xv. 569.
- Africans*, their wretched discipline, xvii. 363 (M). Proclaim Gordianus emperor, xv. 385. March against the Carthaginians, xvii. 402, seq. Take Tunes, 403. Rebel, and are reduced, 410. Treachery to their allies, 471. Armed after the Roman manner, 621. The success of it, 624. Blended with the Libyans, xviii. 142.
- African* Saracenic alphabet, xviii. 397.
- Africanus* cruelly used by Constantius, xvi. 188.

- Agabus* foretels a grievous famine, x. 639.
- Agag* the first king of the Amalekites, ii. 183.
Taken and spared by Saul, 185. Put to death by Samuel, *ibid*.
- that name common to kings, x. 183 (E).
- Agamemnon* king of Mycene, vi. 163. Chosen head of the Trojan expedition, iv. 492.
Quarrels with Achilles, 497. And with Menelaus, 498. Murdered by his wife, 499. His death revenged, *ibid*.
- Agapenor*, king of Arcadia, one of the Trojan chiefs, iv. 498. vi. 210. Built a temple to Venus, *ibid*.
- † *Agar*, where situate, xvii. 239.
- Agareni*. See *Hagareni*, xviii. 341.
- Agasthenus* made king of Naxos, viii. 320.
- Agastias*'s history of Persia, account of, xi. 65, (B). Whence called Scholasticus, *ibid*.
Why prejudiced against Iddigertes, 88, (L).
- Agathoclea* married to Philopater, ix. 401. Catalogue of her and her family, 403.
- Agathocles* tyrant of Sicily, his extract, rise, &c. viii. 69. Perjury and cruelties to the Syracusians, 72. xvii. 433. To the Carthaginians, 434. To the Messenians, 435. Proclaimed king, viii. 73. Defeated by the Carthaginians, 74. Shuts himself up in Syracuse, and sails for Africa, xvii. 439. Lands there, and burns his ships, 441. Succeeds in it, viii. 77, seq. xvii. 442, seq. Treachery to Ophellus, viii. 80. xvii. 459. Abandons Africa, viii. 81. Cruelty in Sicily, 82. Subduces part of Italy, 83. Quells a mutiny, 77. xvii. 455. Proclaimed king of Africa, viii. 81. Returns into Sicily, xvii. 465, (D). Succeeds there. Returns into Africa, xvii. 470. Speech to his army, 470 (G). Defeated, 471. A dreadful uproar in his camp, 472. Returns into Sicily, *ibid*. Retires the peace with Carthage, 474. His death and character, viii. 83. xvii. 475.
- the son of Lyfimachus, his success against Demetrius, ix. 55. Poisoned by his father, 99.
- † *Agathyrna*, a city in Sicily, vii. 424.
- Agathyrsian Scythians* described, vi. 81. xx. 12.
- Agave* daughter of Cadmus, vi. 194.
- † *Agdus*, a famous rock, iv. 447.
- Age*, Old, highly revered in Sparta, vii. 15.
- Agelaus* I. and II. kings of Corinth, vi. 235. 241.
- Agemon* king of Corinth, vi. 235.
- Agenor*, first king of Phœnice, his fabulous history, ii. 355. The most probable account of him, 356, (A).
- Alexander's general, conquers Musicanus, xx. 98.
- Agentes* at court reduced by Julian, xvi. 249.
- Agenor*, a great warrior, iv. 485.
- Agerinus* sent by Agrippina to Nero, xiv. 394. Seized and imprisoned, 395.
- Agesslaus* king of Lacedæmonia assists the Egyptians against the Persians, ii. 103. Misunderstanding between him and the king of Egypt, 104. Assists the succeeding king, *ibid*.
- Agesslaus* passes into Asia with an army, v. 273. His success there, *ibid*. Noble messages to Tissaphernes, *ibid*. Defeats the Persians, 274. Interview with Pharnabazus, 276. Bitter sarcasm against the Greeks, *ibid*.
- king of Sparta, succeeds his father Doryseus, vi. 260. Is beaten by Iphicrates, 501.
- king of Sparta, his character, vii. 93. Succeeds Agis, 92. Greatly beloved by the people, 95. Declared general of Greece, 97. Conspiracy against him, *ibid*. How discovered and quashed, *ibid*. (O), seq. Admonished in a dream to imitate Agamemnon in sacrificing, 99. His manner of sacrificing disoblges the Boeotians, *ibid*. Fatal consequence of this, *ibid*. Recalled by the Ephori, 105. Regard for the constitution of Sparta, *ibid*. Sent against the confederate army, 106. Forces them to a peace, 107. Wounded, *ibid*. Invades Boeotia, 112. Chosen dictator, 115. Invades Arcadia, *ibid*. Quells a conspiracy in Sparta, 116. Defeats Epamondas, 120. Despised by Tachos, and helps to dethrone him, 121, (R), seq. His death and character, 127, seq.
- a rash act of his, vii. 171 (E).
- the uncle of Agis, helps him to reform the Spartan luxury, vii. 133. Chosen one of the Ephori, 135. Outwits his nephew, *ibid*.
- Agessimbrotus* admiral of Rhodes, viii. 190.
- Agessipolis* king of Sparta succeeds Paulanias, vii. 106. Sent against the Argives, 107. Against the Mantineans, 110. Invades the Olynthians, 111. His death and character, *ibid*.
- succeeds Cleombrotus, vii. 114. Chosen king of Sparta, 149.
- Agessirota* betrayed and murdered by Amphares, vii. 137.
- Agias*, a Grecian chief, treacherously seized by Tissaphernes, vii. 451. Put to death by order of the Persian king, 452. His character, *ibid*. (H)
- Aide*, the kings of Sparta whence so called, vi. 248. 259. A list of them, vii. 4.
- Agilmond* first king of the Lombards, xix. 498. Defeats the Vandals, 500.
- Agilo* succeeds the brave Ursicinus, xvi. 214. Sent against the Persians, 226. Promoted by Julian, 248. Treachery to Procopius, 326.
- Agilulf* chosen king of the Lombards, xix. 623. Turns orthodox, *ibid*. seq. Severity to the revolted dukes, 624. Conquests on the Roman exarchate, 625, seq. Truce with it, 627. Death and character, 630.
- Aginacius* unjustly put to death, xvi. 315.
- Agis*, his severe reign, vi. 259.
- invades Attica, vi. 452. Takes Decælia, 468. Offers peace to the Athenians, 459. Defeats the confederates at Mantinea, 466. Resentment against Alcibiades, vi. 472.

472. Repulsed before Athens, 475. Invades Argos, vii. 80. Condemned and fined for his lenity, *ibid.* Gains a complete victory at Mantinea, 31. Invades Elis, 82. Concludes a peace, *ibid.* His death, 92. viii. 553.
- Agis*, the son of Archidamus, sent ambassador to Philip, vii. 124. Succeeds his father, *ibid.* His defeat and glorious death, 125.
- son of Eudamidas, his great character, vii. 132. Attempts to restore the constitution of Sparta, *ibid.* His decree for that purpose presented to the senate, 133. Is rejected by one voice, 134. Forced into a sanctuary, 135. Treacherously seized, 136. Tried and condemned by the Ephori, 137. His gallant behaviour, and glorious death, *ibid.*
- general of the Tarentines, deposed by Cyneas, xii. 149.
- Agistrata*, the mother of Agis, barbarously murdered, vii. 137.
- Aglauros* daughter of Cecrops, her fatal curiosity punished, vi. 176, (F).
- Agnan*, St. bishop of Orleans, opens it to Attila, xix. 233.
- Agnes*, St. the church of, built by Constantine, xv. 565, (G).
- Agno*men among the Romans, what, xi. 313, (O).
- Agnon*, favourite of Alexander, his extravagance, viii. 563, (H).
- Agonides*, Phocion's enemy, put to death, vi. 525.
- † *Agora*, a city in the Thracian Chersonesus, x. 52.
- † *Arai*, who, and where situate, xviii. 345, (G).
- † *Agragas*. See *Agrigentum*, vii. 519.
- † *Agrani*, a city in Arabia, taken by Gallus, xii. 497.
- Ararian* law, when and by whom proposed, xi. 423. Why opposed by the tribunes, 426. Suspended by the consuls, 427. Proves the cause of new broils, 428. 431. 451. 470. Revived by the military tribunes, 509. By M. P. Flaminius, xii. 218. By Tiber. Gracchus, 403. Agreed to, 407.
- Agrus*, in the Phœnician cosmogony, who, i. 185.
- *Italicus*, inventor of hunting and fishing, *ibid.*
- Agri*, antient inhabitants of Bosporus, x. 147.
- Agricola*, the mother of Julius, her singular care of him, xix. 136. Killed, 137.
- *Cneius Jul.* his extract, xv. 31. Character and preferments, *ibid.* Sent into Britain, 30. Consulship, 32. Serves under Cerealis, *ibid.* Promoted by Vespasian, *ibid.* Domitian's treachery to him, 54. 57. Singular modesty, xix. 137. Wholesome regulations, 140, seq. Supposed to have passed into Scotland, 141. Debauches the Britons, *ibid.* Farther conquests, 143. Noble speech to his soldiers, 148, seq. His death, xv. 79. Glorious character, 71, seq. When born, *ibid.* (N). Tacitus's affecting address to him, 72, seq.
- Agriculture* improved by the sons of Cain, j. 169. Instruments of, invented by Noah, 179, (N). Unknown to the antient Greeks, vi. 141, seq. How encouraged by Numa, xi. 298, seq. Esteemed by the Romans, xii. 383, (E).
- Agrigentines*, their famous fish-pond, xvii. 349. Preparations against Hannibal, 366. Resolute defence against him, 367. Become infatuated, 368. And mutiny, *ibid.* seq. Abandoned by their mercenaries, 369. Dreadful catastrophe, *ibid.* (Q). Take several cities in Sicily, 453, seq. Ally with Carthage, 494. Besieged by and abandoned to the Romans, 501.
- † *Agrigentum* in Sicily described, vii. 519. When and by whom founded, *ibid.* & 530. Its famed buildings, 544. Besieged by the Carthaginians, 587. Make a vigorous defence, *ibid.* Relieved by the Syracusians, *ibid.* Distressed for want of provisions, 588. Abandoned by its inhabitants, 589. Betrayed to the Romans, viii. 157. Besieged and taken by them, xii. 162. 164. Destroyed by Carthago, xvii. 527.
- Agri*on king of Illyria, his fatal success against the Ætolians, ix. 109.
- Agriopbagi*, a people of Ethiopia, xviii. 260. Their food, *ibid.*
- Agrippa*'s splendid reception in Judæa, x. 435. Attachment to Herod and the Jews, *ibid.* (E). Decree in their favour, 438, (H).
- the son and grandson of Aristobulus, x. 443, (N).
- his son Agrippa born, 530. Various misfortunes, 630. Advanced by Caligula, 631. The rest see under *Herod Agrippa*.
- king of Alba, his reign, xi. 233.
- *Menenius*, made consul, xi. 379. Victory over the Sabines, 380. Triumph, *ibid.* (I). Advice to the senate, 401. Speech to the revolted, 403. Death and obsequies, 406.
- made consul, 506. Discovers Mælius's conspiracy, *ibid.* His reward, 507.
- *Vipsan*, accuses Cassius, xiii. 345. His vain genealogy, *ibid.* (A). Rescues Salvaterra in Gaul, 429. His success there, 433. Commands the fleet against Pompey, 455. His success against him, 456. 458. Valour and reward, 459, (F), seq. Brave exploits in Greece, 474. Commands Octavianus's fleet, 477, (R). His conduct and bravery at the battle of Actium, 478. Advises Octavianus to resign, 484. His noble buildings at Rome, 494. Celebrates the nuptials of Marcellus and Julia, 495. Receives dying Augustus's ring, 500. Made governor of Syria, 501. Of Rome, 506. Marries Julia, Marcellus's widow, *ibid.* (D), seq. Success against the Germans and Cantabrians, 512. Declines a triumph, 513, (K). Assists Augustus in reforming

- reforming the senate, 514. His success in the East, 520, seq. Declines a triumphant entry into Rome, 524. Sent with new honours into Pannonia, *ibid.* Death and character, 525. Obsequies performed by Augustus, *ibid.* Offspring, *ibid.* (T). xiv. 159, (T).
- Agrippa Posthumus**, son of the former, *ibid.* Adopted by Augustus, xiv. 10. Banished by him, 13, (K). His tender interview with him, 39. Murdered, 46. 55, (H).
- **Vibulenus** put to death, xiv. 246.
- the grandson of Herod, imprisoned, 247. 253, (C). Released by Caligula, 266. Made tetrarch by him, 268. Buries the dead emperor, 312. Persuades Claudius to accept the empire, 321. Promoted by him, 327. By Nero, 371. Goes to salute Galba, 478, (F).
- declares for Vespasian, xiv. 546.
- succeeds against the Dacians, 574.
- son of Felix, destroyed by mount Vesuvius, xv. 44.
- Caracalla's admiral, conspires against him, xv. 338. Made governor of Pannonia, 346.
- **Haterius**, his severity to Lutorius, xiv. 167. Mean flattery of Tiberius, 169.
- **Asinius**, his extract and death, 208, (M).
- consulted by the senate, 323. Betrays them, *ibid.*
- **Foncius**, killed by the Sarmatians, xix. 479.
- Agrippina**, daughter of Agrippa, married to Tiberius, xiii. 525, (T). Divorced, 526.
- another of his daughters, married to Germanicus, 525, (T). Accompanies him into Germany, xiv. 81. Her affecting parting with him in a mutinous camp, 82. Its good consequences, *ibid.* Signal courage at Treves, 101. Goes with her husband into the East, 134. Carries his ashes to Rome, 142. Her mournful reception, 152, seq. Carefulness of his two sons, 183. Noble speech to Tiberius, 200, seq. Deceived by the agents of Sejanus, 201. Desires a second husband of Tiberius, *ibid.* Accused by him to the senate, 218. Banished, 219. Her death, 240, (S). Obsequies performed by Caligula, 264, (H), seq.
- **Vipsania**, married to Asin. Gallus, xiv. 57.
- daughter of Germanicus, betrothed to Domitian, xiv. 215. Highly honoured by Caligula, 265. Debauched by Lepidus, and banished, 294, (C). Recalled by Claudius, 327. Murders her husband, 350, (N), seq. Proposed to Claudius, 351. Married to him, 352. Assumes a despotic sway, *ibid.* (P). 318. Cruelties, 353, seq. Treachery to Stat. Taurus, 362. To Lepida, 363, (H), seq. Poisons her husband, 365, (L). Hellish policy against Britannicus, 366. Cruelty and ambition, 368. Harshness to Nero, 373. Fawns on him, *ibid.* Driven out of the palace, and abandoned by all, 378. Cabals against him, 377, seq. Accused by Silana, 378. Acquitted, 379. Unnatural prostitu-
- tion to her son, 390. Journey to Baix, 392. Escapes being drowned by Anicetus, 393. Hides her resentment, 394. Her last words and death, 396, (G). Funeral, *ibid.*
- † **Agrippina Colonia**, Cologne, ancient metropolis of the Ubii, xiv. 79, (G).
- † **Agrippina Therna**, when and by whom built, xiii. 494.
- Agrippinus Fabius** put to death by Heliogabalus, xv. 352.
- † **Arubeni**, where situate, xviii. 344.
- Agylia**, how freed of a dreadful distemper, vii. 408, (A).
- Aryus** assists Dionysius, xvii. 405.
- Abab** king of Israel, his miraculous defeat of the Syrians, ii. 303. And in the plain of Aphek, 304. Generosity to Benhadad, 305. Marries Jezebel, and grows an idolater, iv. 118. Is reproved and threatened by Elijah, 119, (D). His great victory over, and generosity to Benhadad, 121. Reproved for sparing him, 122. Murders Naboth, *ibid.* Fatal expedition against Ramoth, 124. Ill success and death, 125. His queen a'd seventy sons killed, 134, seq.
- Abad**, his rebellion against Giemschid, v. 337. Defeats him, and puts him to a cruel death, 338.
- Abala Servilius** made dictator, xii. 41. Defeats the Gauls, *ibid.* Elected consul, 59.
- Abariman**, prince of the fallen angels among the Persians, i. 106. xviii. 388.
- Abasuerus** or **Astyages** king of Media, v. 40.
- **Artaxerxes**. See **Artaxerxes**, v. 255. & x. 192.
- Abaz** king of Judah invaded by the Philistines, ii. 252. His wicked reign, iv. 155. Invaded by Edom and Israel, 156. His idolatries and death, 157.
- Abaziah** succeeds Ahab in Israel, iv. 125. His idolatry and death, *ibid.* seq. 134.
- Abenobarbus**, **Cai. Domit.** his peaceful consulship, xiii. 32. Accuses his colleague, 33. Character, 167. Narrow escape, *ibid.* Made consul, 169. Governor of Transalpine Gaul, 183. Betrayed to Jul. Cæsar, *ibid.* 186. Letter to Pompey, *ibid.* (C). Blames Pompey's ambition, 202, (O). Whimsical quarrel with Spithier, 203, (P). Slain in his flight, 210, (Z).
- one of the conspirators against J. Cæsar, xiii. 273.
- Brutus's admiral, defeats the triumvirs fleet, xiii. 397. Surrenders to Antony, 438. Forgiven by Octavius, 441. Retires to Athens, 468. Abandons Antony, 475. His death, *ibid.*
- a Roman consul, forced to fly from Rome to M. Antony, xiii. 468.
- Abiham**, a powerful protector of Jeremiah, iv. 182.
- Abiman**, one of the three sons of Anak, defeated by Caleb, ii. 209, (B).
- Abimelech** put to death by Saul's orders, iv. 48.
- Abitobel**, the cause of his defection, iv. 75, (K).

- (K). Revolts to Absalom, .76. His hellish counsel to him, 77. Hangs himself, 79.
- Abi al-tabbib*, a Mohammedan sect, when they sprang up, i. 16. Their opinion of the origin of things, *ibid*.
- Aboliab*, a curious artist of the tabernacle, *ibid*. 416.
- Aboli-bamab*. See *Basphemab*.
- Abriman*, the Persian name for the devil, v. 158. Why written inverted, *ibid*. His origin and war with God, 159.
- † *Ai*, city, its various names, and where situate, ii. 472, (H).
- the king of, repulses the Israelites, *ibid*. 463. Defeated, and put to death, *ibid*. 264.
- † *Ajalon*, several cities of that name, where situate, ii. 482, (B).
- the valley of, where the sun stood still, *ibid*. 465, (G).
- Ajux* shipwrecked, iv. 498. His tomb, 464.
- king of Salamis, viii. 245.
- † *Aidab*, a port near Mecca, xviii. 363.
- Aigora*, shepherds so called among the Athenians, vi. 324.
- Aio* defeated and killed, xix. 638.
- Aion* king of the Lombards, xix. 497.
- † *Air*, mount, where, xviii. 362.
- Air*, whether changed by the deluge, i. 234, *seq*.
- revered by the Persians, v. 154.
- an extraordinary effect of the violent agitation of it, vii. 275, (R).
- worshiped by the Carthaginians, xvii. 285.
- † *Aix*, in Provence, by whom built, xii. 427. Whence first named *Aquæ Sextiæ*, *ibid*.
- † *Aieldama*, or field of blood, described, ii. 449, (M).
- Aa*, wing, among the Romans, how composed, xiv. 86, (O).
- † *Al Abba*'s region, whence so called, xviii. 363.
- Alabareb*, the title of the chief of the Jews, xiv. 580.
- Alabicus* put to death for treason, xvi. 516.
- Alacæus*'s stratagem to save Adrianople from the Scythians, xvii. 145.
- Alacbi*'s revolt and pardon, xix. 648. Treachery and punishment, 650.
- Aladin*'s sham paradise described, v. 56, (E).
- family and empire, xvii. 173.
- † *Alafia*, a city in Sicily, vii. 524. A remarkable fountain near it, *ibid*.
- Aala*, the Macedonian huzza, viii. 411.
- A'kran* king of Arabia, xviii. 422.
- Alamundarus* defeated by the Romans, xi. 91.
- abortive threats against them, xvi. 530, *seq*. Commands the Saracens against them, 617. Repulsed in Syria, 618.
- Alunca*, a Mogul princess, her fabulous history, xx. 36, (T).
- † *Alani*, where situate, xi. 57. Irruption into Media, 60. Revolt against Adrian, xv. 170.
- Quelled under Antoninus, 202. Defeated by Gordian, 403.
- Alani* ravage the Eastern provinces, xvi. 362. Enter Gaul, 511. Settle in Spain, *ibid*. *seq*. Their character by Salvianus, 550, (N). Settle along the Loire, *ibid*. Defeated in Italy, 586. Subdued by the Huns, xix. 209. Submit to Attila, 223. Invaded by him, 241. By Thorismund, *ibid*. (Y). Regain their liberty, 244. Where settled, *ibid*. *seq*. Defeated by Wallia, 298. Assist the Vandals, 335. Enter Spain, 336. Their territories there, 338.
- Alanza Khan*, Tartarian prince, his luxurious reign, xx. 26.
- Alarie*, a Frank general under Theodosius, xvi. 441. Revolts, and commits dreadful havoc in Syria, 460, *seq*. Promoted by Arcadius, 465. Invades Rome, 489. Defeated, 490, (U). Exorbitant demands on Honorius, 499. Supported by the barbarians, 503. Blocks up Rome, *ibid*. Raises the siege on very hard terms, 504. Second siege of Rome, 507. Moderate demands on Honorius, 509. On the city of Rome, *ibid*. Proclaims Attila through Italy, 511. Deposes him, and confirms Honorius, 513. Treachery to him and Attalus, *ibid*. *seq*. Takes Rome, 514. Dies, 516. Buried in the bottom of a river, *ibid*.
- driven out by the Huns, xix. 265. Serves under the Romans, 289. Stirred up by Rufinus, 290. His dreadful ravages, *ibid*. Spared by Stilicho, 292. Preferred by Arcadius, *ibid*. Chosen king of the Goths, 293. Irruption into and ravages in Italy, *ibid*. Peace with Stilicho, 294. Corrupted by him, 295. Enters Noricum, *ibid*. Besieges Rome, *ibid*. Redeems it with an immense sum, *ibid*. Takes and plunders it, 296. Dies, *ibid*.
- falls out with Clovis, 420. Theodosic's letter to him on that occasion, *ibid*. Interview with Clovis, 423. Defeated and killed by him, 424.
- Alasparus*, the second Chaldean king before the flood, i. 193.
- † *Alazon*, a river in Albania, x. 141.
- Alaxons*, a tribe of Tartars, xx. 13. Their manner of living, *ibid*.
- † *Alba*, the kingdom of, by whom founded, xi. 232. Why called Longa, *ibid*. Where situate, *ibid*. (E). The kings of, 233.
- † — mount, where, *ibid*. 475. Shower of stones there, *ibid*.
- † — city, demolished by the Romans, xi. 310.
- † — lake of, overflows, 525. Cut into canals, *ibid*. See vol. xvi. 106, *seq*.
- † *Al Babriya*, the eastern part of Delta, i. 406. Its more probable situation, 407.
- † *Alba Longa*, a city in old Latium, xi. 215. Whence named, and by whom built, *ibid*.

† *Albana*, a city in Albania, x. 141.

Albanactus, a fabulous king of Scotland, xix. 118, (A).

Albani and *Albenfes*, how distinguished, xi. 232, (E).

† *Albania*, part of Sarmatia in Scythia, vi. 59.

† — kingdom of, described, x. 141, seq. Why so called, 142. See vol. xix. 118, (A).

† — a river in Etruria, xvi. 26.

Albanians, their origin, x. 142. Kings, 143, seq. Their embassy to Aurelian, xv. 457, (U).

Albanian soldiers, whence so called, xv. 348. Revolt to Heliogabalus, *ibid.* Murder the two Maximians, 397.

Albanians, their simple manners, x. 142. Government, *ibid.* Subdued by Trajan, xv. 133. Refuse to come to Adrian, 167.

† *Albanopolis*, a city of Macedonia, viii. 389.

† *Albens*, their contests with the Romans decided, xi. 305, seq. (H, I, K). Treachery punished, 309.

† *Albanus*, a river in Albania, x. 141.

— St. martyred in Great Britain, xv. 502, (C).

† *Albenga*, a city in Liguria, xi. 212.

Albia Dominica married to Valens, xvi. 323.

Brought to bed of Valentinian, 328, (H).

Albinovanus proscribed, xlii. 57. Treachery to the consuls, 77, seq.

Albinus's hospitality to the Vestals, xi. 533, seq.

Albintemalium, or *Albium Intemelum*, a city in Liguria, xi. 212.

Albius, a terrible prison at Rome, described, ix. 154, (A), seq.

— *Posthumius*. See *Posthumius*.

— made governor of Judæa, x. 647. Recalled, 648.

— *Lucius* murdered by the Moors, xiv. 535.

— *Clodius* opposes Cassius, xv. 236. Consulship, 242. Success in the North, 259.

Against the Frisians, 264. Made governor of Britain, 269. His extract and character, 286, seq. Hatred of monarchy, 288. Described by M. Aurelius, 288, (S). Gluttony, 289. Tampered by Severus, 293. Created Cæsar, 298. Assumes the purple, 305. Defeated, 307. His death, 308. See vol. xix. 159.

— his success against Jugurtha, xviii. 157.

Albion, the antient name of Great Britain, xix. 68. Whence, *ibid.* & vi. 20, (I).

† *Albium Ingaunum*, or *Albingaunum*, a city in Liguria, xi. 212.

Albium Intemelum plundered by Otho, xiv. 519.

Albius heads a mutiny in the Roman army, xii. 317. Defeated and killed, 318.

Albopeda converted, xix. 413. Dies, *ibid.*

Alboinus's cruelty to Cunemundus, xix. 17, (N), 465. Marries his daughter, *ibid.*

Reigns in Italy, 498. Valour and reward, 501, seq. Reign and conquests, *ibid.* In

Italy. 506, seq. Death, 508. Character, 509.

Abucilla's condemnation and punishment, xiv. 248, seq.

† *Albula*, river, its name, why changed for the Tiber, xi. 233.

Albunaxar, a famous astrologer, an account of him, v. 418 (R).

Alceus, son of Hercules, and king of Lydia, vi. 116.

— two poets of that name, vii. 339 (H). One of them laments the loss of his armour, viii. 293 (A).

Alcmenes king of Sparta, his reign, vii. 29, seq. Some of his wife sayings, 31.

Alcan, his bravery and death, xvii. 123.

Alexander wounds Lycurgus, vii. 24. Delivered up to, and kindly used by him, *ibid.* Good effect of this, *ibid.*

Alcanna, a shrub in Egypt, described, i. 424.

Alcaudonius, an Arabian king, assists Bassianus, xiii. 254.

Alces, a fabulous animal in Gaul, described, xviii. 627, (B).

Acetas king of Macedonia, viii. 418.

— brother of Perdicas, betrays Eumenes, ix. 17. Proscribed, 20. Joins himself to him, 21.

— king of Epirus, driven out, x. 76.

— II. defeated by Cassander, x. 80. Murdered, 81. & ix. 86.

Alcihiades the Athenian put to death by Pharnabazus, v. 267.

— a youth, his sharp reply to Pericles, vi. 438 (N).

— the rival of Nicias, his character, vi. 461, seq. Leagues with the Argives, 463.

Advice to the inhabitants of Argos and Patra, 465. Descend into Melos, 467. Accused of sacrilege, 468. Retires to Sparta, *ibid.* In

high esteem there, *ibid.* vii. 82. Sent to invade Ionia, vi. 471.

Negotiates an alliance with Tissaphernes, *ibid.* Success, *ibid.* Cabals against the Athenians, 472. Recalled, 475.

Created general, 476. Great power, and good management of it, *ibid.* Gains two

complete victories in one day, 480, seq. Takes Byzantium, 482.

Received with great applause at Athens, *ibid.* Stripped of his command, 483.

Ingratitude to Agis, vii. 82. Retirement and death, vi. 491 (X), seq.

— invades Sicily, vii. 562. Recalled to Athens, 563.

— a pleasure-garden so called, vi. 471.

Alcimachus settles democracy in Greece, viii. 512.

Acimædon, why spared by Aurelius, xv. 226.

Acimus promoted to the Jewish high-priesthood, x. 298. Brings a war into Judæa, 299. Perfidy to the Assideans, 300 (X). His dreadful end, 310.

— his writings and character, xvi. 230 (F).

Acippe, a woman said to have brought forth an elephant, xv. 30, (L).

Alcmaonides, whence named, vi. 356. Where settled,

eled when they left Athens, *ibid.* Their scheme for expelling the Pisistratidæ, *ibid.*
Alcmena, mother of Hercules, her intrigue with Jupiter, vi. 159, seq. Disappears, and has divine honours paid her, 162.

Alcmon, general of the Epigoni, vi. 200.

Alcmon, the last of the Athenian archons, vi. 188.

Alcon, the Saguntine, intercedes with Hannibal, xvii. 583.

Alcymus, king of Lydia, his excellent character, vi. 116.

Alcymus, generously reproved by Antigonus, ix. 106.

Alectryo, a sacred person among the Syrians, ii. 289. His office, *ibid.*

Alemans, *Alemanni*, where situate, xv. 333 (Y). first ravage the empire, *ibid.* 426. Defeated by Constantius, 501. Invade Gaul, xvi. 180. Make peace with Constantius, 181.

Ravage Gaul, 223. Subdued by Julian, *ibid.* Take and plunder Mentz, 302. Defeated by Valentinian, 304. Their character, by Salvianus, 530 (N). Whence named, xix. 448. Their origin, *ibid.* Territories, *ibid.*

Government, 449. Wars, *ibid.* Ravaged by Maximin, *ibid.* seq. Defeated in Gaul, 450. By Claudius, *ibid.* By Aurelian, *ibid.*

Break into Italy, 451. Defeated by Aurelian, *ibid.* Sixty thousand cut off by Chlorus, 452.

Plunder forty cities in Gaul, 453. Driven out by Julian, *ibid.* Break into Gaul, 455.

Thrice defeated there, 456. Peace with Valentinian, 458. Break it, 459. Defeated by Gratian, *ibid.* Settled in Switzerland, *ibid.* In Alace, 460. Defeated and dispersed by Clovis, *ibid.*

† *Alippo* taken by Hyrcan, x. 338.

† *Aloria*, a fort in Corsica, xii. 172. Taken by the Romans, *ibid.* By Scipio, xvii. 509

Alates invades Corinth, vi. 240, seq.

— defined for discovering a silver mine, xviii. 48 (B).

Alatus, sent by Tiberius, to view the effects of a dreadful earthquake, xiv. 150.

Alceas, son of Pyrrhus, made king of Phthia in Thessaly, x. 73.

Alcus, king of Arcadia, his cruelty to his daughter, vi. 209 (I).

Alexamenus sent to assassinate Nabis, vii. 156. Massacred by the Spartans, 158.

Alexander, the Epicurean, his notions of God, i. 15.

— the son of Priam. See *Paris*, iv. 490.

— son of the king of Macedon, his noble revenge against the Persians, v. 210. viii. 419, seq.

— king of Macedon, his speech to the Athenians, vi. 391. Their resolute answer to it, 392. Warns them against Mardonius, viii. 423, seq. Generosity to the Argives, 424 (D).

— ii. succeeds Amyntas, viii. 436. Outwits

the Thessalians, *ibid.* Conspiracy against him, *ibid.* Is killed, 437.

Alexander pacifies Buberis, how, viii. 420. Sent ambassador to the Athenians, 422. Victorious at the Olympic games, *ibid.* (A).

— *the Great*, born, viii. 446, (C). Made regent during Philip's absence, 462. Subdues invaders, *ibid.* Sent for to the camp, *ibid.*

Saves his father's life, 472. Quarrels with him, 481. Encounters with Attalus. Retires with his mother to Epirus, 482. Recalled to court, 483. Whether privy to his father's murder, 489 (P). Succeeds him, 494.

His character, education, &c. 485 (N). 494, seq. Historians that write of him, 496 (A). 656 (H), seq. v. 432 (K) — 444.

Punishes his father's murderers, *ibid.* Declared general of Greece, 497. Causes Attalus to be murdered, 498. Invades and defeats the Triballi, *ibid.* Makes peace with the barbarous nations, 500. Defeats the Taulantii and Illyrians, *ibid.* Sudden return into Greece, 501. Takes and sacks Thebes, 503, seq. vi. 519. Continued generalissimo at Corinth, viii. 505. Visits Diogenes, *ibid.*

Expedition into Asia, *ibid.* seq. Various accounts of his troops, 506, (B). Passes the Hellespont, 507. Sacrifices at Ilium, *ibid.*

His great regard to religion, order, and decency, 508 (C). Spares Lampacus, 509. Victory at the Granicus, *ibid.* seq. (E). Sardis surrenders to him, 511. Builds a temple to Jupiter Olympius, *ibid.* Comes to Ephesus, *ibid.* Restores the democracy there, *ibid.* Besieges and takes Miletus, 512. Why he dismisses his fleet, *ibid.* (E) seq. Answer to Parmenio, 513 (E). Disappointed at Myndus, 514. Besieges Halicarnassus, 515. Reply to Ada, queen of Caria, 516. An instance of his observing the law of Moses, 517 (F). Quells a conspiracy, 518, seq. (G). His passage through the ladders, whether miraculous, 519 (H), seq. Takes Aspendus, 520. March through Phrygia, 521. Whether he cut the Gordian knot, 522 (I), seq. Vigilance in entering Cilicia, 523. Sharp sickness, and wonderful recovery, *ibid.* Passes by Darius, 524. Disposition of both armies, 525. Defeats Darius at Issus, 526. Wounded in the thigh, 527 (K). Generosity to the family of Darius, *ibid.* Invades Coele Syria, 529. Makes Abdolonymes king of Sidon, 530 (M). Letter to Darius, 531. Moderation towards the Greek ambassadors, 532. Tyrians refuse to submit to him, *ibid.* Memorable siege of Tyre, 539 (O). ii. 375 — 379. Answer to Darius's second message, 534. v. 308. Respect to the Jewish high-priest, viii. 535. Takes Gaza, 537. And Pelusium, 538. Journey and new city in Egypt, 539. His extraordinary journey to the temple of Jupiter Agmon, 540 (T) seq. (U). Consults the oracle there, 542 (W). Settles the Egyptian government,

government, 543. Punishes the Samaritans, 544. Buries Statira magnificently, *ibid.* Passes the Euphrates and Tigris, 545. Victory at Guagamela, 546, *seq.* Various accounts of it, 547 (Y) *seq.* March to Babylon, 548, *seq.* Kindness to the Babylonians, 550 (Z). Takes possession of Susa, 551. Treasure found there by him, *ibid.* (A) *seq.* Reduces the Uxians, 553. Great civility to Sisymbrius, *ibid.* (B). Forces a passage to Persepolis, 554. Destroys the palace, and plunders the city, 555 (D) *seq.* Seizes a great treasure there, *ibid.* *seq.* Olympias's letters to him, 558 (F). Pursues Darius, 556, *seq.* Reduces the Mardi by stratagem, 559. His concern for Bucephalus, 560. Treatment of the Greeks and Persians, *ibid.* Vain attempt against luxury, 563. Complimented on killing a lion, *ibid.* (I), *seq.* Gives into the Persian customs, 565 (L). Conspired against, 566. Severity to the Conspirators, 568, *seq.* Calls a part of his troops *the turbulent battalion*, why, 571. Cruelty to the Branchidae, 573 (Q), *seq.* Reduces Bactria and Sogdiana, 575. Passes the river Oxus, how, v. 324. viii. 576. Surprised and wounded by the barbarians, 578. Slaughters them, and subdues several nations, *ibid.* Plunders Gaza, and several other cities, 579. Takes Cyropolis; where he is wounded, 580. Builds a city to awe the barbarians, *ibid.* Defeats the Scythians with difficulty, 581. Raises the siege of Maracanda, 583. Degenerates, 584. Kills Clytus, why, 586, *seq.* (W). Grieves for it, 589. Aspires to divine honours, 591. A conspiracy against, how discovered and defeated, 595, *seq.* Enters Sogdiana, 598. Takes the Sogdian rock, 601, *seq.* Love to Roxana, 602 (C). March towards Indus, 605. Several Indian princes submit to him, *ibid.* Wounded, 606. Overcomes the Aspi, *ibid.* And the Assaceni, 608. Cruelty to the Indians, 609. Reduces the rock of Aornus, 611. Passes the Indus, 613. Difficulties in passing the Hydaspes, 614, *seq.* Passes it, 616. Defeats Porus, 617. Generous treatment of him, 618. Penetrates farther into India, *ibid.* Builds two cities, *ibid.* Resolves to pass the Hyphasis, 620. Prevailed on by his army to go no farther, 622. Various accounts of his Indian expedition, 623 (M), *seq.* His mistake concerning the Nile, 625 (N) *seq.* Embarks with his army, 626. Are in great danger, 627. Reduces several cities of the Malli, 628. Wounded, and in the utmost danger, 629, *seq.* (P). Joy on his recovery, 630. Severity to Muficanus and his Brachmans, 633. Sails down the Indus into the ocean, 634. His sacrifices and libations there, *ibid.* Goes by land to Babylon, 636, *seq.* Hardships suffered by him and his army in their march, *ibid.* Refreshed in Carmania, 639. Various accounts of his Bacchanalian festival, 640

(U). Visits and repairs the tomb of Cyrus, 641. Orders the governor of Persia to be crucified, *ibid.* Takes two wives, 643. Generosity to his army, *ibid.* *seq.* Sails up the Tigris, 644. Signal resolution in quelling a mutiny, 645. Dismisses the invalids, 646. Marches into Media, *ibid.* Threatened by ill omens, 649 (C), *seq.* 652. Forms new projects, 650. Seized with a fever, 653. His death, 654. Whether he was poisoned, *ibid.* (F), 655 (G). His character, 656. His wives and issue, 658. Extent of his dominions, *ibid.* Vast designs in his will set aside, ix. 11. His diary, by whom written, viii. 652 (E). Empire how divided after his death, ix. 8, *seq.* (C). Funeral, to whose care committed, 10 (D). Buried in great pomp in Egypt, 16. His line set aside, 81. Peace concluded among his successors, 86. The modern Persians inveterate dislike of him, v. 160 (G). Some account of him out of the Oriental writers, v. 432, *seq.* Visits the tomb of Achilles, iv. 464. Outwitted by the Lampfacians, vi. 102. His gold crown seized by Seleucus, ix. 439. His friendship to the Jews, x. 225. His tomb shut up with all the learned books by Severus, xv. 312 (H). Visited by Caracalla, 334 (A) *seq.* More accounts of him, see in vol. ii. 375—379. v. 295—309, *seq.* xx. 92—96, *seq.* Alexander, son of the former, vii. 658. Imprisoned, ix. 35. Murdered, 42. — brother of Olympias, his splendid marriage with Cleopatra, viii. 486. — Lyncestes put to death, viii. 571. — king of Corinth, vi. 231. — tyrant of Thessaly, his vile character, vii. 175. Imprisons Pelopidas, 182. Receives a bold message from him, *ibid.* Defeats the Thebans, 183. 192. Refuses a challenge from Pelopidas, *ibid.* Defeated by the Thebans, 196. 200. Murdered by his wife, *ibid.* Indignities shewn to his dead body, *ibid.* His excessive cruelty and perfidy, *ibid.* (T). — son of Polyperchon, his character, ix. 72. Favoured by Antigonus, 83. Made general of Peloponnesus, *ibid.* Murdered, *ibid.* — son of Pyrrhus, drives his brother out of Macedon, ix. 107. Put to death by Demetrius, 108. — son of Cassander, opposes his brother Antipater, ix. 92. Assisted by Pyrrhus king of Epirus, 93. Murdered, *ibid.* (H). — the Acarnanian, his advice to Antiochus, ix. 246. — son of Perseus, sent prisoner to Rome, ix. 154. Forced to a private life, 156 (C). — a sham son of Perseus, invades Macedon, ix. 165. — prince of Syria, revolts against Antiochus, ix. 206. His tragical end, 211. — Balus sent to Rome, ix. 308. Set up against Demetrius, *ibid.* Speech to the Roman senate, 309. Countenanced by them, *ibid.* Makes

- Makes himself master of Ptolemais, *ibid.* Becomes king of Syria, 312. Plots against the life of Ptolemy, 315. Courts the Jews, x. 313 (K). Great honours to that pontiff, 315, 317. Kills Demetrius, ix. 312. Marries Cleopatra, *ibid.* Degenerates, *ibid.* Abandoned by Philometor, 315. Defeated and killed, 316, *seq.* His character, 317 (B), *seq.* Coin, 358 (A).
- Alexander*, king of Epirus, allies with Philip, x. 76. Wars against the Brutii, *ibid.* Deceived by an oracle, 77. Defeated and killed, 78, his character, 79.
- *Zebina* set up against Demetrius, ix. 337 (O). Defeats Demetrius, 338. His character, 340 (R). Defeated by Phyfcon, 341. Put to death by Grypus, *ibid.* Coin, 360.
- *Jannæus* opposes Antiochus, 348. Defeated by Aretas, *ibid.* Besieges Ptolemais, 426. Defeated by Lathyrus, 427. Spared by Cleopatra, 428.
- the son of Phyfcon, set up against his elder brother, ix. 425, *seq.* Kills his mother Cleopatra, 429. Defeated and killed, 430.
- grandson of Phyfcon, marries and murders Cleopatra, ix. 435. Banished for his cruelties, *ibid.* Dies, 436. Bequeaths Egypt to the Romans, *ibid.*
- the Pherean, wars against the king of Macedon, viii. 436. Murdered, 448.
- the son of Æropus, conspires against Alexander the Great, viii. 518.
- king of Emefia taken prisoner, x. 163. Put to death by Octavius, *ibid.*
- son of M. Antony and Cleopatra, married to the king of Media's daughter, ix. 466. His lot, 467.
- son of Hyrcan, his first education, x. 343 (O). Why surnamed Jannæus, *ibid.* Imprisoned by Aristobulus, 346. Mounts the throne, 348. His fratricide, *ibid.* Character, *ibid.* Ill success against Ptolemais, *ibid.* Defeated by Lathyrus, *ibid.* ix. 426. By Theodotus, x. 350. His bloody revenge on the Gazeans, *ibid.* Affronted at the altar, 351 (Y). Cruel revenge for it, *ibid.* *seq.* Defeated by the Syrians, 353. Cruelty to the rebels, *ibid.* (B). Wars, conquests, &c. 355, *seq.* (C). His death, 355. His dying advice to his queen, 356.
- son of Aristobulus, escapes out of Pompey's hands, x. 374. Waives Judea, 375. Defeated by the Romans, *ibid.* Besieged by them, *ibid.* Defeated by Gabinus, 378. By Cæsius, 379, *seq.* Beheaded by Pompey's order, 380.
- the brave son of Herod, marries Glaphyra, x. 434. Pleads his own cause before Augustus, 436. His desperate confession, 439. Condemned, and put to death, 442.
- the pretended son of Mariamne, raises a party among the Jews, x. 315. How dis-
- covered by Augustus, 516. Punished, and his accomplice hanged, 517.
- Alexander Tiberius* made governor of Judea, x. 640.
- king of Epirus invades Italy, xii. 62. Allies with Rome, *ibid.*
- prætor of Ætolia's speech to the Roman consuls, vii. 340, *seq.*
- the orator, made general of the Rhodians, xiii. 372. Defeated, 373.
- the son of Cleopatra, made king of Armenia, xiii. 466. Led in triumph, 483 (Y).
- admiral of the Rhodians, xiii. 373.
- *Tiberius*, the first that proclaimed Vespasian emperor, xiv. 546.
- *Julius*, Trajan's general, his success, xv. 141.
- an impostor, Lucian's comical account of, xv. 248 (Q), *seq.*
- a sophist, his character, xv. 250 (Q).
- *Julianus*, his bravery and death, xv. 267 (G).
- the Roman emperor, born, xv. 346. Adopted by Heliogabalus, 354. Hated and degraded by him, *ibid.* *seq.* Saved by the soldiers, 355. Proclaimed emperor, 356. His extract, and excellent education, *ibid.* *seq.* Character and counsellors, 357. Respect for the Christians, 358 (N). Marries Sulpitia Memmia, *ibid.* Mildness to Camillus, 360. Expedition into Germany, *ibid.* Retires into Campania, 363. Treatment of Artaxerxes's ambassadors, 364. Noble speech to the revolted legion, *ibid.* (Q), *seq.* Admirable discipline, 365 (R). Various accounts of his Persian expedition, 367 (S), *seq.* Victory over them, *ibid.* Speech to the senate, 368 (S). Triumph, 369. Hastens against the Germans, *ibid.* *seq.* Murdered there, 371. His excellent character, *ibid.* — 375. Public works, 375. Learning, 376. Contemporary authors, *ibid.* (W) — 380.
- bishop of Jerusalem, martyred, xv. 414 (S).
- usurps the empire in Africa, xv. 545. His character, *ibid.* Defeated and killed, 551.
- a cruel governor of Antioch, xvi. 257.
- son of Bassilius, made Cæsar, xvii. 75.
- the brother of Leo, made regent, xvii. 82. His vile character, 83. Death, 84.
- Alexandra*, queen of the Jews, gains over the Pharisees, x. 356. Embassy to Tigranes, 360, ix. 498. Her sickness, x. 360. Supplanted by Aristobulus, 361. Her death, *ibid.* Falsely confounded with Salome, 362 (G). See *Salome*, 348.
- daughter of Hyrcan, cabals against Herod, x. 410. Stratagem to escape, discovered, 411. Repentment for the death of her sons, 412. Confined at Massada, 417. Base behaviour to her excellent daughter, 420. Put to death, 422.
- the temple and statue of, at Amyclæ, vi. 245.

† *Alexandria*,

- † *Alexandria*, the metropolis of the Lower Egypt, i. 404. Whence named, *ibid.* When and by whom built, *ibid.* v. 310. In Media, viii. 573. Besieged by Antiochus, ix. 283. Peopled by Ptolemy, 364. Its trade greatly increased by him, 383 (Q). Inhabitants divided into three ranks, 398. The massacre of, 417. x. 651. Filled with Jews, x. 226. 235. Courtied by Cleopatra, 349 (W). Taken by Chosroes, xi. 139. Vespasian first proclaimed emperor there, xiv. 546. Persecution of the Jews there, 576, *seq.* Rebuilt by Adrian, xv. 168. Enriched by M. Aurelius, 242. Ruined by Caracalla, 336. Granted a senate by Severus, 312. In a dreadful case under Macrianus, 433 (F). Plundered by the Romans, 496 (Y). Laid under water, xvi. 254. Damaged by an earthquake, 557. Plundered by the Persians, xvii. 18.
- palace of, its famous academy and library, xv. 168 (L). Visited by Adrian, *ibid.* Books in it, how many, and how collected, ix. 371. Part of it burnt, *ibid.* The rest of it burnt by the Saracens, 372 (I), 454.
- † — in Cilicia, by whom built, vi. 132.
- † — upon the Sinus Ifficus, ii. 256.
- Alexandrian* manuscript of the Old Testament in Greek, its character, x. 245 (O). Where to be seen, *ibid.*
- Alexandrians*, their fidelity to Philometor, ix. 281. Oppose Antiochus, *ibid.* Besieged by him, 283. The siege why raised, 284. Opposed and oppressed by Physcon, 417. Massacred by him, 420. Fifty thousand Jews murdered there, x. 651. Raise a tumult against Cæsar, xiii. 220. Base condescension to Caligula, xiv. 281 (R). Flattery to Nero, 409. Their satirical temper disliked by Adrian, xv. 167. Industry commended by him, 168 (K). Ingratitude to him, *ibid.* Massacred for lampooning Caracalla, 336. Acknowledge Æmilianus, 436.
- Alexandrian*, the fortress of, described, x. 269 (C). Whence named, *ibid.* Besieged by Gabinus, 375.
- Alexas*, Salome's husband, releases the Jewish chiefs, x. 504. Speech to the army, *ibid.*
- Alexianus* consecrated to the sun at Emesa, xv. 347. Adopted by Heliogabalus, 354. Created Cæsar, *ibid.* See *Alexander Severus*.
- Alexion* murders Alexander son of Polyperchon, ix. 83.
- Alexis*'s base murder of Epigenes, ix. 209.
- Alexius Mosles*, cruelly used by Constantine, xvii. 50. Marries the daughter of Theophylus, 66.
- the patriarch's base compliance to Zoe, xvii. 115.
- opposes the revolted Andronicus, xvii. 159. Taken, and his eyes put out by him, 160.
- *Comnenus*, founds the empire of Trebizond, xviii. 445. 450. See *Comnenus*.
- Alexon* defeats a piece of Roman treachery, xvii. 532. Rewarded, *ibid.*
- Alemecus* settles with some Bulgarians in Benevento, xix. 515, *seq.*
- Alfinus Varus*'s life and character, xiv. 6 (D).
- Alfinus Mar*, general of the Campanians, defeated by the Romans, xii. 281.
- Alford*, Father, confuted concerning the birth of Constantine, xv. 526 (E).
- † *Alga*, a city in Eubœa, described, viii. 375.
- Algebra* known among the Egyptians, i. 496.
- Much inferior to the modern, *ibid.*
- Alkareb*, king of Arabia, xviii. 420.
- † *Aliacon*, a river in Thessaly, vi. 214. In Macedon, viii. 395.
- Aligern*, brave defence of Cumæ, xix. 613. Why gives it up, *ibid.*
- † *Aliphera* described, vii. 244 (G).
- † *Aliso*, river, now the Yüel, its course, xiv. 110 (T).
- Alkendi*, a Jew, and famous astrologer, v. 417 (R) *seq.* A remarkable adventure of his, *ibid.*
- Alladius*, king of Latium, his reign, xi. 233.
- Allab Taala*, the Arabian name of God, xviii. 378.
- Allat*, worshiped by the Arabians, 380. 382.
- Allectus*, his treachery to Carausius, xv. 494.
- usurpation and death, xix. 162.
- † *Allia*, *Rio di Mossa*, a Sabine river, xi. 267. The Romans defeated by the Gauls on its banks, 533.
- Alfenus* left pretor in Sicily, xiii. 232. Brings succours to Cæsar, 235. Made præconsul of Sicily, 253.
- with four legions, intercepted by Cassius, x. 388. xiii. 341.
- Alites*, the war of, xiii. 34. A general revolt of them, 37. Their success against the Romans, 38. Revolt to Cinna, 50.
- Allman*, the meaning of that word, xix. 5.
- Allobroges* oppose the Romans, xii. 442. Are defeated with great slaughter, 443. Submit to them, 444.
- ambassadors discover Catiline's conspiracy, xiii. 140. Oppressed by Valens, xiv. 510. Where situate, xviii. 650 (K).
- † *Allon Bacharb*, why so called, iii. 290.
- Allucius*, a Celtiberian prince, nobly and generously used by Scipio Africanus, xii. 305, *seq.*
- Almah*, Jewish virgins, whence so called, iii. 143 (H).
- Almedad*, the son of Joktan, uncertain where he settled, i. 382.
- Almopians*, where situate, viii. 339.
- Al Nooman*, king of Arabia, xvii. [433]. His fabulous conversion, *ibid.*
- † *Alonæ*, antient Lancaster, xix. 88.
- † *Alopocnesus*, where situate, and whence named, x. 52.
- Alorus* carries Hannibal's proposals to Saguntum, xvii. 583.
- Alorus*, the same with Adam, i. 193.

- † *Alpes Cottia*, whence named, xi. 210. Taken by *Rotharis*, xix. 636. Restored by *Aripert*, 652.
- † — *Græia & Maritima*, described, xi. 212.
- † *Alphabet*, Hebrew and Samaritan, iii. 211. Roman, how enlarged by *Claudius*, 316 (E). Ancient Ethiopic, xviii. 290.
- † *Alpheus*'s love to *Arethusa*, fable of, vi. 265 (G).
- † — river, its course altered by *Hercules*, why, vi. 263 (E). Described, 265 (G).
- † *Alpe*, Apennine hills, whence so called, vi. 21. xi. 218 (D). A way made from, to the Pyrenees, xii. 449. *Augustus*'s monument upon xiii. 493. Passes of, forced by *Theodosius*, xvi. 441.
- † *Alfaccas*, king of Arabia, xviii. 420.
- † *Alfium*, a city in Etruria, described, xvi. 25. Whence named, *ibid*.
- † *Alkar*, whether a place of refuge among the Jews, iii. 95. Of incense, described, 105. Difficulty concerning its top, 106 (Z). Its situation, *ibid*. What became of it uncertain, 107. Of burnt-offerings, its situation and description, 111. Construction of its cavity, 112 (E). Its use, *ibid*. A very large one reared by the two tribes on the border of Jordan, 431. Gives offence to the ten tribes, *ibid*. Their structure among the Scythians, vi. 69. Jewish, a difficulty about, x. 282 (G).
- † *Albaniensis*, why settled in Crete, viii. 164.
- † *Alibea*, the fable of, vi. 274 (C).
- † — the city of, taken by *Hannibal*, xii. 229. xvii. 575.
- † *Altinus Marcus* sent as legate into Asia, ix. 547.
- severely punished by *Hannibal*, xviii. 26.
- † *Alfianus* undermined at Constantinople, xvii. 117. Treachery to *Deleanus*, *ibid*. Submits to the emperor *Michael*, *ibid*.
- † *Al Uzza*, worshiped by the Arabs, xviii. 380. 383.
- † *Alvantes*'s wars with the Scythians, vi. 118. His tomb, 109.
- † *Alvius*, his writings, xvi. 234 (T) seq.
- vicar of Britain, accused of poisoning, xvi. 339. Banished, *ibid*.
- † *Amadocus*, king of the *Odryæ*, x. 58.
- † *Amalis*, king of the *Visigoths* in Gaul, xix. 265.
- in Spain, his territories restored, xix. 550. 556.
- † *Amalsuntha* married to *Eutarc*, xix. 554. Her excellent administration and character, 555. A great encourager of learning, 557. Opposed by the Gothic lords, 558. Makes *Theodotus* her colleague, 560. Imprisoned by him, 561. Put to death, *ibid*.
- † *Amalek*, the son of *Esau*, and father of the *Amalekites*, ii. 181. One of the dukes of *Edom*, 182. His genealogy, according to the *Arabians*, 181 (A). The tribe of, xviii. 374.
- † *Amalek* mount described, ii. 470 (F).
- † *Amalekites*, their conquest of Egypt, according to the eastern historians, ii. 118 (C). Their descent, 181. Why severed from *Esau*'s line, 182. Their first settlement, *ibid*. 500. Use of circumcision, 182. Their government, arts, &c. 183. Their sudden rise, *ibid*. (E). Why stilled the first of the nations, *ibid*. Fall foul on the *Israelites*, 184. iii. 402. Defeated by *Joshua*, 403. ii. 184. Burn *Ziglah*, and run away with the plunder, 186. Why laid under a perpetual anathema by *Moses*, 500 (E). iii. 403. The *Arabians* and *Egyptians* account of them, ii. 181 (A) 184 (F). Supposed to have fled into Africa, *ibid*. Their last act, 188. Their settlements, 500. Had no cities, *ibid*. Their wandering life, *ibid*. Totally excluded the Jewish religion, iii. 118. Defeated by *Saul*, iv. 41.
- † *Amali*, the princely tribe of, xix. 255. 264. 554.
- † *Amalric* digged up and burnt for his false doctrine of God, i. 15.
- † *Amaltæa*, one of *Jupiter*'s nurses, viii. 224.
- † *Amantchis*'s revolt in Gaul, xv. 487. Defeated, 582.
- † *Amantius* outwitted by *Justin*, xvi. 613. Conspires against him, 614.
- † *Amanus*, a mountain in Cilicia, vi. 130. xi. 36.
- † *Amarispai*, ancient inhabitants of *Bactria*, x. 158.
- † *Amasa*, *Abisalom*'s general, iv. 79. Comes over to *David*, 80. Treacherously murdered by *Joab*, 82.
- † *Amasia*, a city in Pontus, described, ix. 532.
- † *Amasis* dethrones *Apries*, ii. 89. His stratagem to gain respect from the *Egyptians*, 90. Magnificent portico at *Sais*, 91. Other stately works, *ibid*. Happy fate of Egypt under him, 92. Visited by *Solon*, *ibid*. Marries a Greek, *ibid*. A miracle pretended on that occasion, 93. His donatives to Greece, *ibid*. Subdues Cyprus, *ibid*. His latter days, why unhappy, 94. Betrayed by *Phanes*, 95. Falls out with *Polycrates*, *ibid*. His letter and odd advice to him, *ibid*. viii. 267. His singular reason for renouncing alliance with him, ii. 96. viii. 268. His death, ii. 96. His body dug up and burnt, 98.
- † *Amasis*, *Amosis*, dethroned by his subjects for his oppressions, ii. 67.
- stratagem against *Barca*, xviii. 238, (E).
- † *Amastine* married to *Craterus*, viii. 643.
- † *Amastris* murdered by her sons, x. 120.
- † — the city of, built by her, *ibid*.
- † *Amatba*, one of the five Jewish courts kept there, x. 376.
- † — the palace of, burnt, x. 512.
- † *Amathus*, Cyprus why so called, viii. 236.
- † — a city of Cyprus, viii. 239. By whom built and whence named, *ibid*.
- taken by *Janæus*, x. 350. Destroyed by him,

- him, 351. Made one of the five courts of judicature, 376.
- † *Amatufaja*, the south district of Cyprus, vii. 241.
- Amatufant*, why they sacrifice to Onesilus, vii. 247.
- Amatius*, an impostor, put to death by M. Antony, xiii. 295 (H).
- Amaziah* succeeds his father Joash, iv. 144. Defeats the Edomites, *ibid.* His idolatry, 145. Defeat, 146. Death, 147.
- Amazeni*, January why so called by Commodus, xv. 269 (I).
- Amazons*, mothers of the Sarmatians, vi. 57. Their Scythian name, 80. An account of those female warriors, 82 (I). Overcome by Hercules and Theseus, 183 (M). Entertain the Argonauts, 218 (H). Some further account of them, ix. 533. Falsely reported to have been in Albania, x. 144 (C).
- † *Amba-Dorbo*, in Ethiopia, what, xviii. 275.
- † *Ambara*, a mountain in Ethiopia, xviii. 262.
- Amber*, plenty of in Prussia, xix. 14, *seq.*
- Ambiani* subdued by Cæsar, xiii. 164.
- Ambrosia* over-reaches the Romans, xiii. 170. Defeated, 174. His account of his regal power, xviii. 601.
- Ambisurus*, an Indian king, submits to Alexander, viii. 613.
- Ambrosius* made governor of Judæa, x. 520.
- † *Ambracia*, city, where situate, vii. 369 (X) x. 66. Taken by Philip, vii. 240. By the Romans, 369. 372.
- † *Ambracian* gulph, where situate, xiii. 474.
- Ambraciots*, subdued by the Athenians, vi. 452. Drive away the Macedonians, 518.
- Ambrones* defeated by Marius, xiii. 13.
- Ambronian* women, their valour and desperate end, *ibid.* xviii. 611. 649.
- Ambrose*, St. his regard shewn to Gratian after his death, xvi. 376. His rise, and acquaintance with Probus, 317 (C). Highly esteemed by Gratian, 361. Noble speech to the usurper Maximus, 378 (T). To Theodosius, 424. Sent to baptize Valentinian, 433. His panegyric on that prince, 435. Letter to Eugenius, 436. Procures favour to the partisans of Eugenius, 444 (S). Funeral oration on Theodosius, 446. Condemns the Thessalonian massacre, 448. Letters to queen Frigil, 469 (H). Offended at Stilicho, *ibid.* His death, 471.
- Ambrosius Aurel* succeeds Vortigern, xix. 183. Defeats the Saxons, 184. His progress through England, *ibid.* (I), *seq.* Victories over the Saxons, *ibid.*
- Ambulii*, one of the names of Castor and Pollux, whence, vi. 255 (P). One of Jupiter's names, *ibid.*
- Ambustus Fabius*, made consul, xii. 42. Defeated by the Tarquinies, *ibid.* Repulsed by the Hetrurians, 45. His short dictatorship, 88.
- Ambustus's* writings and character, xv. 465 (D).
- Amelon*, a king of Chaldaea before the flood, his reign, i. 193.
- Amelon* throws a Roman army into a panic, xix. 645.
- † *Amenanus*, a river in Sicily, vii. 514.
- Amenon*, a Chaldaean king before the flood, i. 194.
- Amenophis*, the supposed father of Sesostris, ii. 52. His extraordinary care of the education of his son, 54, *seq.* Sends him into Arabia and Afric, 59. His death, *ibid.*
- supposed by some to be the same with Belus, iii. 369 (B). Conjectures about the time of his reign, *ibid.*
- Amercol*, a Jewish priest, his office, iii. 454. Part of his speech to the army, *ibid.* (W).
- † *Ameria*, a city of Umbria, xi. 249.
- † *America*, how first peopled, i. 222. Whether the Atlantis of Plato, xviii. 250. Whether known by the ancients, *ibid.* A dissertation on the peopling of it, xx. 157—195. Was known to the Phœnicians, 158, *seq.* Peopled from the north-east part of Asia, 163, *seq.*
- Americans*, several nations of them believed a creation, i. 11. Speak of a flood, 203. Some of them defended from the Egyptians and Phœnicians, xx. 160 (B). Not defended from the Israelites, 161.
- traditions allude to the Mosaic history, 195.
- Americo Vespucci* said to have discovered and given name to America, xx. 157.
- Amiantos* or *Asbestos*, where found, viii. 372. Its nature, *ibid.*
- Amida*, the god of the Japonese, i. 71.
- † — the city of, destroyed by Sapor, xi. 31. Preserved by Cavades, 100. Surrendered to the Romans, 101. Fortified by Constantius, xvi. 155. Besieged by Sapor, 213. Its dreadful catastrophe, *ibid.* Restored by the Nisibians, 285 (D). Taken by the Persians, 609. Restored to the Romans, 610.
- † *Amiens*, new-peopled by the Franks, xv. 496.
- Amilcar*, general of the Carthaginians, viii. 8. Razes Agrigentum, and lays siege to Gela, *ibid.* Makes peace with Dionysius, 9. Lands in Sicily, and takes Eryx and Motya, 17. Takes Messina, *ibid.* His hatred of the Greeks, 18. Besieges Syracuse, 19. Capitulates with Dionysius, 24. Lays violent hands on himself, 25.
- sent into Sicily, vii. 74. Defeats Agathocles, *ibid.* Recalled from Sicily, 79. Taken at Syracuse, 80. Put to a cruel death, *ibid.*
- Aminadab*, the father-in-law of Aaron, iii. 364.
- the ark brought from his house to Jerusalem, iv. 64.
- Aminias*, a Rhodian chief, killed, viii. 181.
- † *Amis*, river, where, xiv. 96.
- Amisodarus*, king of Lycia, vi. 129.
- † *Amisus*, metropolis of Pontus, described, ix. 532.

532. By whom built, *ibid.* Surrendered to Lucullus, 575. 581. Taken, plundered, and burnt, by the Romans, 581. Repaired by Lucullus, *ibid.*
- † *Amiternum*, a famous city of the Sabines, xi. 266. Taken by Servilius, xii. 231.
- Antiochates*, his letter to Antiochus, xx. 100.
- Amitai*, the same as Jonah, iv. 147 (A).
- † *Ammer*, mount, where situate, xviii. 221.
- Ammianus Marcellinus*, an account of his history, xi. 82 (H), 85 (I). Goes with Ursicinus to Rome, xvi. 184. His friendship for him, 187 (I). Goes into the East, 211. Joins him at Miletena, 214. His character of Julian, 269 (B), 271 (D). A chasm in his history, 346. His writings and character, 351 (W). His account of Constantius's cruelties, 177. And pride, 187 (I). Character of Gallus and Constantina, 179. Partiality in favour of Julian, 195 (O). His narrow escape from Amida, 213. Character of Jovian, 280. Of Valens, 295 (N). Of Valentinian, 320, *seq.*
- Amibud*, king of Geshur, ii. 318.
- Ammon*, the son of Lot, by his youngest daughter, ii. 139.
- king of Judah's idolatry, iv. 173. Death, *ibid.*
- *Jupiter*, the temple and oracle of, viii. 542 (W). Its pleasant situation, xviii. 226, 230 (B). Dialogue with Alexander the Great, *ibid.* Whence named, 252 (A). Worshipped by the Ethiopians, 281.
- Ammonites*, their origin, ii. 139, 142. Drive out the Zamzummins, *ibid.* Why kept at a distance from the Israelites, *ibid.* Where settled, 505. Their religion, laws, 140. Dispossessed by Sihon the Amorite, 143. Recover it, till driven out by Jephthah, *ibid.* Defeated by Saul, 144. And David, 145, *seq.* An account of that war, 146, *seq.* David's forces, *ibid.* 148. Defeated by Jephthah, *ibid.* Brought under tribute to Uziah, *ibid.* To Jotham, *ibid.* Subdued and carried captive by the Babylonians, 149. Obstruct the rebuilding of the temple, *ibid.* Subdued by Judas Maccabeus, 150. Flourished still in the second century after Christ, *ibid.* Now blended with the Arabians, *ibid.* Why excluded from the congregation till the tenth generation, iii. 117. Totally defeated by Jephthah, iv. 22.
- Ammonius*, the scholar of Proclus, his doctrine of the eternity of the world, i. 8.
- governor of Antioch, his cruelties, ix. 312. Undertakes to murder Ptolemy, 315. Murdered by the Antiochians, *ibid.*
- writes against the Sadducees, x. 474 (P).
- his prem on Gaius, lost, xvi. 538 (G).
- Amnon* the son of David's incest with Tamar, iv. 72. Murdered by Absalom, 73.
- Amorgas* rebels against Darius Nothus, v. 263. Is apprehended and put to death, *ibid.*
- † *Amorgus* island, where, viii. 309.
- Amorites*, antient inhabitants of Canaan, ii. 452. Hedge the Danites in the mountains, 210. Reduced by them, and the house of Joseph, *ibid.* Subdued and enslaved by Solomon, 216.
- † *Amorium*, where situate, xvii. 28. Taken by the Saracens, *ibid.* Retaken, *ibid.* Why engraven on their shields, 69. Betrayed and rased, 70.
- Amos*, a shepherd, becomes a prophet to denounce judgments against Israel, iv. 148. Is forced to leave the kingdom, *ibid.*
- Amosis* king of Diospolis, conjectures about the time of his reign, ii. 10 (M). And his abolishing human sacrifices at Heliopolis, i. 483.
- Amphares*, one of the murderers of Agis and his family, vii. 156.
- † *Amphaxitis*, the region of, described, viii. 387.
- † *Amphæa* surprised by the Lacedæmonians, vii. 30.
- Amphialus* settles at Pergamus, x. 74.
- Amphiaræus*, a famed soothsayer, drawn into the Theban war, vi. 165. His resentment against his wife, *ibid.* Death, 166. Temple at Rhamnus, 171.
- † *Amphiclea*, a city of Phocis, vi. 228.
- Amphicrates* wars against Ægina, viii. 264.
- Amphidamus* made a tool of by Apelles to bring Aratus into disgrace, vii. 245, *seq.*
- Amphilochi*, antient inhabitants of Greece, vi. 138.
- Amphilochus* settles in Spain, xviii. 509 (H).
- † *Amphiloqua*, where and by whom built, *ibid.*
- Amphimachus*, his lot after Alexander's death, ix. 25.
- Amphion*, the usurper of the Theban throne, his birth and exploits, vi. 196, *seq.* (H). Famous for music and eloquence, 197 (L). He and his family destroyed by a plague, *ibid.*
- † *Amphipolis* taken from the Athenians, vi. 459. Rejects the Nicæan peace, 461.
- † — a city in Macedonia, viii. 389. Taken by Brasidas, 429. Declared free by Philip, 440. Taken by storm by him, 445. Surrendered to Cassander, ix. 80.
- Amphipolus* of Syracuse, his office, viii. 66.
- † *Amphissa*, city, where situate, vii. 314 (D), 366 (U). Besieged by the Romans, *ibid.*
- Amphitheatre* at Fidenæ kills or maims 50,000 persons by its fall, xiv. 208.
- Amphitheatre* at Rome finished by Titus, xv. 45 (R).
- Amphitryo* conquers Cephalenia, viii. 360.
- Amphitryon's* wife deflowered by Jupiter, vi. 159.
- Kills Electryon, 160. Flies to Thebes, *ibid.*
- Amphiclyon*, king of Sicily, vi. 150.
- son of Deucalion, king of Athens, 176.
- Amphiclyons*, the general court of Greece, held at Delphos, vi. 228. Some instances of their power, *ibid.* Declare Alexander general of Greece, 519. Are rudely used by the Locrians,

- Locrians, viii. 473. Condemns them, *ibid.*
 Choofe Philip their general, *ibid.*
 † *Ambiffa*, the metropolis of Ozolea Locria, vi. 277. By whom built, 278 (E). Destroyed and rebuilt, *ibid.*
 † *Ampfaga*, river, where, viii. 117. Described, 123.
Amram, the father of Moses, his extract, iii. 343, seq.
Amraphel, king of Babylon, iv. 337.
Amru and *Amru Tobai*, kings of Arabia, xviii. 422.
 — son of Ad, his stratagem and revenge against Zoba, xviii. 430.
Amfuarii, a tribe of the Franks, xix. 370.
Antem, an ancient Arabian tribe, xviii. 370.
Amulius dethrones his brother, xi. 233. His cruelty to his offspring, *ibid.* Murdered, 236.
 † *Amur*, a river in Scythia, vi. 63.
Amuratb's success in Europe, xvii. 203. Severity to his son, *ibid.* His death, *ibid.*
 — II, repulsed before Constantinople, xvii. 207. Defeated twice by John Hunniades, *ibid.* Signal victory over him, 208. Haughty demands on the emperor John, *ibid.* His death, 209.
 † *Amyclæ*, the city of, described, vi. 245. Taken by the Messenians, vii. 45. Why filled silent, xiv. 206 (K).
 † *Amyclæ*, a king and city of Lacedæmon, vi. 251.
Amyclæsi wivere, an old saying with its meaning and whence, *ibid.*
Amyclean security, a proverb, whence, *ibid.*
Amycus, king of the Berbiaces, defeated by Pollux, vi. 218 (H).
Amytæ, daughter of Cyaxares, married to Nebuchadnezzar, v. 36.
Amynder, king of the Athamanes, joins the Ætolians, vii. 336. His prudent conduct, 337, seq. Obligated to retire into Epirus, 338. Restored by the Ætolians, 368. Persuades the Ambracians to surrender, 372.
Amyntas, king of Macedon, his reception of the Persian ambassadors, v. 209, seq. viii. 418. Invades Egypt, v. 310 (X). Cut off by the Persians, *ibid.*
 — zeal for the Persians, viii. 420. Cuts off the usurper, 434. Seizes the Macedonian crown, *ibid.* Is expelled by Argæus, *ibid.* Restored, *ibid.* Subdues the Olynthians, 435. His death and character, 436.
 — Alexander's governor, murdered, viii. 501.
 — his general, suspected of treason, 570. cleared, *ibid.* (O).
 — a Galatian prince, abandons Brutus, xlii. 399 (R). Assists Antony, 472. Leaves him in the lurch, 475. His death, 494.
Amyntianus, his writings, xv. 252 (Q).
Amyntus and *Magus*, famed in the Phœnician records, i. 187. 303.
Amyntus driven by the Persians into the
 Vol. XX,
- fens of Egypt, ii. 100. Drives them out of the kingdom, 101. Defeated, and dies, *ibid.*
Anax, *Anax*, the father of the Anakims, xvii. 245 (A). Whence so called, *ibid.* See *Anakims*.
Anacharbis put to death for bringing the Grecian worship into Scythia, vi. 65 (B). 95.
Anaclateria, among the Egyptians, what, ix. 406.
Anacrites submit to J. Cæsar, xix. 127. Where situated, *ibid.* (F), seq.
Anactes, or *Discuri*, at Carthage, who, xvii. 290, seq. (Z).
 — one of the names of Castor and Pollux, vi. 255 (P).
 † *Anagombræ*, mountains in Cyrenaica, xviii. 233.
Anab, one of the seven dukes of Edom, ii. 171. The meaning of his finding the mules in the wood, *ibid.* (O). The progenitor of the Anakims, 207 (Z). His three sons driven out by Caleb, 209. The import of the name, *ibid.* (B).
Anakims invaded and cut off by the Israelites, ii. 207. Their origin, *ibid.* (Z). xvii. 245 (A), seq.
Anamelech, an Assyrian deity, how represented, iv. 254.
Ananiam, who so called, i. 373. Where settled, *ibid.* Whence named, xviii. 252 (A).
Ananæal, an obscure priest, made high-priest, x. 409. Deposed, 410. Restored, 412.
Ananias, a Jew, made general by Cleopatra, ix. 428. Prevails with her to spare Alexander Jannæus, 429.
 — a Jewish time-server, x. 165 (A).
 — a famed Jew of Alexandria, x. 349 (W). His advice to Cleopatra, *ibid.* (X).
 — one of Christ's seventy disciples, x. 571 (T). Put to death, 679.
 — the son of Zebedæus, made high-priest, x. 641. Murdered by the zealots, 652.
 — his fatal complaisance to the sicarii, x. 647.
Ananus made high-priest by Cyrenius, x. 518 (T). Deposed, 521.
 — a proud Sadducee, made high-priest, x. 647. Deposed, *ibid.* Puts St. James to death, *ibid.* (H). Made governor of Jerusalem, 654. Heads the peaceable party there, 661 (Y). Betrayed by Gischala, *ibid.* Put to death, 662 (A).
Anapbas I. and II. kings of Cappadocia, x. 8.
 † *Anapfis*, a river in Sicily, vii. 518. Its source and course, 527.
 † *Anas*, a river in Lusitania, xviii. 467.
Anastasia, daughter to Constantius, xv. 525. Married to Bassianus, *ibid.* (D). 574. Murdered by the soldiers, xvi. 152.
 — wife of Tiberius, created Augusta, xvii. 6. Insulted by her son's ministers, 32.
Anastasiu created emperor, xvi. 603. His rise, extract, &c. 604. Excellent beginning, *ibid.* seq. Insulted on account of a new tax, 606. Narrowly escapes being massacred, 608. Invaded by the Persians, 609. Makes a long
 T

- truce with them, 610. His long wall built, 611. Persecutes the orthodox, *ibid.* Treachery to Vitalianus, 612. Death and character, 613. Confirms Theodoric king of Italy, xix. 328.
- Anastafius*, patriarch of Antioch, massacred by the Jews, xvii. 16.
- Phocas's minister's conspiracy and death, *ibid.*
- *Artemius*, proclaimed emperor, xvii. 37. His excellent character, *ibid.* Banished, *ibid.* Resumes his claim, 40. Put to death, *ibid.* xix. 518.
- causes Constantine to be deposed, xvii. 43.
- Punished, *ibid.* seq.
- adopted by Thomas an usurper, xvii. 62.
- Put to death by the emperor, 63.
- AnatHEMA*, among the Jews, the nature of, iii. 66 (P) seq. 133 (V). Some instances of it, *ibid.*
- Anatkonus*, a Persian rebel, defeated and killed, xi. 134.
- † *Anatoboth*, city, where situate, ii. 471 (H).
- Anatolius*, one of the compilers of the digest, ii. 326. Where educated, ix. 373 (K).
- Sent by Theodosius to make peace with Attila, xvi. 557. xix. 227.
- patriarch of Constantinople, crowns Leo, xvi. 582.
- Anatomy* early cultivated in Egypt, i. 499.
- Anaxagoras*, the Ionic philosopher, his doctrine, i. 21. 37. Reforms that sect, 39. His notion of two eternal principles, 58. Of the origin of the world, 59. Absurdity of his doctrine, *ibid.*
- *Pericles*'s preceptor, accused of impiety, vi. 434. Various accounts of him, and his opinions, *ibid.* (L). Banished, *ibid.* Several great men his scholars, 435 (L).
- Anaxander*, king of Sparta, vii. 42.
- Anaxandrides*, king of Sparta, his character, vii. 52.
- Anaxarchus* pounded to death, by whom, viii. 248.
- the sophist's flattering speech to Alexander, viii. 590.
- Anaxidamus*, king of Sparta, vii. 42.
- Anaximander*, his absurd origin of things, i. 38. The first writer on natural philosophy, *ibid.* (U).
- king of Sparta's character, vii. 52.
- Anaximenes*'s physiology, i. 39.
- his artful speech to Alexander, in favour of the Lampaciens, vi. 102 viii. 509. His history of Alexander lost, 657 (H).
- Anaxippus*, his office under Alexander, viii. 561. With several others, massacred by Satabarzanus, *ibid.*
- † *Anazarbus*, a city of Cilicia, overturned by an earthquake, xvi. 612.
- Ancaus*, killed by a wild boar, vi. 210 (K).
- one of the pilots of the Argonauts, vi. 219 (H).
- Ancharia*, an Etrurian deity, xvi. 39.
- Ancharus*'s singular love for his country, iv. 458.
- a Roman senator, massacred by Marius, xiii. 65.
- † *Anchiale*, in Cilicia Propria, by whom built, vi. 132.
- † *Anchialus*, a city in Epirus, xix. 605. Plundered by Totila, *ibid.*
- † — a city of Thrace, x. 50.
- Anchises*, saved from the flames of Troy, iv. 483.
- Anchor*, why born by the Seleucidae, ix. 170 (1).
- † *Ancona*, a city of the Senones, xi. 213.
- † — of the Picentes, xi. 215.
- besieged by the Ostrogoths, xix. 605.
- † — the port of, built by Trajan, xv. 139.
- Ancus Mart.* chosen king of Rome, xi. 313.
- Whence named, *ibid.* (O). His success against the Latins, 315. xvi. 79. Against the Sabines, xi. 316. His death, 317.
- his sons conspire against Tarquin, xi. 328, seq. Banished, 329. Declared infamous, 330.
- † *Ancyra*, where situate, and by whom built, iv. 457.
- Arcyean* marble, described, xiv. 37 (A). 41.
- Andabatæ*, Roman gladiators, their manner of fighting, xii. 435 (H).
- Andobatarum more pugnare*, Roman proverb, its meaning, *ibid.*
- † *Ardaca*, city, surrendered to Alexander, viii. 606.
- Andate*, her temple in Britain, xix. 77.
- Andes*, mountains of Peru, their height, i. 218 (S). Whether the Sephar of Moses, 382.
- † *Andetrium* fort, where, xiv. 22 (R), seq. Taken by the Romans, 23.
- Andragatius*, Whether the murderer of Gratian, xvi. 375 (R). Sent to oppose Theodosius, 420. Drowns himself, 422.
- Andranadorus*, son-in-law to Hiero, viii. 106.
- Debauches young Hieronymus, 107. Becomes head of a party, 112, 119. Submits to the senate, 114. Undermines the public, 115, seq. Put to death, 116.
- Andreas* recovers Amorium, xvii. 28.
- † *Andredekefter*, where situate, xix. 186.
- Taken and levelled by Ella, *ibid.*
- Andrew* called by Christ, x. 530. Made an apostle, 547 (V).
- son of Troilus, murders Constans II. xvii. 28.
- † *Andriace*, city, reduced by Antiochus, viii. 193.
- Andrians*, their answer to Themistocles, viii. 332.
- Andriscus*, set up for the son of Perseus, ix. 157.
- Sent prisoner to Rome, 159. Escapes into Thrace, *ibid.* Invades Macedon, 161. Beats the Romans, 163. Proves a tyrant, 164. Is defeated, 165. Delivered up to the Romans, *ibid.* *Andriscus*

- Andriscus* refuses to succour the Carthaginians, xviii. 106.
- Androcles*, king of Mycene, killed in a fray, vii. 29.
- Androclides*, his writings, xv. 468 (D).
- Androclus* leads the Ionians to Ephesus, vii. 419.
- Androgeus*, the son of Minos, killed at Athens, vi. 179. viii. 226.
- Androgyne*. See *Hermaphrodites*.
- Andromachus*, restored by the Rhodians, viii. 186. ix. 204.
- and his retinue burnt by the Samaritans, viii. 544. Revenged by Alexander, *ibid*.
- his treachery to the Romans, xi. 28, *seq*.
- his poem on treacle, xiv. 470 (U).
- noble answer to the Carthaginians, xvii. 415.
- Andromeda*, saved by, and married to Perseus, vi. 158.
- Andronicus* forced to surrender Tyre, ix. 38.
- governor of Thessalonica, put to death by Perseus, ix. 133.
- ambassador of Attalus, assists Nicomedes, x. 37.
- the murderer of Onias, put to death, ix. 279. x. 261.
- a cruel governor of Samaria, x. 264.
- one of Christ's seventy disciples, x. 571 (T).
- his writings and character, xvi. 233 (F).
- a magician, burnt, xvi. 339.
- excommunicated and degraded, xvi. 517.
- *Ducas*, betrayed by Samonas, xvii. 80.
- Flies to the Saracens, 81. His death, *ibid*.
- the son of Ducas, left under guardianship, xvii. 129. Treachery to Diag. Romanus, 133.
- revolts against Alexius, xvii. 159. Declared his guardian, 160. His horrid butcheries and impiety, *ibid*. *seq*. Defeated by William king of Sicily, 161. His dreadful end, 162, *seq*.
- why disinherited and imprisoned by his father, xviii. 450 (D), *seq*.
- Andronidas*, unjustly condemned, vii. 316.
- Androphagi*, their character, vi. 62. 81. xx. 14.
- † *Andros*, island, described, viii. 331. Subdued by the Athenians, 332.
- † — the metropolis of the island, besieged by Themistocles, viii. 332. Its ruins described, 331 (C).
- Androphenes*, defeated by Nicestratus, vii. 273, *seq*.
- Andræant* submit to the Romans, xii. 220.
- Anebo*, a famed Egyptian priest, i. 26.
- Anepid* put to death by Simplicius, xvi. 315.
- Aneroesius*, a Gaulish king, invades Rome, xii. 222. Being defeated, kills himself, 225.
- † *Aneth*, a city of Edom, ii. 499.
- Angaucani*, where situate, xviii. 176.
- Angels*, the meaning of that word, i. 101.
- Their existence almost universally acknowledged, *ibid*, *seq*. When created, 102. Their nature, power, employment, &c. *ibid*. *seq*.
- Tutelar believed by Jews and Gentiles, 103. Several degrees, 104, *seq*. The fallen angels, and their offence, 105. Some absurd opinions concerning them confuted, 172 (F). Traditions concerning them among the Turks, Persians, &c. 174 (G), *seq*. Two sent to destroy Sodom and Gomorrah, and save Lot, ii. 120, *seq*. Their existence maintained by the Phari-sees, x. 469. Worshiped by the Arabians, xviii. 380.
- † *Angers* seized on by Childeric, xix. 401.
- Angles*, Anglo-Saxons, their first coming into England, xvi. 378 (U). Their origin, xix. 174. Settlement, *ibid*. Joined to the Saxons, 175. Why called Angli, 176 (D). Assist the Britons, 179. A tribe of the Suevi, 357.
- † *Anglesey*, taken by the Romans, xix. 135. 139. The seat of the chief druid, xviii. 558.
- † *Anglia*, whence so called, xix. 175.
- † *Anglon*, the Romans defeated at, by the Persians, xi. 117.
- Angrivarii* dispossession the Bructeri, xiv. 87 (R). Put them to fire and sword, 112. Where fixed, *ibid* (Y). Submit, and are pardoned, 116. Their gratitude, 117.
- Angustilavium*, among the Romans, what, xi. 322 (W).
- Anias*, temple of, at Zela, held in great veneration, x. 7. Authority of its chief priests, *ibid*.
- Anicetus* invades Pontus, ix. 607. Defeated, and delivered up to the Romans, 608.
- his contrivance for drowning Nero's mother, xiv. 391. Defeated, 393. Sent to dispatch her, 395. Murders her, 396. Made a base tool against Octavia, 406.
- revolts in Pontus, xiv. 574. Defeated, and taken prisoner, 575.
- defeated and killed by Nepotianus, xvi. 164.
- Anicius* triumphs over Illyricum, ix. 152 (Z).
- *Cerealis* put to death by Nero, xiv. 440 (Y).
- Animals*, when first formed, i. 88. Manner of their formation not well accounted for by the philosophers, 89. Whether all that have been, or shall be, were at first created by God, 90. How brought into the ark, 221. 225 (A). And into America, *ibid*. Monstrous, mentioned by Berosus, 191. Worshiped by the Egyptians, 479, *seq*.
- † *Anio*, a river in Italy, its source, xi. 218.
- † *Anio, Teverone*, a Sabian river, xi. 267.
- the battle of, xii. 29.
- Anius*, king of Delos, viii. 340. The fable of his daughters, whence, 341.
- assassinate Marcus Antonius, xiii. 68.
- proconsul, defeats the Gaulish slaves, xii. 124.
- an antient king of the Tuscans, xvi. 70.
- Anna*, the daughter of Metivus, ii. 369.
- the prophets, her testimony of Christ, x. 467.

- Anna*, the empress, infligated against Cantacuzen, xvii. 198. Deceived by his enemies, 200.
 — *Perenna*, worshipped at Carthage, xvii. 285.
 — accompanied her sister Dido into Africa, xvii. 331.
Annas deposed from the high-priesthood, x. 521.
 Jesus Christ brought before him, 592. Sends him to Caiaphas, *ibid.* Succeeded by two of his sons, 647 (H).
Anneus Serenus, a confidant of Nero's amours, xiv. 373. His character, *ibid.* (R).
 — *Cornut*, banished by Nero, xiv. 451. His excellent character and writings, *ibid.* (E).
 † *Annatban*, a Persian fort, surrendered to the Romans, xvi. 261.
Anni, princeps, conspires against her brother, xvii. 153. Discovered and forgiven, *ibid.*
Annian family, xv. 208. Converted to Christianity, xvi. 425.
Annibalianus made king of Pontus, xv. 525. (D). xvi. 133. Murdered by the soldiers, 151, *seq.*
Anniceris reforms the Cyrenaic sect, xviii. 242 (F).
Annius king of Delos, viii. 34.
 — his forged history, how discovered, ix. 190, (Y).
 — *L.* his embassy from the Latins rejected by the senate, xii. 62.
 — success against Sertorius, xiii. 102.
 — *Q.* one of Catiline's conspirators, xiii. 135.
 — *Verus*, son of Aurelius, born, xv. 210.
 — (Q). Stiled Cæsar, 217. His death, 223.
 — of Viterbo, his counterfeit Berosus, xix. 116 (A).
Annona præfectus at Rome, his office, xvi. 306.
Anobret wife of Cronus, i. 314. Import of that name, 315 (X).
Anointing, both of men and things, a very early practice among the Jews, iii. 122 (P). Why used by the antients, xvii. 602 (H). Of princes, how introduced, xix. 685.
Anolinus, captain of the guards to Maximinus, killed, xv. 397.
 † *Anquialum* plundered by the Goths, xix. 275.
Antagathus king of the Heniochi allies with Trajan, xv. 131, *seq.*
Antifrida's treason and punishment, xix. 656.
Anshbarii seize some lands belonging to the Romans, xiv. 387. Are exterminated, 338.
Antifilus sent against Genseric, xvi. 552.
Ansuarii, *Ansinarii*, who, and why so called, xix. 375.
Antachæus, a kind of whale, vi. 62 (F).
 † *Antapolis*, an antient city of Thebais, i. 394. Whence named, *ibid.*
Antæus's kingdom, when begun, xviii. 141. His shield worshipped by the Moors, 196. One of the first kings of Mauritania, 201. Overcome by Hercules, *ibid.* See *Atlas*.
Antalcidas sent to make peace with Artaxerxes, v. 278. His terms dishonourable to the Greeks, 279. vi. 503. His character, vii. 308 (Q).
 † *Antandros*, island, whence so called, viii. 331.
Antandrus appointed governor of Syracuse, viii. 17.
 † *Antaradus*, city, rebuilt by Constantius, xvi. 157.
Antediluvian patriarchs, a chronological table of, i. 143. Their genealogy, 158.
 — kings of Chaldaea, their history, i. 192.
 — world, the state and religion of, i. 229.
 Their arts and sciences, 230. Their policy, *ibid.* The causes of their longevity, 233, *seq.* Their great crime, according to Eastern historians, ii. 109.
Anteus, *Pub.* made governor of Syria, xiv. 379. Accused by Sotianus, 440. Dispatches himself, *ibid.*
 † *Antemna*, where situate, xi. 284 (I). Taken by Romulus, 285. Its inhabitants, xiii. 81.
Antenor's embassy into Greece, iv. 483. Lands with the Heneti on the Adriatic shore, 484. Is favoured by the Greeks at the taking of Troy, *ibid.* His progeny, *ibid.* *seq.*
Anterus, a favourite freedman of Commodus, put to death, xv. 261. His death revenged, *ibid.*
Antibaksh, the Oriental name of Antiochus, xi. 143 (B).
 † *Antbedon*, city, where situate, ii. 493. Taken by Alexander Jannæus, x. 350.
Antbemissa, a large province of Persia, xv. 138. Reduced by Trajan, *ibid.*
Anthemius's rise, xvi. 494. Excellent government, 505. 517. Resigns to Pulcheria, 525. Beats the Huns, 585. Raised to the empire, 586. Reception at Rome, 587. Deposed and murdered by Ricimer, 592.
 † *Anthemusa*, a province of Mesopotamia, xv. 133.
Antheus, the inventor of Adonic verse, viii. 167 (D).
Antibius cruelly used by Constantine, xvii. 50.
 † *Antropopbagi*, who, and where situate, xviii. 260. See *Andropbagi*.
Antiates defeated by Camillus, xii. 7. Submit to the Romans, 95 (W).
 † *Anticetes*, a river in Bosphorus, x. 148.
 † *Anticyra* taken by the Romans and Ætolians, vii. 329. Two cities of that name, where, viii. 380.
 † — island, where, *ibid.* Famous for hell-bore, *ibid.*
Antigenes's lot after Alexander's death, ix. 20. Treachery to Eumenes, 32. Cruel punishment, 33.
 — put to death by his slave, xii. 414.
Antigone buried alive for burying her brother, vi. 199. Daughter of Laomedon, an haughty princeps, iv. 489.
 — married to Pyrrhus king of Epirus, x. 82.
 † *Antigonia*, a city, where, and by whom built, ix. 46.
 — raised by Seleucus, ix. 178 (P).
 † — a city of Epirus, by whom founded, x. 65.
 — besieged by the Parthians, xi. 34.

- Antigonos* deified by the Athenians, vi. 527. Chosen general by the Achæans, vi. 144. Defeats Cleomenes, *ibid.* His civility to Sparta on that occasion, 146. Abandons the Argives, 231. Beats the Lacedæmonians, 232, *seq.* Takes Sparta, 234. His death, 235. — one of Alexander's generals, has Cyprus allotted him, viii. 252. Driven from it by Ptolemy, *ibid.* Sends his son to recover it, *ibid.* His lot after Alexander's death, ix. 9. 20. Defeats Alcetas, 22. His interview with Eumenes, *ibid.* Outwitted and defeated by him, 23 — 31. Treachery to him, and his friends, 33. Puts Pithon to death, 34. Marches into Babylon, *ibid.* Amasses immense wealth, *ibid.* Seleucus escapes from him, 35. Besieges Tyre, 36. Seizes on Syria and Phenice, *ibid.* Builds a large fleet, *ibid.* Recovers the provinces he had lost, 38. Makes war on the Arabs, 39. His army cut off by them, *ibid.* Invaded by the confederates, 42, *seq.* Takes the title of king, 43. Causes Cleopatra to be murdered, *ibid.* His extract, &c. 44. Associates his son Demetrius with him in the government, *ibid.* (G). His character, 45 (H). His reply to his brother, *ibid.* Ill success in Egypt, 46. Against the confederates, 48. Slain at Issus, 50.
- son of Demetrius, his filial piety, ix. 60. Stirs up war against Cassander, 82. Outwitted by him, 83. Singular gentleness, 95.
- *Gonatus*, whence named, ix. 103. Seizes Macedon, *ibid.* Defeats the Gauls, 104. Defeated and expelled by Pyrrhus, *ibid.* x. 104. Recovers great part of his kingdom, ix. 105. Instances of his humanity, 106. Restored, *ibid.* Deferted by his men, and again expelled, 107. Takes the citadel of Corinth by stratagem, 108. Behaves indecently on that occasion, *ibid.* His death and character, 109.
- *Dofon*, regent of Macedon, made king, ix. 110. His character, *ibid.* *seq.* Friendship to Aratus, 112 (L). Defeats Cleomenes, and takes Sparta, 113. Kindness to the Spartans, *ibid.* His death, *ibid.*
- discovers the treachery of Perfes to Philip, ix. 122. Is alarmed at a prediction, 172 (K).
- son of Demetrius, murdered by Alexander Balas, ix. 312.
- wars with Mithridates king of Pontus, ix. 538.
- seizes on Judæa, x. 235 (K). Cruelties there, 236.
- *Sorbo* made president of the sanhedrin, x. 237. His doctrine, death, &c. 245.
- the son of Hyrcan, sent against Samaria, x. 341. Put to death, 347.
- son of Aristobulus, sent prisoner to Rome, x. 374. Taken under the care of Ptolemy Mennæus, 380. His petition to Cæsar rejected, 382. Invades Judæa, 391. Defeated by Herod, 392. His second invasion, 394. Besieged in the temple, *ibid.* *seq.* Enthroned,
397. Cruelty to Hyrcan, *ibid.* Over-reached, 399. Driven from Masfada, 400 (G). His charge against the Roman senate, 401. Defeated by Herod, 404. Besieged and taken, 405. His abject submission to Sosius, *ibid.* (L). Put to an ignominious death by M. Antony, 407, (O).
- Antileon* tyrant of Chalcis, viii. 378.
- † *Antilibanus*, mount, whence called, i. 183.
- † *Antillius* stabbed in the capitol, xii. 436.
- Antincus*, Adrian's catamite, account of his death, xv. 169 (M). Honoured as a god, *ibid.* (N).
- † *Antioch*, upon the Orontes, a famed city of the mediterranean Seleucis, ii. 256, *seq.*
- † — the metropolis of Syria, ix. 177. By whom built, and whence named, 178. Described, *ibid.* (P), *seq.* Several of that name, 183. Burnt by the Jews, 223. Besieged by the Parthians, xi. 33. Taken by Cosroes, 112. 138. Declares for Cæsar, xiii. 214. Damaged by an earthquake, xv. 138 (Z). By fire, 203. Rebuilt by Antortanus, *ibid.* Punished for siding with Cassius, 242. Disfranchised, and restored by Severus, 303. Plundered by Sapor, 403. Retaken by Valerian, 424. Rased by Sapor, 429. Relieved from a famine by Constantine, xvi. 132. Depopulated by a fresh famine, 254 (T). 384. Raised a sedition, 392. Severely punished for it, 393. Pardoned by Theodosius, 418. Gratitude to Eudocia, 549. Ruined by an earthquake, 583. Under Justin, 615. Destroyed by the Persians, 621. By an earthquake, xvii. 9. Taken by Burtzas, 95. By the Crusaders, 150.
- † — the famous port of, built, xvi. 157.
- † — its stately portico, built by Rufinus, xvi. 459. Damaged by an earthquake, 556.
- † — the metropolis of Mygdonia, where situated, ix. 209 (G).
- Antiocha* queen of the Amazons, vi. 84, (I).
- † *Antiochia*, a city in Comagene, ii. 256.
- Antiochians*, their impious mourning for Germanicus, xiv. 143. Take part with Niger, xv. 301. Discouraged by a storm of thunder and lightning, *ibid.* Mutiny for want of provisions, xvi. 181, *seq.*
- Antiochis* married to Ariarathes, ix. 242. Her spurious progeny, 306 (T).
- Antiorbus*, pilot to Alcibiades, the ill consequence of his rashness, vi. 483.
- king of Messenia, his embassy to Sparta, vii. 30.
- king of Syria invited into Greece, vii. 345. Lands at Pteleum, 348. Made generalissimo of the Greeks, *ibid.* Speech to the Ætolians, *ibid.* Advises with Hannibal, 351. Is admitted into Chalcis, 352. Takes Eubœa, *ibid.* Takes an impolitic step, 353. Besieges and takes Phœæ, *ibid.* His marriage and dotage, 354. Seizes Thermopylæ, 355. Is dislodged, and defeated there, 356. Is forced to fly from Eubœa to Ephesus, 357.
- of Syracuse, when flourished, vii. 532.
- (K). Wrote the history of Sicily, *ibid.*

- Antiochus Soter*, his success in Sicily, viii. 192. Retreat into Sardis, 196. Defeated at sea and land, 197. Pretensions to Macedon, ix. 103. Marries Stratonice his mother-in-law, 187. Succeeds his father in Syria, 191. Yields Greece to Antigonus, 192. Why surnamed *Soter*, *ibid.* His defeat and death, *ibid.* Coin, 355 (A).
- Antiochus* king of Syria declares for the Romans against the Macedonians, ix. 129 (P). Courtied by Perseus, 137 (R).
- *Theos*, whence so called, ix. 193. Ill success in Egypt, 195. His fickle temper, 196. Makes peace with Ptolemy, *ibid.* Particulars concerning him foretold by Daniel, 197 (A). Poisoned by his wife, 197. His coin, 355 (A). Kindness to the Jews, x. 246.
- *Hierax* made governor in Asia Minor, ix. 197. Whence named, 211. Wars with his brother, *ibid.* Expelled Syria, 203. His death, *ibid.*
- *the Great* ascends the throne, ix. 205. Marries Laodice daughter of Mithridates, 204. Suffers for following the advice of Hermias, *ibid.* seq. Ill success in Coele Syria, 207, seq. Subdues the Atropatians, 212. Success against Ptolemy, 216. Defeats the Egyptians, 218. Conquers several places in Judæa, 219. Defeated by Ptolemy, 220. Concludes a peace with him, 221. Yields Coele Syria and Palestine to him, *ibid.* Goes against Achæus, and takes Sardis, 222. Achæus betrayed to him, and beheaded, 224. Success against Arsaces, 225. Peace with him, 226. Valour and success against the Bactrians, *ibid.* seq. Why surnamed the Great, *ibid.* Success in India, *ibid.* Recovers Palestine, *ibid.* seq. Defeats Scopas, 229. Jews submit to, and are kindly used by him, 230 (S). His mighty fleet, 231. Conquests in Asia Minor, *ibid.* seq. Takes Ephesus, 232. And the Thracian Chersonesus, 233. Answer to the Roman ambassadors, 234. Hannibal comes to him for protection, 237. Persuades him to war with the Romans, *ibid.* Attempts in vain to make peace with them, 238. Strengthens himself by new alliances, 242. Invades Pisidia, 243. Receives an embassy from the Romans, *ibid.* Becomes suspicious of Hannibal, 244 (G). Conference with the Roman ambassadors, 245. His fleet defeated by the Romans, 247. Fits out a new fleet, *ibid.* Invades Pergamus, 250. His offers of peace rejected, 251. Vain attempt to gain Prusias, 253, (I). Besieges Colaphon, 254. Fleet again defeated by the Romans, 255. His impolitic conduct, 256. Sues to the Romans for peace, 258. His proposals rejected, *ibid.* Prepares for war, 259. His gallant army, 261. Defeated at Magnesia, 264. Obtains a peace with the Romans, 266. Articles of the treaty, 268 (U), seq. Plunders the temple of Jupiter Belus, 270. Killed with all his attendants on that account, *ibid.* (Y). Character, 271. Reign foretold by Daniel, *ibid.* (Z). Why hated by Ptolemy and Cleopatra, 407. See vol. x. 169.
- Antiochus* son of the former, his death and character, ix. 244.
- *Epiphanes* sent hostage to Rome, ix. 267. Exchanged, 274. Mounts the Syrian throne, 276. His mean and extravagant behaviour, *ibid.* Hence surnamed Epimanes, 277. Occasion of his war with Egypt, 278 (E). Quells an insurrection, 279. Send an embassy to Rome, *ibid.* Invades Egypt, and routs the Egyptians, 280. Second expedition into Egypt, *ibid.* Conquers it, and takes Ptolemy Philopator, 281 (F). Third expedition into Egypt, 282. Lays siege to Alexandria, 283. Restores Ptolemy, why, 284. Causes the deputies from the Jewish sanhedrin to be put to death, x. 261. Takes Jerusalem by storm, 263. Cruelties there, *ibid.* Profanes and plunders the temple, 264. His rage against the Jews, 267. Fourth expedition into Egypt, ix. 286. His career stopped by the Romans, 287. Mean behaviour of his ambassadors at Rome, 288. Wrecks his vengeance on the Jews, *ibid.* His extravagant gambols at Daphne, 289 (I). Defeats the king of Armenia, and takes him prisoner, 291. Shamfully repulsed in Persia, 292. Fresh rage against the Jews, *ibid.* His miserable end, 293. Coin, 356 (A).
- *Eupator*, his reign, ix. 297. Ill success against the Jews, x. 296. Treachery to them, 298. Death, 299. ix. 314.
- the son of Balas, set up by Tryphon, ix. 322 (D). Crowned at Antioch, 324. Murdered, 327. Coin, 359 (A).
- *Sidetes*, why so called, ix. 329 (G). Letter to Simon the Maccabee, 330. Beats the Parthians, 333. Grants to the Jewish high-priest, x. 329. Perfidy to him, 331. Encourages Ptolemy against the Jews, 335. Invades Judæa, *ibid.* Reception and piety at Jerusalem, 336. His death variously reported, ix. 334 (M), seq. Coin, 359 (A).
- *Grypus* made king of Syria by Cleopatra his mother, ix. 340. Puts her to death, why, 342. Success against Cyzicenus, 343. Divides the kingdom with him, 344. Resentment against Hyrcan, x. 341. Is assassinated, ix. 345. Coin, 359 (A).
- *Cyzicenus* claims the crown of Syria, ix. 342. Is defeated by Grypus, 343. Shares the kingdom with him, 344. Invades Judæa, x. 342. Defeated and killed, ix. 345, seq.
- *Eusebes*, whence named, ix. 346. Crowned king of Syria, *ibid.* Defeats Seleucus, 346. Wars with Philip, *ibid.* Driven out by him, *ibid.* seq.
- *Dionysius* supplants his brother Philip, 347. Makes war on the Arabians, *ibid.* Defeated and killed by them, 348.
- *Asiaticus*, whence named, ix. 349. Sent to Rome, *ibid.* His adventure at Syracuse, *ibid.* (X). 352. Reigns over part of Syria,

- Syria, 352. Robbed of his crown by the Romans, 353. Spends the rest of his life in obscurity, *ibid.* His death, 354.
- Antiochus* king of Comagene restored by Pompey, x. 171. Put to death at Rome, 172.
- II. his son, *ibid.*
- III. restored by Caligula, xiv. 267. His gratitude, 268. Assists Vespasian, x. 172.
- IV. serves under the Romans, *ibid.* Accompanies Caligula into Gaul, xiv. 291. xv. 28. Betrayed by Pætus, xv. 28. Honourably treated by Vespasian, *ibid.*
- a Persian, tutor to Theodosius, xi. 87. xvi. 505. Deprived of his authority, and put to death, 506.
- the sophist, his character, xv. 250 (Q), *seq.*
- the chief collector of Justinian's code, xvi. 548 (M).
- an eunuch, degraded and disgraced, xvi. 525. 556.
- unjust suspicion of Hannibal, xviii. 84, *seq.* Deserts him, 87. Forced to submit to the Romans, 88.
- Antipas* father of Herod, king of Judæa, his origin, x. 359, (F).
- son of Herod by Cleopatra, x. 443 (N). Made tetrarch of Galilee, 503. Supplants Archelaus, 507, *seq.* The refugee under Herod *Antipater*.
- Antipater* defeated by the Greeks, vi. 520. Defeats them, and reduces them to great straits, 521.
- his character and extract, viii. 479. Philip and Alexander's high opinion of him, *ibid.* His good conduct in Greece, 551. ix. 62, *seq.* Success against Agis, viii. 551. Whether guilty of Alexander's death, 654 (F). His post after it, ix. 8. Chosen protector to his son, 20. Ill success against the Greeks, 65, *seq.* Makes peace with them, 66, *seq.* Wars with the Ætolians, 68, *seq.* Chosen protector of the kings, 69. His death, 70. Successor, 71 (C). His advice concerning government, *ibid.*
- son of Cassander, sets up for king, ix. 92. His bloody paricide, *ibid.* Is opposed by his brother Alexander, *ibid.* Makes peace with him, 93. Is driven out by Demetrius, 94. Put to death by Lyfimachus, *ibid.*
- the son of Philip, chosen king of Macedonia, ix. 102. Why surnamed Etesian, *ibid.*
- his bravery under Mithridates, ix. 458, *seq.*
- a deputy from the Jews to the Lacedæmonians, x. 321 (O).
- the father of Herod, his descent, x. 359 (F). His character, 364. Cabals with the Pharisees, *ibid.* Carries Hyrcan into Arabia, 365. Pleads his cause before Pompey, 368. Ingratiates himself with the Romans, 374. His services to the Athenians, *ibid.* (L). Services to Gabinus in Egypt, 377. Supplants Alexander, 378. Services to Cæsar, 381. Amply rewarded, *ibid.* Causes the petition of Antigonus to be rejected, 382. His high encomiums on Cæsar and the Romans, 383. His singular policy in it, *ibid.* *seq.* Rebuilds the walls of Jerusalem, 384. His progeny, *ibid.* (T). Envied by the Jews, 385. Sends money to Cassius, 388. Poisoned by Malichus, 389. His death revenged, 390.
- Antipater* put to death by Herod, x. 423.
- the favourite son of Herod, x. 392. 436 (F). Plots against his father, 442. How discovered, 445. Cabals against his two brothers, 493. Decoyed back to Jerusalem, 494. Tried and condemned for treason, 499. New discoveries against him, 500. Put to death, 503.
- the son of Salome, his bitter speech against Archelaus, x. 508, *seq.*
- Severus's secretary, cured by him, xv. 323 (P). His preferments and writings, *ibid.* (Q).
- Gallus, his writings and character, xv. 445 (M).
- Antibalus*, brother to Leosthenes, defeated, vi. 521.
- † *Antipatris*, where situate, and by whom built, ii. 462 (A). x. 437 (H).
- Antiphilus's* treasonable letter to Antipater, x. 500. Is accused by him, *ibid.*
- Antipbon* devises a new form of government at Athens, vi. 474.
- his biting answer to Dionysius, viii. 32.
- Antifigma*, a letter added by Claudius to the Roman alphabet, xiv. 316 (E).
- † *Antissa*, a city in Lesbos, viii. 289.
- Antistius Petro* basely murdered by Sextus Tarquinus, xi. 346.
- P. butchered by young Marius, xiii. 76.
- Verus marches against Bassus, xiii. 254. Friendship to Brutus, 336 (I). Saved by his wife, 355. Success in Cantabria, 491.
- the prætor, banished for satyrizing of Nero, xiv. 402.
- Lucius, his timely advice rejected by Plautus, 405 (P).
- † *Antitaurus*, a mountain in Cappadocia, x. 5.
- † *Antium* taken by the Romans, xi. 467. Applicable to them for a governor and laws, xii. 95 (W).
- Antius* saved by his wife, xiii. 355.
- Antonia* married to Ahenobarbus, xiii. 482 (X).
- her sister married to Drusus, *ibid.* Her fidelity and affection to him, 531 (W). Why not at the funeral of her son Germanicus, xiv. 153 (Q). Cruel death, 272.
- timely information against Sejanus, xiv. 220.
- mother of Claudius, her character of him, xiv. 313.
- daughter of Claudius, married to Cneius Pompeius, xiv. 325. To Sylla, 385. Refuses to marry Nero, 437 (W). Put to death by him, *ibid.*
- † — the fortress of Jerusalem, by whom built, ii.

- il. 466. Taken by the zealots, x. 672. By the Romans, 678.
- Antonius*, a Roman officer, deserts, and joins Sapor, xi. 80.
- his free congratulation to Nerva on his promotion, xv. 106.
- *Pius*, his first consulship, xv. 162. Adopted by Adrian, 176. Speech to the senate, 179. Why surnamed *Pius*, *ibid.* 196. His extract, 191 (L). Issue, 192. Character, *ibid.* (F) and (G), *seq.* His generosity, 195. Time of his adoption, *ibid.* His advancement prefaged, *ibid.* (H). Made high pontiff, 196. Respect for the equestrian and senatorial orders, 197. His equity, 198. Love for learned men, *ibid.* Public buildings, *ibid.* *seq.* Why esteemed by all nations, 199 (L). Why styled *Britannicus*, 201. xix. 157 (P). Letters in favour of the Christians, xv. 203. Death, 204. Obsequies, *ibid.* Universally lamented, *ibid.*
- his wall in Britain, where and when built, xix. 92.
- the son of Petronius put to death by Cleander, xv. 267 (F).
- son of Mamertinus put to death by Commodus, *ibid.* (G).
- stirs up the Persians against Constantius, xvi. 211.
- his itinerarium, when written. 451 (Y).
- Antonius*, M. destroys the Cilician pirates, xiii. 10.
- accused of debauching the vestals, xii. 453. The remarkable constancy and fidelity of his slave, *ibid.* *seq.* Acquitted, 454.
- M. chosen consul, xiii. 25. Assassinated, 68. His character, *ibid.*
- Stabs Sertorius, xiii. 123.
- the consul, swayed by Cicero, xiii. 136. Marches against Catiline, 143. Resigns the command to Petrus, 144.
- G. made governor of Illyricum, xiii. 190.
- the younger son of M. Antony, his character and fate, xiii. 482 (X).
- *Julius*, chosen consul, xiii. 528. Put to death, 541.
- *Caius* made governor of Macedonia, xiii. 309. Ill success against Brutus, 338. Taken prisoner, *ibid.* Put to death for rebellion, 369 (T).
- *Lucius*, his death and character, xiv. 199 (C).
- *Marcus*, the father of the triumvir, defeated by the pirates, xiii. 120. Driven out of the senate for favouring Cæsar, 182. Goes to his camp, *ibid.* Sent against Aretium, 185. Made Cæsar's general, 190. Delays coming to him, 197. Joins him, 198. Commands Cæsar's left wing at the battle of Pharsalia, 206. Made general of horse, and governor of Italy, 222. Defeats Dolabella, 225 (A). Disobliges Cæsar, *ibid.* Flattery to him, 270. Preferred by Brutus, 285. His dissimulation, 286. Artful speech to the senate on Cæsar's death, 292 (F), *seq.* To the people in praise of him, *ibid.* Outwits the senate, 295. Demands a guard, which is granted him, 296. Is suspected by the senate, *ibid.* Governs Rome in an absolute manner, 297. Contempt of Octavian, 303. Made governor of Gaul, 306. Artful speech to his officers, 307 (R), *seq.* Falls out with Octavian, 309. Marches against Brutus, 313. Proscribed, 314. Success against the consular troops, 318. Driven out of Italy by Brutus, 324. Enters Gaul, 325. Surprises Lepidus, 327. Reconciled to Octavian, 329. Success against Brutus, 347. Interview with Octavian and Lepidus, 349. Their execrable resolution, *ibid.* *seq.* Cruelties, 352 (T), *seq.* See *Triumvirate*. Barbarity to Cicero, 351. March into Macedonia, 368. Arrives with his troops in the plains of Philippi, 386. Success against Brutus, 403. Generosity to Lucilius, 404, *seq.* Funeral honours to Brutus, 414, *seq.* Behaviour to the Asiatics, 420. 422. Captivated by Cleopatra, 424. Shameful life with her, 435 (N), *seq.* March into Italy, 438. Athenobius surrenders his fleet to him, *ibid.* (P). Coin on that occasion, 439 (P). Divides the empire with Octavian, 440. Marries Octavia, 441. Interview with Pompey, 443. Imposed upon by an Egyptian astrologer, 446 (X). Returns to Athens, and fines it, 447. Becomes jealous of Ventidius, and dismisses him, 448. Besieges Samosata, which capitulates, *ibid.* Frighted by omens from joining Octavian, 450 (A). Misunderstanding with him, 453. Interview and accommodation with him, 454. Returns into Syria, *ibid.* His shameful profusion to Cleopatra offends the Romans, 465. Distinguishes himself in restoring Ptolemy Auletes, ix. 445. His regard for Archelaus, 446. Sent to assist Hyrcan, x. 375. Partiality to Herod, 392. His edict in favour of the Jews, *ibid.* (Z), *seq.* Severity to some of them, 394. Gets Herod chosen king of the Jews, 398. Causes Antigonus to be put to death, 406 (O), *seq.* Base partiality to Herod, 412. March against Octavian, xiii. 467. Debauched behaviour at Samos, &c. *ibid.* Divorces Octavia, 468. His will in favour of Cleopatra, produced, 470. Accused for it, *ibid.* Degraded, 471. His numerous army and fleet, 472. His bad success portended by several prodigies, *ibid.* (N). His recriminating letter to Octavian, 473 (O). Deserted by several persons of distinction, 475. Burns several of his own ships, 476. Order of his fleet, 477 (R). Base flight after Cleopatra, 479. Defeated at sea, *ibid.* Mad behaviour after, 481. His desperate resolution, ix. 474. Gives himself a mortal wound, *ibid.* Is conveyed to Cleopatra, 475. Expires in her arms, 476. Magnificently interred by her, 477. His statues destroyed by Octavianus, 481. His family, xiii. 482 (X), *seq.* Three of his descendants become emperors, *ibid.* See vol. ix. 461—481. and vi. 39—45, *seq.*
- Antonius*

- Antonius Julius* put to death by Augustus, xiii. 541. His character and writings, *ibid.* (E).
- *Primus*, degraded for forging a will, xiv. 401 (L).
- *Honoratus's* noble speech against Nymphyctius, xiv. 481.
- *Antyllus*, Antony's son, put to death, xiii. 442 (X).
- *Primus* declares for Vespasian, xiv. 548. His character, *ibid.* (N). Sends the Illyrians against Vitellius, 550. His success in Italy, 551. Comes to Bedriacum, 554. His bravery against the Vitellians, *ibid.* At Cremona, 555. Advances to Fano, 562. Passes the Apennines, 563. Attempts to save the capital, 569 (U). Drives the Vitellians into the city, 570. Takes it, 571. His unmerciful plunder of it, 573. Envid by Mucianus, xv. 8. Over-reached by him, 19, *seq.* Retires to Vespasian, 20.
- *L.* governor of Germany, revolts, xv. 66. Defeated and killed, *ibid.* (F).
- kills Avidius Cassius, xv. 237.
- Antonius*, one of Catiline's conspirators, xiii. 135.
- Anubis*, an Egyptian deity, i. 471. How represented, *ibid.* ii. 29. The son of Osiris by Nephthe, 28. The temple and priests of, why destroyed, xiv. 151 (O).
- Anulinus's* treachery to Severus, xv. 539.
- his orders in favour of the Christians, xv. 569.
- Anytis*, a blind king of Egypt, expelled by Sabaco, ii. 77. Contemporaneous with Bocchoris, *ibid.* Refumes the kingdom after fifty years absence, 78.
- Anytus* drives the Moors out of Pentapolis, xvi. 519.
- Anytus*, an Athenian admiral, condemned to death for ill success, vi. 482. The first who saved himself by paying a large sum of money, *ibid.*
- an inveterate enemy and persecutor of Socrates, vi. 494, *seq.*
- † *Anxur*, city, taken by Fabius, xi. 520. 524.
- Aon*, the son of Neptune, settles in Boeotia, vi. 190.
- Aones*, whether antient Grecians, vi. 140. Admit Cadmus into Boeotia, 193. Their origin, *ibid.* (C).
- † *Aorni*, the mountains of, described, xviii. 262, *seq.*
- † *Aornus*, a city of India, described, viii. 610. The rock of, taken by Alexander, 611. xx. 54.
- † *Apsa*, by whom founded, xiii. 493.
- Apalates* and *Apalcheni*, who, and where situate, xx. 167.
- Apame*, her fatal love for Demetrius, ix. 194.
- † — a city in Bithynia, by whom built, x. 132.
- † *Apamea*, metropolis of Apamene in Syria, ii. 257. Whence named, *ibid.*
- † — Of Phrygia major, its situation, iv. 436 (41). Nine cities of that name, *ibid.*
- † *Apamea*, by whom built, ix. 179. Its situation, 180. Taken by Triarius, 574. By Cosroes, xi. 138. Seized by Bassus, xiii. 254. Besieged by the Romans, *ibid.* Favoured by Nero, xiv. 361. Plundered by the Scythians, xv. 424. Pillaged and burnt by Cosroes, xvii. 5.
- Apaisberia*, festival, on what occasion instituted, vi. 187.
- Apaturian* festival, whence, vi. 187. vii. 428 (O).
- Apaturius*, killed for poisoning Seleucus, ix. 205.
- Aps*, said to have been born of a woman, xiv. 354 (S).
- worshiped by some Africans, xvii. 467 (F).
- Apes*, numerous in India, xx. 68. Draw up in order of battle against Alexander, *ibid.* How taken, *ibid.*
- † *Apia*, a city of Cyprus, vi. 337.
- Apellacus*, a Macedonian month, viii. 405.
- Apelles's* project of enslaving the Achæans, vii. 243, *seq.* Opposes Philip, 247, *seq.* Forgiven by him, 251. Tyranny and death, 255.
- where born, viii. 306 (T).
- one of Philip's counsellors, put to death, ix. 114.
- treachery to Demetrius, 121.
- one of Christ's seventy disciples, x. 577 (T).
- Apellicon's* escape from Delos, ix. 554.
- noble library, ix. 564 (R).
- † *Apennine* mountains, their extent, xi. 219. 250. Described, *ibid.* vi. 21.
- Aper* murders Numerianus, xv. 482. Killed by Dioclesian, 485.
- † *Aperantia*, a province of Epirus, vii. 363 (S).
- † *Aperopia*, island, where, viii. 362.
- † *Aphaca*, a town in Syria, ii. 259. A famous lake near it, *ibid.* Temple of Venus there, *ibid.*
- Apharbon*, his submissive application to the Romans for a peace, xv. 499.
- † *Abbas*, a river in Epirus, x. 70.
- † *Aphek*, a city in Syria, ii. 305. Where situate, 460 (Z).
- the battle of, *ibid.* Its walls crush 27,000 Syrians, ii. 305.
- Apberastab's* war with the Persians, v. 346. Subdues them, 351. Repulsed by Zalzer, 352. 357, *seq.* Overcome and bound by Rustan, 358. Makes his escape, *ibid.* Makes peace with the king of Persia, *ibid.* Compelled by Rustan to set the king of Persia at liberty, 360. Driven out of his dominions, 369. Taken, and put to death, 370.
- † *Apbidne*, a town in Attica, besieged by Castor and Pollux, vi. 185.
- Apbopbis*, an Egyptian king, supposed to be Joseph's Pharaoh, ii. 10 (L).

- Apbraantes*, a Persian general, killed, xi. 128.
 † *Apbrodias*, in Cilicia, whence so called, vi. 130. Taken by Antiochus, ix. 231.
Apbrodisium at Athens, what, and whence named, vi. 322.
Aphrodite, or *Venus*, the same with *Affarte*, i. 314.
 † *Aphroditopolis*, a city of Thebais, i. 393. 403.
Apbydas, king of Athens, vi. 174.
 — of Arcadia, vi. 209.
Apia, a Scythian deity, vi. 68.
 † — the ancient name of Sicyon, whence, vi. 147.
Apicata divorced by Sejanus, xiv. 179. Her letter to Tiberius, 229. Kills herself, *ibid*.
Apicius, a famed epicure, xiv. 176 (N.) Wrote a treatise of cookery, *ibid*. Three epicures of that name, *ibid*.
Apidius Merula, expelled the senate, xiv. 199 (B).
 † *Apola*, taken by Tarquin, xi. 319.
Apia made king of Cyrene, ix. 423. Bequeaths it to the Romans, 430.
 — heads an embassy against the Jews, xiv. 582. His character, *ibid*. (B), *seq*. Writings, 589 (C), *seq*.
Apis, an Egyptian deity, described, i. 472. How worshiped at Memphis, *ibid*. Why represented by a bull, 473. Extravagant expense of maintaining and burying him, 478. His oracle, how consulted, 483. Killed by Cambyzes, ii. 98. v. 194. Whether the same with Mnevis, xviii. 308 (B).
 — king of Apia, vi. 149. Split into two by chronologers, 150.
 — king of Argos, a cruel tyrant, vi. 154.
 — the city and temple of, xviii. 229.
 † *Apocalypse*, the house of, at Patmos, viii. 305.
Apocaucus's cruelty to Cantacuzenus's mother, xvii. 199, *seq*.
Apocbapiss leads the Saracens to Crete, xvii. 63.
Apocleti, among the Etolians, who, vii. 325.
Apodemus, an informer, burnt alive, xvi. 248.
Apollinares, the two, banished and murdered, xvi. 183.
Apollinarians suppressed by Theodosius, xvi. 424. By Arcadius, 472.
Apollinaris Aurelius, his writings, xv. 483 (M).
Apollinaris, Vespasian's admiral, his narrow escape, xiv. 563.
 — answer to Porphyrius, xv. 520 (K).
 † *Apollinopolis*, a city of Thebais, i. 394.
Apollo, the son of Chronus, supposed to be the Phut of Moses, i. 312 (R). Why set over the Muses, ii. 29. In great repute amongst the Phenicians, 338 (O).
 — Sminthius, a Trojan deity, iv. 474. Whence named, *ibid*.
 — his amour with Plemath, vi. 155.
 — worshiped, vi. 68. By the Gauls, xviii. 575, *seq*. Why surnamed Grynæus, vii. 426. Didymæus, 429. And Bianchides, *ibid*. Triopius and Milefius, *ibid*. Pnilefius, 430 (P). Clarius, 415. His temple and grove, *ibid*. Described, 421. Oracle of, foretels the destruction of Miletus, 323 (L). How he came to preside at Delphos, vi. 227 (Q). His temple and statue at Delos, viii. 334. Offerings, how performed, 336, *seq*. Oracle, 337, *seq*. Festival, 339. Temple plundered by the Persians, v. 241. By the Phocians, vi. 511. By Mithridates, viii. 341. By Cæpio, xii. 494, *seq*. (N). The sacrilege punished, 498. Temple consecrated to Caligula, xiv. 281 (R). At Babylon, plundered, xi. 60 (X). At Carthage, plundered, xviii. 110.
Apollo Catanius, his temple in Cappadocia, x. 6.
 — Pythian and Sminthian, destroyed by Constantine, xv. 586.
 — his famous temple at Tholosa, xviii. 576. Various names, and how represented, 577 (R). An antique head of his found, *ibid*. The god of physic, 578 (S).
 — temple at Rome, burnt, xvi. 254.
 — temple and golden statue at Carthage, xvii. 229.
 — supposed to be the Phut of Moses, 578 (T). His statue at Tyre, *ibid*.
 † — promontory, where situate, xviii. 130.
Apollocrates surrenders the citadel at Syracuse, viii. 56.
Apollodorus, his stratagem to introduce Cleopatra to Cæsar, ix. 452.
 — his famous bridge over the Danube, xv. 126. Other grand works, 146 (H). Mortified by Adrian, 156 (A). Banished, and put to death, 166 (I).
Apollodotus's stout defence of Gaza, x. 350. Is betrayed by his brother Lyfimachus, *ibid*.
Apollones, an Egyptian, foretels the death of Caligula, xiv. 308 (U).
 † *Apollonia*, where situate, iv. 247 103. xviii. 232.
 † — in Macedon, viii. 385 (D). Submits to Glaucias, ix. 86. Taken by the Romans, xii. 220.
 — her ambassadors insulted by the ædiles, xii. 157.
 † — a city of Thrace, x. 50. Surrendered to J. Cæsar, xiii. 196.
Apollonias, wife of Attalus, her great character, x. 20.
 † *Apolloniatis*, a province of Assyria, iv. 246.
Apollonides's speech to the Syracusians, viii. 120.
 — his treachery to Eumenes, ix. 21.
 — a philosopher, attends Cato, xiii. 239 (K).
Apollonius sent ambassador from Antiochus to Egypt, ix. 278. To Rome, 279, *seq*. His address to the senate, 280.
 — his foolish advice to Demetrius, ix. 301. Declares for Demetrius, 313. Attempts to reduce Jonathan, 314.
 — account of several of that name, ix. 313 (Z) *seq*.
 — his bloody expedition against the Jews, x. 264. Defeated and killed by Judas Maccabæus, 276 and 317.
Apollonius

- Apollonius* governor of Zorolotia's treachery to Crassus, xi. 15. Punished, *ibid.*
- the stoic's saucy behaviour to Antoninus, xv. 194 (G). His writings, 206 (O).
- *Dyscoles's* writings and character, 254 (Q).
- *Cæsar's* and *Cicero's* master, xiii. 112. Different from *Molon*, *ibid.* (T). His elogy of *Cicero*, *ibid.*
- *Saturn*. taxed nine millions of sesterces by *Caligula*, xiv. 287 (W).
- *Tyaneus* encourages a revolt from *Nero*, xiv. 4.5 (H). Comes to Rome, xv. 79. Stirs up *Nerva* against *Domitian*, *ibid.* His life, travels, &c. 88, seq. Ordered to be seized, 99. His defence before *Domitian*, *ibid.* Disappears, *ibid.* Refuses *Nerva's* invitation, 100. His end uncertain, *ibid.* (A). Pretended miracles and character exploded, 101 (A). Honoured by several emperors, 103 (C). Appears to the emperor *Aurelian*, 454 (R). See xv. 91—101. His writings, 103, seq.
- sent ambassador to *Attila*, xix. 229. His noble answer to him, *ibid.*
- Apollonphanes*, appointed president of the *Orizæ*, viii. 637. Removed for negligence, 638.
- physician to *Antiochus*, accuses *Hercinas*, ix. 213. Urges the recovery of *Seleucia*, 215.
- a Syrian general, killed by *Judas Maccabæus*, x. 287.
- *Pompey's* admiral, defeated and taken prisoner by *Agrippa*, xiii. 459 (F).
- Apologues*, among the Persians, a specimen of, v. 375 (H). See *Fable*.
- Aponius's* success against the Romans, xiii. 39. Defeated by *Sylla*, 44.
- one of *Nero's* informers sad end, xiv. 466 (R).
- *Saturn*. declares for *Vespasian*, xiv. 548, seq.
- Apostates*, denied the privilege of making a will, xvi. 369. 372 (N). Disfranchised, 430.
- Apostles*, the twelve chosen by *Christ*, x. 547 (V). Their character, 548 (V). Their instructions, and surprising success, 559, seq. 618. Forsake their Master, 591, seq. Doubts about his resurrection, 610. Commission from him, 612, seq. Meeting at Jerusalem, 615, seq. (F). Receive the Holy Ghost, 617. The miraculous effects of it proved, 618 (H), seq. Forbid to preach *Christ*, 619. Inspired with fresh zeal, 620. Imprisoned, and miraculously released, *ibid.* Their zeal, miracles, doctrine, 620 (I), seq. Disperse themselves, 628.
- church of, at Constantinople, xvi. 138 (H).
- Apparell*, *Lycurgus's* rules concerning it, vii. 12.
- Apparition*, to *Brutus*, account of, xiii. 383. Epicurean notion of, 384 (E). Account of one by *Phlegon*, xv. 184 (D). To *Aurelian*, 454 (R). To *Constantine*, 555 (Z). To *Julian*, xvi. 218 (W). 265.
- Apparitions*, believed by the Chinese, xx. 129.
- Apparitores* at Rome, their office, xii. 351.
- Three put to death by *Valentinian*, xvi. 393.
- Appeals* at Rome, how regulated, xi. 498.
- Appian's* writings and character, xv. 205 (O).
- aqueduct and way described, xii. 191 (A), seq.
- way repaired by *Jul. Cæsar*, xiii. 134.
- Appius Claudius*, appointed to settle matters in Achaia, vii. 287. Haughty behaviour there, 288. Sent into Sicily, viii. 93. 97. Enters *Messana*, 98. Marches against *Hippocrates*, 121. Against *Perseus*, ix. 132. Routed by the *Macedonians*, *ibid.* Sadly distressed, 135. Speech against *Pyrrhus*, x. 90.
- ambassador from *Lucullus* to *Tigranes*, ix. 499. Persuades *Zarbius* to side with the Romans, *ibid.*
- made consul, xi. 390. Jealous of *Servilius*, 394. Severity against debtors, 395. His advice to the senate, 401. Opposes the tribunes, 407. Speech against the plebeians, 411. Against the agrarian law, 427. His scheme with regard to the conquered lands, *ibid.*
- II. his son. See under *Claudius*, xi. 446.
- III. chosen consul, xi. 478. Betrays the patricians, 479. 483. Chosen decemvir, 480. A second time, 483. His tyranny, *ibid.* Speech to the senate, 485. Outwits them, 488, seq. Treachery to *Sicinius*, 489. Brutish attempt on *Virginia*, 491. Forced to resign, 498. Accused by *Virginius*, 499. Imprisoned, *ibid.* His death, *ibid.* (A).
- Speech against the tribunes, xii. 28. Chosen dictator, 38. Defeats the *Hernici*, 39.
- *Crassus*, chosen consul, xii. 40. Censor, 100. His character, *ibid.* Debates the senate and priesthood, *ibid.* His noble works, 101 (A). Continues censor contrary to law, 104.
- chosen consul, xii. 110. Prætor, 111. Opposes the plebeians, 115. 120. Consul, *ibid.* Sent against the *Hetrurians*, 121. Reduced to great streights by them, *ibid.* Quarrels with *Volumnius*, *ibid.* Satirism against him, *ibid.* Defeats the *Samnites*, 122. Appointed prætor, 123. Treachery to the *Camerinians*, 155.
- *Pulcher*, chosen consul, xii. 290. Marches against *Cippus*, 291. Wounded before it, 296. Surprised by *Hannibal*, 300.
- imposes on *Pompey*, xiii. 181.
- saved by his generous slave, xiii. 357 (I).
- *Maximus* killed by the revolted, xv. 141.
- *Claudius*. See *Claudius*, xvii. 496, seq.
- *Sabinus*, defeated by the *Daci*, xix. 492.
- Apples of Paradise*, a fruit plentiful in ancient Palestine, ii. 389.
- Après*, the Pharaoh *Hophrah* of Scripture, ii. 86. His league with *Zedekiah*, *ibid.* Treachery to him, *ibid.* Takes *Sidon*, *ibid.* Victory at *ka*, *ibid.* Betrayed by *Amasis*, his

- his supposed friend, 87. Assists the Libyans against the Cyreneans, *ibid.* Ill success against his rebellious subjects, 89. Strangled, *ibid.*
- April*, whence named, xi. 300 (D). Called Nero, xiv. 435.
- Apronadius's* six years reign at Babylon, iv. 293.
- Apronia*, put to death by her husband, xiv. 187 (S).
- Apronianus*, put to death by Severus, xv. 317.
- Apronius*, a Roman ædile, punished for insulting an ambassador, xii. 157.
- *Lucius's* mean flattery of Tiberius, xiv. 122 (G). Successful severity in Africa, 160. Prosecutes Plautius Silvanus, 188, (S). Defeated by the Frisians, 213, *seq.* (U).
- † *Aprusa*, a river in Umbria, xi. 245. 251.
- † *Apulus*, a city in Macedonia, viii. 389.
- Apollinaris*, where situate, xv. 133.
- Apollinaris's* revolt against Leontius, xvii. 33. See *Tiberius*.
- Apollonius's* writings and character, xv. 413 (R).
- † *Apus*, river in Macedonia, described, viii. 395.
- Apteras*, king of Crete, viii. 222 (K). 224.
- † *Apteron*, an ancient city of Crete, described, viii. 216. Whence named, *ibid.*
- Aprians*, subdued by the Romans, xii. 354.
- Apuleia Varil*, tried for treason and adultery, xiv. 132. Her punishment, *ibid.* (T).
- Apuleius* besieges Nequinum, xi. 260.
- *S. Saturn*. cabals for Marius, xiii. 9. 22. For Equitius, 10. Treachery to Nonnius, 22. Insults the ambassadors of Mithridates, *ibid.* Tried and acquitted by the people, *ibid.* Revives the agrarian contest, 23. Violent proceedings, 24. Conspiracy, 26. Death, 27.
- *proscribed senator*, saved by his wife, xiii. 355. 357 (I).
- *Sextus*, chosen consul, xiv. 36. A friend to Ovid, *ibid.* Swears allegiance to Tiberius, 55.
- Apuli* in Italy, their extract, xi. 225.
- † *Apulia* described, xi. 217.
- † *Apulia* subdued by the Romans, xii. 354.
- Apulians* ally with the Samnites, xii. 82. Defeated by Fabius, 83. By Plautius, 95. By Decius, 119.
- Apustius C.* basely murdered by Albinovanus, xiii. 77, *seq.*
- † *Aqua calida*, or *Aqua solis*, the ancient names of Bath, xix. 80.
- Aqueduct* of Solomon, described, ii. 441.
- of Appius, xii. 101 (A) *seq.*
- of Agrippa, xiii. 513 (L).
- of Claudius, xiv. 359.
- † *Aqua Flavia*, a city of Portugal, xvi. 578 (C). Surprised by the Suevians, xix. 367.
- Aquila* translated the Old Testament into Greek, x. 245 (O).
- *Pontius*, one of the conspirators against Cæsar, xiii. 273. Honoured after his death, 323, 324.
- a lady, banished Rome for adultery, xiv. 199 (B).
- Aquila* gives Caligula his death's wound, xiv. 311.
- *Vedius's* indiscreet retreat from the battle of Bedricum, xiv. 528.
- † *Aquilaria*, in Tunis, where situate, xvii. 224, *seq.*
- † *Aquileia*, seized by Vespasian, xiv. 551.
- † — besieged by Maximin, xv. 395. Bravely defended, *ibid.* *seq.* Taken by Constantine, 559. Brave defence against Julian, xvi. 226. Taken by Maximus, 420. By Aspar, 540. Taken and destroyed by Attila, 568.
- † — taken by the Lombards, xix. 506.
- Aquileian* women, their signal bravery and reward, xv. 396.
- Aquila Sever*. a vestal, married to Heliogabalus, xv. 350 (I). Divorced, *ibid.*
- Aquilian* family joins interest with Tarquin, xi. 359. Surprised by Valerius, *ibid.* Condemned, and put to death, 361.
- Aquilus Manius* sent as legate into Asia, ix. 547. Is defeated, 549. Ignominiously used, and put to a cruel death, 550.
- made consul, and sent into Asia, x. 46. His proud message to Perpenna, *ibid.* His inhuman method of waging war, 47 (R). Reduces Pergamus to a Roman province, *ibid.*
- *Tuscius*, chosen consul, xi. 425. Defeats the Hænnici, *ibid.*
- *Florus* chosen consul, xii. 173. Drives the Carthaginians out of Sicily, *ibid.*
- *Manius*, commands the Romans, xiii. 9. Chosen consul, 15. Defeats and kills Athenio in single combat, 21. Is honoured with an ovation, *ibid.*
- defeated by the Batavians, xv. 10.
- sent to murder Severus, xv. 294. Sides with him, *ibid.*
- his writings, xvi. 352 (W).
- † *Aquilonia*, the rendezvous of the Samnites, xii. 131. Taken by the Romans, 133.
- Aquinas Corn.* the murderer of Capito, xiv. 490.
- † *Aquinum*, a city in new Pannonia, xv. 494.
- Arunus*, defeated by Sertorius in Lusitania, xiii. 106.
- Ajutani*, subdued by Crassus, xiii. 166. xviii. 654. Declare for Vitellius, xiv. 513.
- Aquitania Gallia*, described, xviii. 529 (B), *seq.*
- Taken by Clovis, xix. 426.
- Aquilus*, his treason and death, xix. 365.
- Arab*, *al Ariba*, and *Arab-al Mosfereba*, among the Arabians, what, xviii. 375.
- † *Arabia*, from whom so called, i. 297. xviii. 334.
- † — *Felix*, unconquered by the Romans, xiii. 496.
- *Petræa*, reduced by Palma, xv. 129.
- *Felix*, reduced by Trajan, 140 (B). By Severus, 303. Divided by Valens, xvi. 334. Conquered by the Saracens, xvii. 26. Whence called Eudæmon, xv. 140 (B). Its other names and etymons, xviii. 333. Why called Cuth, 256. Its extent and limits, 335, *seq.* How divided, 337. First inhabitants, 341, *seq.*
- † — *Petræa*, described, *ibid.* Its nations, towns, &c. *ibid.* Barrenness, 342. Remarkable places, 343, *seq.*
- † *Arabia*

- † *Arabia Deserta*, its limits, tribes, &c. xviii. 344. Barrenness, 346. Why called Abasene, 347. Its towns, &c. 348.
- † — *Felix*, described, xviii. 349, seq. Famed places, 355. How divided by the Orientals, 356. 367. Plenty of gold, 411. From whom called *Arabia*, 415 (A). Whether conquered by Trajan, 435.
- Arabic* character, when and by whom introduced, xviii. 395, seq. Various alphabets, 397. 400. Its affinity with the old Celtic or Gomerian, vi. 31 (C).
- † *Arabriga*, a city in Lusitania, xviii. 463.
- Arabi*, *Arabians*, their account of Paradise, i. 120. Thought the devils were transformed into serpents, 125 (G). Their history of Abraham, 300 (Z).
- tributary to Persia, v. 143.
- invaded and cut off by Antiochus, ix. 39.
- defeated by the Jews, x. 293.
- *Nomades*, who, x. 292 (R). Invaded by Jannæus, 351. Subdued by him, 552. Described by Herod, 416 (I).
- ancient inhabitants of Mauritania, xviii. 193. Pass into Ethiopia, 277. The old and modern clafs of them, 370. Modern, their extract, 374, seq.
- *Scenitæ*, their kings, laws, &c. xviii. 376, seq. Religion, 378. Deities, 378—388. Idols, ibid. Hold some Magian tenets, 388. Notion of a future state, 389. Jewish and Christian notions held by them, 390. Bithopicks among them, 391. Sects, 392. Language, ibid. seq. Writings, 395. Learning, poetry, &c. 401, seq. Way of numbering their days, months, and years, 405, seq. Sciences, 406, seq. Arts, 408. Signal hospitality, ibid. seq. Character, 409. Trade, 410. Circumcision, 412. Other customs, ibid. seq. History to the birth of Mohammed, 415—440. A list of their monarchs, 419—[438]. Names of their months, by whom, [438] (E). Other kingdoms, tribes, &c. [439] seq. Whether subject to the Egyptians [441]. Or to the Medes and Persians [442]. Were not afraid of Alexander, ibid. Wars against the Romans, 433, seq. Whether conquered by them, 438. Short account of them to the time of Mohammed, 436, seq. Heresies after their conversion, 438.
- Arabi*, a dissertation upon their independency, xx. 196—250.
- † *Arach*, the modern name of Parthia, xi. 4.
- † *Arachofia*, a province of Persia, described, v. 57 (F). Surrendered to Alexander, viii. 572.
- † *Arachthus*, a river in Epirus, x. 70.
- † *Arad*, one of the kingdoms of Canaan, subdued by the Israelites, ii. 201, seq. iii. 427. — a series of their kings, ii. 354. Their reigns, 380. — one of Canaan's sons, ii. 201 (W).
- † *Arad* or *Aradus*, not properly a city of Phœ-
- nice, ii. 324. Whether the seat of the Arvaites, ibid. (P). Its situation, ibid. Ruins still extant, 325 (Q).
- Aradians* kill their tax-gatherers, xiii. 436.
- † *Aradusta*, a city in Lusitania, xviii. 463.
- † *Aradus* conquered by the Saracens, xviii. 26.
- † *Aragus*, a river in Iberia, x. 138.
- Aram*, the son of Shem, i. 367. Where settled, 369. His descent according to the Armenians, 377.
- † — the country of, so called by him, ii. 254.
- † *Aram Nabarsaim*, the same with Syria and Mesopotamia, ii. 254. Where situate, 508.
- Aramean* language, a dialect of the Syriac, ii. 293. Where used, ibid.
- Aramites*. See *Syrians*, ii. 254, seq. 280, seq.
- † *Ara Pulladis*, island, where, xviii. 272.
- † *Ararat*, the mount where the ark rested, i. 239. Its situation, ibid. Traditions about it, 240, seq. Tournefort's and others accounts of it, 248 (Y). Migrations of Noah's sons from it, 322. See xx. 113, seq.
- † *Ararena*, the province of, where situate, xviii. 368.
- Araric*, a Bathanian prince, xix. 264.
- Araricus Pulcarius* conspires against Nero, xiv. 421.
- Aratbis*, a queen, and afterwards principal goddess of the Syrians, ii. 284 (F).
- † *Arasati*, where situate, xx. 54.
- Aratius*, his success against the Romans, xvi. 615. Revolts to them, ibid.
- Aratus*, the brave deliverer of Greece, vi. 532. vii. 221. Restores the Athenians, vii. 532. The Sicyonians, vii. 221 (B). Takes Acrocorinth, 222 (C). Opposes the Spartans, 138. Betrays Acrocorinth to the Macedonians, 143. 230. Defeated by the Ætolians, 237. Oppressed by Apelles, 245. Cleared by Philip, 246. Chosen prætor of the Achæans, 256. Displeases Philip by his honest answer, 261. Poisoned by his order, ibid. His obsequies and character, 262, seq.
- In high favour with Ptolemy, why, ~~xxx.~~ 384 (R). Policy against the Macedonians, 109 Joins with Antigonus Dofon, 112 (L). — his son poisoned by Philip, vii. 263.
- Aravacus*, his vision concerning the Huns, x.x. 230 (Q).
- † *Aravena*, a province of Armenia the less, ix. 528.
- Araunab*, who, iv. 85 (W). Sells his threshing-floor, and all that was on it, to David, ibid. (X).
- † *Araxus*, a river in Persia, described, v. 52. 76 (P).
- † — in *Armenia*, ix. 483. 486. Whence named, 490. — king of Armenia, punished by Mithracus, ix. 490.

- Arba**, the father of the Anakims, ii. 207 (Z).
 † — the city of. See *Hebron*, ii. 180.
 † **Arbacala**, taken by Hannibal, xvii. 575.
Arbaces revolts from the Assyrians, iv. 302.
 Premium set on his head by Sardanapalus, 303. Thrice routed by him, *ibid.* Surprises the imperial camp, *ibid.* Besieges and takes Nineveh, 304, *seq.*
 — first king of Media, his reign, v. 23.
 — king of Parthia, sends an embassy to the Romans, xiii. 33.
Arbal, king of Arad, ii. 380.
Arbandes, prince of Edessa, intercedes with Trajan for his father, xv. 133.
Arbaxacius sent against the Saurians, xvi. 493. Is bribed to countenance them, *ibid.*
 † **Arbela**, city, where situate, iv. 246. Battle of, v. 315 (Y). Taken by Alexander, 316. See viii. 546, *seq.*
 — banditti of, destroyed by Herod, x. 402. City of, taken by Trajan, xv. 137.
 † **Abelitis**, a province of Assyria, iv. 246. Whence named, *ibid.*
Arbetio, chosen consul, xvi. 187. Defeated in Germany, 188. Treachery to Sylvanus, 189. Injustice to Urficinus, 214. Made one of the Chaldeonian judges, 243. Singular arrogance, *ibid.* His house plundered by Procopius, 325. Revenged of him, *ibid.*
Arbians, king of Media, his reign, v. 24.
Arbians conspires against Macrinus, xv. 345. Is pardoned, *ibid.*
Arbogastes sent to assist Theodosius, xvi. 370. To invest Maximus, 421. To put Victor to death, 422. Murders Valentinian, 433. Arrogance to him, 434. Sets up Eugenius in his place, 435. Success against the Franks, 442. Xix. 389. Defeated by Theodosius, xvi. 443. Kills himself, *ibid.*
Arbora, a merciless judge, his cruelties at Aquileia, xvi. 187.
 † — the bridge of, broken by Julian, xvi. 260.
Arboreus, the father of Aufonius, his extract, xvi. 379 (W).
Arborici, who, xix. 415 (C).
Arcades, by whom brought into Italy, xi. 221, *seq.*
 † **Arcadia**, part of ancient Greece, vi. 158. Whence is named, 201. Its situation, soil, &c. *ibid.* *seq.* Origin, 207. Invaded by the Spartans, vii. 116, *seq.*
 † — a city in Crete, described, viii. 216.
 — the princefs, born to Arcadius, xvi. 488. Her character, buildings, &c. 497, *seq.* Death, 556.
Arcadians, ancient Greeks, vi. 138. Famed for pastorals, 201. For brave warriors, *ibid.* Their religion, *ibid.* *seq.* Natural rarities, 202. Manners and customs, *ibid.* When and how civilized, 203. Chief confidents of Hercules, 204. Their government, *ibid.* *seq.* Cities, 205. Kings, 206, *seq.* Chronology uncertain, 207. Reimbursement against their king's perfidy, 212. League with the Athenians, 508. Defeated by the Spartans, vii. 118. Begin the war against the Athenians, 179. Are corrupted by Lycomedes, 180. Are defeated, 181. Ally with the Athenians, 187. Their contest with the Mantinians about consecrated money, 200. Are threatened by the Thebans, 208. Defeated by the Romans, 315.
Arcadian women great warriors, vi. 203.
Arcadius, his friendship with Ildigertes, xi. 87. Leaves him protector of his son Theodosius, *ib.* — born, xvi. 360. Proclaimed, 383. Chosen consul, 389. Clemency to the Arians, 423. Has the East assigned him, 446. Under the care of Rufinus, 455. Proves a weak prince, 458. Marries Eudoxia, 459. Swayed by the villain Eutropius, 464. Against Stilicho, 466. Law against asyla, 468 (F). Journey to Ancyra, 470. Acknowledged in most cities of Africa, 471. Deposits Eutropius, 480 (O). Laws against idolatry, 482. Timorous compliance to Gainas, 484. Interview with him, *ibid.* Severity to the Goths, 486. Presented with the head of Gainas, 488 (T). His statue and column reared, 489, *seq.* His death, illness, &c. 497. Fabulous story of his last will, 506 (A).
Arcas, the supposed founder of the Arcadian kingdom, vi. 201.
 — fourth king of it, vi. 208.
Arcesilaus, king of Cyrene, xviii. 237.
 — II. his reign, *ibid.*
 — III. killed, *ibid.*
 — IV. flight and death, 238.
 † **Arcesine** island, where, viii. 305.
Arcbagathus, defeated and killed, viii. 81, *seq.* — first introduced surgery into Rome, xii. 231 (H). Honoured, and afterwards disrespected for it, *ibid.*
 — success in Africa, xvii. 445. 463. Murdered, 473 (I).
Arcbeanax tyrant of Lesbos, viii. 294.
 † **Archelais** in Cappadocia, whence so called, x. 4.
Arcelaus, the Ionic, his notions concerning the origin of things, i. 14.
 — successor of Anaxagoras held the same principles with him, 59.
 — king of Sparta, his character, vii. 6.
 — general of Mithridates, engages Aristo against the Romans, vii. 385. Defends Piræus, 387, *seq.* Narrowly escapes being made prisoner, 389. Is betrayed by two slaves, *ibid.* His brave defence, 398, *seq.* Is obliged to abandon the place, 394.
 — employed by the Rhodians to intercede with Cassius, viii. 210.
 — king of Macedon, viii. 432. A lover of learning and learned men, 433. Murdered, *ibid.* How long he reigned, *ibid.* (C).
 — his lot after Alexander's death, ix. 21.
Arcelaus, left by Demetrius to besiege Babylon, ix. 41 (F).
 — high-priest of Comana, marries Berenice queen of Egypt, ix. 440. Defeated and taken prisoner by Gabinus, 445. Set at liberty, and again defeated, 446. His gallant death, *ibid.*
Arcelaus,

- Archelaus*, his success in Asia, ix. 554. Defeated by Sylla, and narrowly escapes, 556, 557 (O). Interview with Sylla, 567.
- king of Cappadocia, his address to pacify Herod, x. 439 (K).
- the son of Herod by Martia, x. 443 (N). Succeeds him, 504. Speech to the Jews, 506. Goes to Rome, 507. Opposed by his brother, 508. And by the Jews, 514. Obtains part of the kingdom, 515. xiv. 5. His revenue, tyranny, and banishment, x. 517 (S). xiv. 18.
- his humble behaviour before Augustus, x. 509. Deposits two high-priests, 517 (S). Marries his brother's widow, *ibid.* Repairs the palace of Jericho, *ibid.* Brought to Rome, 518. Banished by Augustus, *ibid.*
- king of Cappadocia, assists M. Antony, xiii. 472. Tried and put to death at Rome, x. 16. xiv. 127 (K) and (L).
- his unsuccessful embassy to Cassius, xiii. 372, seq.
- Archimachus*, account of him and his writings, viii. 376 (L).
- Archimedes*, one of the murderers of Agis, vii. 136.
- Archibulus*, general of Archelaus, defeated, x. 511.
- Archias*, governor of Sparta, vii. 163. His fatal negligence, *ibid.* (B).
- the betrayer of Thebes, vii. 111.
- founder of Syracuse, vii. 530. His treachery to Ptolemy punished, ix. 414 (O).
- Archibulus* bribes Octavianus to spare the statues of Cleopatra, ix. 481.
- Archidamia's* noble speech to the Spartans, vii. 126, seq. Basely murdered by Amphares, 137.
- Archidamus*, made general of Peloponnesus, vi. 439. Waives Attica, 440. Besieges Platæa, 446. Takes it, 448. His stratagem to save his subjects, vii. 71. His death, 76.
- king of Sparta, vii. 51.
- son of Agesilaus, invades Arcadia, vii. 118. Signal victory, *ibid.* and 181. Succeeds his father, 122. Slain in Italy, 123. Extraordinary honours paid him after his death, *ibid.* seq.
- son of Eudamidas succeeds his father, vii. 125. His achievements, 131.
- brother of Agis, saves himself by flight, vii. 138. His wife compelled to marry Cleomenes, *ibid.* Murdered, 139.
- Ætolian ambassador, his insolent speech before the Achæan diet, vii. 350.
- defeated by Demetrius, ix. 51.
- his surprize on seeing the telum catapultarium, xvii. 384 (Y).
- Archilochus* commands the Dardanians, iv. 485.
- the poet, where born, vi. 102. viii. 325. His verses fatal to Lycambes, 325 (B).
- Archimachus*, or high-priest of the Magi, his office, v. 404.
- Archimedes's* curious ship built for Hiero, viii. 104, seq. Brave defence of Syracuse, 126. Surprising machines, 127, seq. (R). Death, character, and descent, 145. Other wonderful engines, 146, seq.
- † *Archipelago*. See *Ægean sea*, viii. 287 (R).
- † *Archipelago*, a new island formed in it, xiv. 152.
- † *Archippæna*, city, where, and by whom built, vi. 116.
- Archippus* unjustly condemned, vii. 316.
- Archisynagagus*, his office among the Jews, x. 220 (R).
- Archon*, a friend of the Macedonians, vii. 298. Declares for the Romans, *ibid.*
- Archons* at Athens, their office, vi. 285. Wherein they differed from kings, 172. When began, 174. Honours and titles annexed to their office, 286. Made decennial, 188. Annual, 286, seq. Solon's laws concerning them, 314. How chosen, 332. Their oath and power, *ibid.* When abolished, *ibid.* A list of annual archons, 287—291.
- Archylus's* bravery in taking Motya, xvii. 385.
- Archytas* the Pythagorean's doctrine of two principles, i. 57.
- prætor of Tarentum, interposes with Dionysius in favour of Plato, viii. 44.
- † *Arconnesus* island, where, viii. 308 (L).
- Arconius* sent against Genseric, xvi. 552.
- Ardaburius's* success against the Persians, xi. 91, seq. xvi. 530, 531. Sent against John, 540. Shipwrecked, and taken by him, *ibid.* Outwits and takes him, 541. Suspected by Leo, 591. And put to death, *ibid.*
- Ardaric*, king of the Gepidae, his conquests, xix. 17 (L).
- serves under Attila, xix. 223. Revolts after his death, 244.
- † *Ardea*, besieged by Tarquin, xi. 350. The siege raised, 355. Becomes the cause of a civil war, 504.
- Ardæates* make great slaughter of the Gauls, xi. 535.
- Ardæfer*, king of Persia, murdered, xi. 140.
- Ardævan* I. II. III. kings of Parthia, according to Oriental writers, xi. 144 (B).
- Ardifur*, an angel among the Persians, his office, v. 155.
- Ardshir* king of Persia, his good character, v. 419. Defeats and kills Feramorz son of Rustan, 420. His death, 423. His favourite saying, *ibid.*
- *Babegan*, whence named, xi. 146. His adventures at the court of Ardavan, 147. His flight from thence, *ibid.* Kills Ardavan, and assumes the throne, 148. Acquires a son and successor by the prudence of his vizir, *ibid.* His great character, 149. Dies in peace and glory, 150.
- II. king of Persia, according to the Orientals, 160.
- † *Arduba*, taken by Germanicus, xiv. 24.
- Arduban* women and children, their desperate end, xiv. 24.
- Ardyes*, king of Lydia, vi. 118.
- Aracida*, who, and where situate, xviii. 74.
- Arctis* assumes the sovereign power, xix. 701. Makes peace with Charles, *ibid.*
- Areopagus*, the high court of, at Athens, vi. 293. Raised by Solon, 309. By whom founded, 330 (N). Number and strict discipline, *ibid.*

I N D E X.

ibid. Whence named, *ibid.* When and where they met, 331. Why discredited by Pericles, 331 (O). Their power curtailed by Ephialtes, 413.

Arctandus defeated by the Persians, xvi. 6c9.

Arta teaches philosophy at Cyrene, xviii. 242 (F).

Araspila kills Nicocrates, and relieves her country, xviii. 240.

Artas chosen king of Damascus, ix. 343.

Defeats the Jews, *ibid.* x. 354. Invades Judea in favour of Hyrcan, 365. Defeated by Aristobulus, 367.

— wars with Herod Antipas, x. 537 (O). 645.

Arbafsa, the fable of, its origin, vi. 265 (G).

— fountain of, its source, vii. 517 (I).

Arctini assisted by the Romans, xii. 144.

† *Aratium*, a city of Etruria, xi. 214. Besieged by the Senones, xii. 144. Seized by M. Antony, xiii. 185. Described, vi. 13, seq.

Arcus opposed by his uncle, vii. 12c. Drives Pyrrhus out of Sparta, 129. His death, 130. Letter to the Maccabees, *ibid.* (S). Time when written, *ibid.*

† *Arexao*, a city of Etruria, xi. 214.

† *Argas* a city in Arabia Felix, xviii. 355. A royal residence, *ibid.*

Argus, king of Macedonia, viii. 417. 434. Defeated by Philip, 443.

— brother of Ptolemy Philadelphus, why put to death by him, ix. 378 (N).

Argalus king of Sparta, vi. 251.

Argambronius, a fabulous king of Spain, his long reign, xviii. 513 (L).

† *Argau*, a mountain in Cappadocia, its extraordinary height, x. 5.

† *Argent* river, its course, xiii. 327 (C).

† *Argentaria*, where situate, xvi. 353. The battle of, *ibid.*

† *Argentea*, city, metropolis of Jabadius, xx. 65.

Argisop sacks Balch, and kills Zoroaster, v. 411. Is defeated by Isphehiyar, 412. Killed by stratagem, 413.

Arginsæ, islands, where situate, viii. 296 (D). Victory gained there by the Athenians, *ibid.*

Argipeans, their character, vi. 62. Held sacred by the Scythians, xx. 12.

† *Argis*, why honoured by the Delians, viii. 337.

Argives, antient Grecians, vi. 138. Their origin, 150, seq. 155. Wars against Thebes, 199. Absent from the Peloponnesian war, 439. League with Athens, 463 (R), seq. Beat by the Spartans, 466. By the Athenians, *ibid.* seq. By the Spartans, vii. 33. At Mantinea, 80. Conquer Macedonia, viii. 398.

Argive women, their bravery, vii. 57 (F).

Arga, ship, where built, vi. 218. Said to have spoken, 220 (I). x. 68 (A), seq.

† *Argob*, where situate, and for what remarkable, ii. 454.

Argon, king of Lydia, and first of the Heracleidae race, vi. 112. 117.

Argonauts, whence named, vi. 218. How delivered from the Syrens, and from the danger of Scylla and Charybdis, 220 (I). Fight the Myrmidons, and arrive at Iolcos, *ibid.* seq. Their expedition into Colchis, x. 136. xviii. 312. The occasion of it, vi. 217.

Argos, king of Argos, by whom begot, vi. 151. 154.

† — kingdom, part of antient Greece, 138. Its founder, 150. Situation, soil, &c., 151. Government and chronology, 152. Kings, 153. How divided and reunited, 157. Conquered by the Heraclidae, 167. Change of government, 169.

† — the city of, taken by Cleomenes, vii. 143. By Nabis, 152. Given to Nabis, 271. Treacherously entered by Pyrrhus, ix. 106. Doubtly besieged, x. 108. Burnt by the Heruli, xvi. 443.

— the inventor of weights and measures, viii. 414 (B).

— an old altar, fatal to Seleucus, ix. 106.

† *Hippim*, in Apulia, by whom built, vi. 167.

Argyraspide, who, ix. 24.

† *Argrippa*, a city in Apulia, vi. 167. Whence named, *ibid.*

† *Aria*, a province of Persia, v. 61.

Ariadne, daughter of Minos, furnishes Theseus with a clue to get out of the labyrinth, vi. 181 (K). Married to him, *ibid.* Her rape and festival, viii. 321 (W). Two of that name, *ibid.* Festival how celebrated at Naxos, *ibid.*

— princess, married to Zeno, xvi. 590. Suspected of incontinence, 602 (B). Married to Anastasius, *ibid.* Insulted in his company, 606, seq.

Ariæans, or *Ardians*, who, vii. 333 (X).

Ariæus's message to the Greeks, vii. 444.

Ariamenes's sumptuous entertainment, xviii. 630 (C).

Arians defeated by Alexander, viii. 562. By Erigys, 572.

— heretics, their flattery to Jovian, xvi. 288 (G). Repulsed, *ibid.* Encouraged by Constantius, 230 (E). By Valens, 333. Suppressed by Gratian, 347 (S). Suppressed by Theodosius, 368. Commit fiesh outrages, 423. Pardonned by him at the request of Arcadius, *ibid.* Driven from the cities, 433. Opposed by St. Chrysostom, 485. By Leo, 591. Suppressed by Justin, 614.

Ariaramnes I. II. kings of Cappadocia, x. 8, seq.

Ariantes king of Scythia, his huge copper, vi. 97.

Ariarathes I. king of Cappadocia, ix. 496. &c. 8. Marries Antiochis, ix. 242. She impoſes two ſons upon him, 306 (T). Wars with Demetrius, *ibid.* His answer to Artaxias, 495.

Ariarathes

INDEX.

- Artabanus** I. murdered by Gordius, ix. 544.
 — a wife one, attempts to impose on the Romans, ix. 546. x. 13.
 — son of Mithridates, reduces Macedonia, ix. 554.
 — II. crucified by Perdiccas, ix. 14. x. 9.
 — III. recovers his kingdom, x. 9.
 — IV. defeats Asaces, *ibid.*
 — V. allies with the Romans, *ibid.*
 — VI. his character, ix. 306 (T). x. 10.
 Dethroned, 11. Restored by Attalus, *ibid.*
 His wars, *ibid.* Assists the Romans, and is slain, 12.
 — VII. poisoned by Mithridates, *ibid.*
 — VIII. stabbed by the same hand, ix. 545.
 — IX. dethroned by the same, ix. 546. x. 13.
Artaxerxes, son of Artaxerxes, poisons himself, v. 287.
 † **Arctia**, a city in Old Latium, xi. 215.
 Made a Roman municipium, xii. 70.
Aricus appointed Alexander's successor, ix. 4.
 — his character, 5. Had the care of Alexander's funeral, 11 (D). Buries him in Egypt, 16. Made one of the protectors of the kings, 19. Put to death by Olympias, 79.
Arrianus, a Greek name for the devil, i. 65.
 Plutarch's account of him, 66.
 † **Arimathæa**, where situate, x. 606 (F).
Armalpæus, who, and whence so called, vi. 61 (E).
 † **Ariminum**, a city of the Senones, xi. 213.
 — a city of Umbria, xi. 245.
 — colonized by the Romans, xii. 156. Surprised by Cæsar, xiii. 184. Taken by Fulcus, xiv. 562.
 † **Arminius**, a river in Umbria, xi. 245. 251.
Ariobutus's success in Germany, xvi. 188. Sent to waste Persia, 263. Promotes Valentinian's election, 290. Bravery, 324. Sent to treat with the Goths, 332. Sent to assist the Armenians against Sapor, 336.
Ariobarzanes surprised and defeated by Alexander, v. 318. viii. 554.
 — placed by Caius on the throne of Armenia, ix. 513.
 — I. King of Pontus, ix. 537. Greatly esteemed by the Athenians, 558. Murdered, *ibid.*
 — II. his war with the Galatians, ix. 539.
 — I. king of Cappadocia, ix. 547. Driven out and restored by the Romans, x. 14.
 — II. put to death by Cassius and Brutus, xi. 151. xiii. 368.
 — III. dethroned and put to death by M. Antony, x. 15.
Aripindus, his shameful flight, xi. 100.
 — kills Persian champion in single combat, xvi. 331.
Aristobolus chosen king of the Qzadi, xv. 531.
 Proscribed, *ibid.* Defeated and imprisoned, *ibid.*
Aristo, the first tragedian, where born, viii. 280.
Vol. XX.
- Aripbarus** king of the Odræ, x. 59. Overthrown by Sadyrus, *ibid.* 150.
Ariovald dethrones Adalwald, xix. 632. His death, 633. His queen falsely accused, *ibid.* How acquitted, *ibid.*
Ariovistus invades the Sequani, xiii. 161. Treachery to Cæsar, 162. Defeated, *ibid.* Two of his wives and a daughter perish, *ibid.* See vol. xviii. 652 (N). & xix. 60 (H). His cruelty to Luitbert, 651. To Asprang and his family, 652. Great donatives to the church, *ibid.* (L). Defeated and drowned, 655.
Aripthes king of Scythia, vi. 96.
Arisba, Prism's wife, iv. 490.
 † — a city in Phrygia, iv. 463.
 † — in Lesbos, viii. 289.
Aristus, a Roman general, defeated by the barbarians, xvi. 608.
Aristonetus destroyed by an earthquake, xvi. 207 (R). His writings, xv. 273 (L).
Arsagoras's rebellion against Darius, v. 213. His death, 216.
 — tyrant of Miletus, vii. 409.
Aristæus, who, vi. 264 (D). Teaches the Arcadians husbandry, &c. *ibid.*
Aristander, a soothsayer, his stratagem to encourage the Macedonians, v. 315. Soothsayer to Alexander the Great, viii. 508 (C).
Aristarchus, tyrant of Ephesus, vii. 420.
 — a famous orator, outwits Pyrrhus, x. 83 (K).
 — king of Colchis, x. 137.
Aristæus, where born, viii. 285 (Q). Account of his writings, *ibid.*
 — his account of the Septuagint version considered, x. 239 (N).
Aristenes's speech to the Achaean assembly, vii. 269.
 † **Aristeria**, island, where, viii. 362.
Aristeus first peoples Ceos, viii. 313.
Aristias betrays Argos to Pyrrhus, x. 106.
Aristides general of the Athenians, v. 245. Integrity, vi. 371. Character, 376. Banishment, 379. His great firmness of mind, *ibid.* Moderation on being recalled, 383. Reconciled with Themistocles, 387. Success against the Persians, 393. Made chief commander, 398. Procures Athens to be acknowledged the first city of Greece, 399. Taxes all Greece with one consent, *ibid.* Makes the Greeks swear to articles of common alliance, 400. Favors Themistocles in his misfortunes, 404. Several remarkable passages of his life, 410 (D), seq. His death, 412 (D).
 — a famous painter, his fine picture of Bacchus, vii. 319 (E).
 — the sophist meets M. Aurelius, xv. 243. His writings, 251 (Q).
Aristio betrays Athens, ix. 554.

- ristion*, one of Christ's seventy disciples, x. 570 (T).
- Arifippus*'s wife observation concerning Dionysus, viii. 44 (E). Where born, ix. 431 (A).
- his writings and character, xviii. 241 (F). Several of his repartees, *ibid*.
- Ariffo* king of Sparta, vii. 51. His stratagem to obtain Agetus's wife, *ibid*. His character, 52.
- an Athenian philosopher, his character, vii. 385. Makes himself master of Athens, how, *ibid*.
- discovers a plot against Syracuse, viii. 116.
- a Peripatetic philosopher, viii. 315 (U).
- a Tyrian merchant, his intrigues at Carthage, ix. 240, *seq*.
- sent by Hannibal to Carthage, xviii. 84. Seized as a spy, *ibid*. Makes his escape, 85.
- Arifibulus*, an officer and historian of Alexander, viii. 656 (H).
- a learned Jewish philosopher, preceptor to Ptolemy, ix. 415 (Q).
- made king of Armenia Minor, ix. 531.
- a Peripatetic Jew, wrote a comment on the pentateuch, x. 242 (N).
- the son of Hyrcan, defeats the Syrians, x. 342. Whence surnamed Philellen, 345. Succeeds his father, 346. His parricide and fratricide, *ibid*. *seq*. (U). Dreadful end, 348.
- son of Jannæus, x. 355. Joins with the Sadducees, 358. Sent into Syria, 360. Seizes the crown, *ibid*. *seq*. Deposits his brother, 363. Defeated, 365. Besieged in the temple, *ibid*. Has recourse to the Romans, 367. His curious present to Pompey, *ibid*. (A). Defence before him, 369. Leaves him in a huff, *ibid*.
- Sent prisoner to Rome, 374. Escapes into Judæa, 377. Defeated, and taken prisoner, *ibid*. Released by Cæsar, 380. Poisoned, *ibid*.
- grandson of Hyrcan, his title to the Jewish crown, x. 398 (G); 410 (C). Made high-priest, 410. Murdered, 411.
- the son of Herod, married to Berenice, x. 434. Accused by Salome, *ibid*. *seq*. Put to death, 442.
- brother of Agrippa, intercedes for the Jews, x. 633.
- the son of Agrippa, deprived of his succession, x. 641.
- promoted by Nero, xiv. 371.
- Arifocles*, an account of his writings, xv. 250 (Q).
- Arifocrates* I. Stoned for sacrilege, vi. 212.
- II. Stoned for perfidy, vi. 207. 212. vii. 49. Remarkable contempt shewn his body, *ibid*.
- an Athenian general, unjustly put to death, vi. 485.
- king of Arcadia, betrays the Messenians, vii. 44.
- Arifodemus*, the only person that escaped at the battle of Thermopylae, v. 219. Recovers his character at the battle of Plataeæ, 248.
- Arifodemus* chosen general of Sparta, vii. 106. Beats the confederates at Corinth, *ibid*.
- rips open his own daughter, why, vii. 34. Chosen king of the Messenians, 35. Beats the Spartans, 38. Kills himself, 39.
- speech to Antigonus, viii. 255.
- Arifogiton* conspires against Hipparchus and Hippasus, vi. 352. Kills Hipparchus, and is apprehended by his guards, 353. Greatly honoured by the Athenians, *ibid*. Triumphs over Hippasus's cruelty, 354.
- why honoured at Athens, xiii. 335.
- Arifomache*, wife of Dionysius, her extract and offspring, viii. 38 (B). Her speech to Dion in favour of his wife, 56. Is put to death, 58.
- Arifomachus* defeated at Corinth, vi. 167 (K).
- Arifomedes* made king of Corinth, vi. 235. 241.
- Arifomenes* chosen king of Messenia, vii. 42. Defeats the Spartans, *ibid*. 43. Is taken prisoner, and cruelly used by them, 46. His wonderful escape, *ibid*. Forces a passage out of the city, 48. Kindly received by the Arcadians, *ibid*. Is betrayed by the king of Arcadia, 49. His death, *ibid*. (E), *seq*.
- sent guardian of Egypt, ix. 228. 405. Put to death for his fidelity, 406.
- discovers a conspiracy against Ptolemy, ix. 236. Punishes the conspirators, *ibid*.
- tutor to Ptolemy Euphanes, ix. 405. Put to death by his order, 406.
- moves for a guard to Pifistratus, vi. 340.
- Arifon* seizes Cyrene, xviii. 239. Depopulates it, *ibid*.
- Arifonica*'s prophecy against the Athenians, vi. 381.
- Arifonicus* seizes on Pergamus, x. 43. Defeats Crassus, 44. Defeated by Perpenna, 45. Sent prisoner to Rome, *ibid*. *seq*.
- taken prisoner by Lucullus, ix. 572.
- Arifonus* surrenders Amphipolis to Cassander, ix. 80.
- Arifophanes*'s antient cosmogony, i. 36. A passage of him explained, vi. 318 (H). Account of him, viii. 166 (D).
- cruelly used by Catena, xvi. 177 (E). By Modestus, 210.
- Arifotle*'s doctrine of the world's eternity, i. 37. His character, v. 431 (W). According to Oriental writers, 441. A book said to be written by him, *ibid*. Where born, viii. 387. And taught, 290 (A). Decides who should succeed him, how, 291 (B). King Philip's letter to him, 485 (N). Tutor to Alexander, 495. Corrects Homer's works for his use, *ibid*. Whether conversant with the Mosiac writings, 517 (F), *seq*. His books carried off by Sylla, ix. 564 (R). What meant by his sword, xi. 150 (C).
- his account of the Carthaginian government, xvii. 248 (C). & 259 (M).

- Arifch's* works translated by Boetius, xix. 551.
Arifmetis early cultivated in Egypt, i. 496.
 † *Arifium Prætorium*, a city of Luitania, xviii. 463.
Arius, the last king of Mysia, killed, vi. 107.
 — preceptor to Octavianus, procures favour to Alexandria, ix. 477.
 — the heretic, banished, xv. 586.
Ark, of Noah, its size, figure, &c. i. 219. Its materials, 222 (Z). Where and at what time built, 223. The monastery of, 242. Remains of, where said to be seen, *ibid.* Armenian fables about, 247. Did not rest on any high mountain of China, xx. 111.
 — of Moses, described, iii. 103. Whether one or two, *ibid.* (U). Reason of its different names, *ibid.* Taken by the Philistines, ii. 236. Sent back, 237. 239. Brought to Jerusalem by David, iv. 65.
 — and mercy-seat, whether renewed after the captivity, x. 283 (G).
Arkianus's five years reign in Babylon, iv. 393.
 † *Arles* besieged by Constantius, xvi. 517.
 Surrendered, 519. Besieged by the Franks and Burgundians, xix. 426. Relieved by Theodoric, *ibid.*
 — the council of. See *Council*.
 † *Armaetia*, a city in Iberia, x. 138.
Armais, brother to Sesostris, made regent in his absence, ii. 60. His treachery, 63. Is expelled Egypt, 64. Supported the Danaus of the Greeks, *ibid.*
 † *Armenia*, so named from Aram, i. 377. Other derivations of, ix. 482. When divided into the Greater and Lesser, 494.
 † — *Major*, its extent and boundaries, ix. 482. Cities, 483. Rivers, 486. Mountains, 487. Soil, 488. Extraordinary cold, *ibid.* (I). Kings, 494—528. Subject to the Romans, 527. A province of Persia, 528.
 † — *Minor*, its boundaries, division, &c. ix. 528. Cities, *ibid.* seq. Kings, 522, seq. Made a Roman province, 531. Subdued by the Turks, *ibid.*
 † — given to Cl-opatra's son, ix. 511. Recovered, 514. Becomes tributary to Rome, *ibid.* 521, seq. Its various fates since, 527, seq.
 † — wasted by the Persians, xi. 138. Invaded by the Parthians, xiv. 8. Reduced by Corbulo, 389. 401. Subdued by the Romans, xv. 132. 138. Allowed to choose a king, 159. Wars with Parthia, 212, seq. Reduced by the Romans, 215. Restored by Macrinus, 344. Taken by the Persians, 498.
 † — *Major* wars in defence of Christianity, xv. 367. Revolts, xvi. 153. The end of that kingdom, 553. Subdued by the Saracens, xvii. 26. Betrayed to them, 34.
Armenian legions refuse to swear to Irene, xvii. 50. Severely punished, *ibid.*
Armenians, their descent, i. 377. ix. 489 (K). Their particular manner of ploughing, *ibid.* (I). Their government, 490. Ancient kings, *ibid.* By whom subdued, *ibid.* seq. Laws and religion, 491. Learning and language, 492. Tradition concerning Noah, *ibid.* (N). Trade, 493. Kings, 494. Ally with the Parthians, xiii. 542. Plead before Nero, xiv. 371.
Armenobalybes, ancient inhabitants of Iberia, x. 138.
 † *Armine*, a river in Etruria, xvi. 26.
Arminius's revolt in Germany, xiv. 25. Treachery to Varus, *ibid.* Repulsed by Tiberius, 34. Falls out with Segestes, 92. Defeated, 94, seq. 98. Defeats the Romans, 100. Defeated and wounded, 112. Defeats the Marcomans, 129. His death and character, 152.
 † *Armorica Gallia* described, xviii. 528 (A).
Armorican Britons, of what standing, xix. 207 (P). Their cruelty to the old Gauls, 202. Submit to Clovis, 415.
Armorici Gauls, who, xvi. 511. Short-lived revolt, *ibid.* Subdued, xiii. 176.
 † *Armofata*, city, where situated, ix. 484.
Arms of the ancient Jews described, iii. 179, seq. (X, Y, & Z).
 † *Armaua*, a river in Numidia, xviii. 123.
Arnapastus defeats the Huns, and kills their king, xix. 246.
Arnapastus defeated and killed, xvi. 557.
Arne, the daughter of Æolus, vi. 189. Gives name to
 † *Arne*, the capital city of Boetia in Thessaly, *ibid.* & 223.
Arnobius, who, v. 383 (K). His account of Zoroastres, *ibid.*
 † *Arnon*, the brook or river of, described, ii. 385 (D). 427 (L). 503 (H). One of the boundaries of the Israelites, *ibid.*
 † — desert, where, ii. 417.
 † *Arnus*, a river in Italy, xi. 218.
 † — in Etruria, xvi. 26 (G).
Aroueris, in Plutarch, who, i. 187 (H).
 † *Arpagus*, a river in Armenia, ix. 486 (E).
 † *Arpeffus*, a river near Philippi, xiii. 386.
Arphaxad, the third son of Shem, i. 288. The supposed father of the Chaldeans, *ibid.* Conjectures and traditions relating to him, 289 (D). 290 (E). One of the chiefs of the line of Shem, 368. Where settled, *ibid.* — who was his son, disputed, i. 290.
 † *Arpi* taken by the Romans, xii. 289.
 † *Arra*, the metropolis of the Arraceni, xviii. 368.
Arraceni, the same with the Saraceni, xviii. 342. 367.
 † *Arrapacitis*, a province of Assyria, iv. 245.
Arribæus king of the Lyncestheans, viii. 428. War against him by Perdiccas and Brasidas, 39.
Aria's heroic constancy and death, xiv. 132, seq. (R). Imitated by her daughter, 424.

- Arrian*, the writer of Trajan's history, xv. 133
 (F). His books lost, 134 (W). When
 lived, 407 (C). His writings, *ibid.* Great
 character, ix. 7 (B).
 — surprises the Massagetes, xv. 170. Order
 of battle, *ibid.* March round the Euxine
 sea, *ibid.* (O), *seq.* Whether the same with
 the former, 186 (D).
Arrichi, ancient inhabitants of Bosporus, x.
 147.
Arrius's attempt to kill Virgil, xiii. 426 (G).
Arrows, divination by them, how practised by
 several nations, iv. 399 (H).
Aruntius, Luc. disgraced, xiv. 57, *seq.* His
 extract, *ibid.* (K). Betrayed by Macro,
 249. His fine and affecting reasoning, *ibid.*
 Bleeds himself to death, *ibid.* Character,
ibid.
Arfa, Noah why so called by the Armenians,
 ix. 492 (N).
Arfaxes, son of Darius Nothus, succeeds him in
 the empire, v. 265. Changes his name to
 Artaxerxes Mnemon, *ibid.* Which *seq.*
 — king of Armenia, murdered by his ser-
 vants, ix. 514.
 — the common name of the Parthian kings,
 xi. 9.
 — first founder of the Parthian kingdom,
 xi. 8.
 — II. causes Agathocles to be killed, ix. 195.
 Rebels against Antiochus, *ibid.* Seizes Lycia-
 nia, and allies with Theodotus, 202. Found
 the Bactrian kingdom, *ibid.* Success against
 Seleucus, 203, *seq.* War with Antiochus,
 225, *seq.*
 — impiously summoned by Julian, xvi. 257.
 260. Abandoned by the Romans, 282.
 Murdered by Sapor, 335. xi. 85 (I).
 — yields his kingdom to the Persians, xvi.
 553.
Arfacide tributary to Persia, xi. 63. Embassy
 to Cosirhoes, 110.
Arfames is assassinated at the instigation of his
 brother, v. 287.
Arfanes brought home to Alexander, viii. 583.
 † *Arsenaria*, where situate, xviii. 128.
Arfus, son of Ochus, placed on the throne by
 Bagas, v. 293. Is killed by him, *ibid.*
 † *Arfeta*, a province in Armenia, ix. 483.
 † *Arsia*, river, a boundary of Gaul, xi.
 210.
 † *Arfmes*, a city in Egypt, i. 402, 403.*
 — mistress to Philip, and mother to Ptolemy
 king of Egypt, viii. 493. Her intrigues in
 the Egyptian court, ix. 99.
 — sister and wife of Ptolemy, her valour, ix. 220.
 — daughter of Lyfimachus, why repudiated,
 ix. 379.
 — bears Ptolemy Euphanes, ix. 401. Her
 valour, *ibid.* Death, *ibid.*
 — daughter of Auletes, set up by Ganymede,
 ix. 455. Taken prisoner, and led in triumph
 by Cæsar, 460. Put to death, *ibid.* & 462.
 See vol. xiii. 242.
 † *Arifnos*, a city in Cyprus, whence named, *ibid.*
 237.
 † — in Cyrene, whence named, ix. 431 (A).
 xviii. 232.
Artabanus succeeds Aretas in Arabia, x. 627.
 Allies with Vitellius, *i. id.*
 — kills a gigantic Goth in single combat,
 xix. 589. His death, *ibid.*
Artabanus dissuades Xerxes from invading
 Greece, v. 227. Consents to his own dis-
 grace, *ibid.* Becomes a zealous promoter of
 the war, 229. The remarkable occasion of
 this, 228 (C). His generous lessons to Xer-
 xes, 231.
 — his treason, v. 253. And death, 253 (K).
 His faction crushed, 256.
 — invades Armenia, ix. 514. Bold letter to
 Tiberius, *ibid.*
 — I. king of Parthia, killed, xi. 11.
 — II. of Media, invades Parthia, xi. 48. War
 with Mithridates, 49, *seq.* Driven out, 50.
 Restored and dies, 51.
 — III. short reign, xi. 57.
 — IV. outwitted by Calpurnia, xi. 62. Kill-
 ed by Artaxerxes, 63.
 — embassy to Germanicus, xiv. 137. Be-
 trays the Persians, xvi. 335.
 — concludes a peace with Vitellius, xiv. 269.
Artabafus sails towards the Nile, v. 257. Beats
 the Egyptians, *ibid.*
Artabazanes invaded by Antiochus, ix. 212.
Artobaxes led in triumph by M. Antony, ix.
 466.
 — first king of Pontus, ix. 537.
 — king of Media, his war with the Par-
 thians, x. 157.
 — rebels against Ochus, v. 290. Being de-
 serted, is obliged to fly, *ibid.*
Artabazus's fidelity to Darius, v. 321. viii.
 559. Rewarded by Alexander, v. 323. viii.
 559.
 — reduces the Olynthians and Pallagians, viii.
 421. Defeated by the Potidæans, *ibid.*
 — king of Characene, x. 171.
 — king of Armenia, assists Crassus, xi. 19.
 His good advice to him despised, *ibid.* *seq.*
 † *Artabrium Promontorium*, Fioisterre, where
 situate, xviii. 477.
Artans king of Media, v. 24.
 † *Artagera*, a city of Armenia, ix. 485.
 — taken and rased by the Romans, ix. 513.
 xiv. 8.
Artanes, king of Armenia Minor, killed by Ti-
 granes, ix. 496. 529.
 † *Artanissa*, a city in Iberia, x. 138.
Artaphernes, Darius's general against the
 Greeks, v. 218. Defeated by the Atheni-
 ans, 221. Sent against the Athenians, vi.
 364.
Artavafdes defeated by the Parthians, xi. 45.
Artaxanes's success against the Parthians, xi.
 63. His extract, 65. His character, 66.
 Haughty embassy to Severus, 67. Defeated
 by him, 68. His death, 69.
 † *Artaxata*,

- † *Atanata*, the metropolis of Armenia, ix. 483 (B). Rased and rebuilt, 484. Whence named *Neronia*, *ibid.* Its present state, *ibid.* (C). Besieged by Lucullus, 506. Taken by Pharsamenes, 514. Rased by Corbulo, 522. By the Romans, xi. 60. By Priscus, xv. 215.
- Ataxias*, first king of Armenia, ix. 494. Revolts against Antiochus, 291 (L). Defeated by him, *ibid.* His unreasonable proposal to Ariarathes rejected, 495. Taken prisoner, *ibid.*
- Artaxias II.* driven out of Armenia, ix. 511. Recovers it, *ibid.* xi. 45. Strangled, ix. 512. xiii. 509.
- III. crowned by Germanicus, ix. 514.
- Artaxerxes* conquers the Egyptians, ii. 100. Raised to the throne, v. 254. Whence named Longimanus, 255 (L). The Ahasuerus of Scripture, *ibid.* (M). Crushes the faction of Artabanus, 256. Defeated by the Egyptians, 257. Defeats his brother Hystaspes, *ibid.* Peace with the Greeks, 258. Injustice to the Athenian prisoners, *ibid.* Pardons Megabyzus, 259. Answer to the Greek embassy, *ibid.* Death and character, 260.
- *Mnemon*, why so called, v. 265. Succeeds Darius Nothus, *ibid.* Is over-reached by Cyrus, 267. Defeats and kills his revolted brother, 269. Confines his mother to Babylon, 271. Is reconciled to her, *ibid.* Peace with the Spartans, 279. Conquers Cyprus, 281. Marches against the Cadusians, 283. Is ready to perish with famine, *ibid.* Saved by Tiribazus, *ibid.* Invades Egypt, 284. seq. His great army and fleet, 285. Their broils and ill success, *ibid.* Second invasion, twelve years after, 286. Conspired against, 287. His death and character, *ibid.* seq.
- III. See *Ochus*.
- or *Ahasuerus*, his great kindness to the Jews, x. 192. seq. His decree in their favour, 193 (S).
- king of Persia, his descent uncertain, xi. 86 (K). Restores the Persian empire, xv. 359. Repulsed at Atræ, *ibid.* Invades the Romans, 363. Contempt of Alexander's message, *ibid.* His proud embassy to him, 364. His vast army, 366. seq. Total defeat, 367 (S), seq.
- Artaytes* impaled for sacrilege, vi. 394 (B). A remarkable prodigy on that account, *ibid.*
- Artembares*, his son's adventure with Cyrus, v. 172.
- Artimidorus* gives Cæsar a list of his conspirators, xiii. 279. His writings and character, xv. 254 (Q), seq.
- made general of the Syracusians, viii. 90. xvi. 480.
- promoted at Rome, xix. 324.
- Artemisia's* advice to Xerxes, and gallant behaviour, v. 242, seq. Surprises Rhodes, viii. 170. Her character, 171.
- Artemis*, Diana worshiped under that name, viii. 135 (W).
- † *Artemisium*, a famous sea-fight at, v. 240.
- † — a promontory of Eubœa, viii. 370.
- Artemisus*, a Macedonian month, viii. 406.
- † *Artemiza*, a noted city in Assyria, iv. 247.
- Artemius*, the emperor. See *Anastasius*.
- Artemon* personates Antiochus after his death, ix. 197.
- † *Artana*, city, taken and rased by the Romans, xi. 521.
- Arteus*, *Artias*, *Artibarnas*, and *Artynus*, kings of Media, v. 24, seq.
- Arthur*, king, his fabulous history, xix. 188 (L), seq. His tomb at Glastenbury, 189 (L), seq. Victories over the Saxons, 191. Death, 194.
- Artias*, king of Media, his reign, v. 24.
- † *Artimis*, a river in Bactria, x. 157.
- Artoces*, king of Iberia, x. 139. Defeated by Pompey, *ibid.* Makes peace with him, 140.
- Artorius* saved by a remarkable stratagem, x. 682 (U).
- Artaxares*, chief favourite of Darius, v. 263. His treachery and punishment, *ibid.*
- Arts and Sciences*, their origin, i. 388. Unknown to the ancient Greeks, vi. 142. Discouraged by the Spartans, vii. 16.
- Artasdes*, king of Armenia, ix. 511. Taken, and put in irons, by M. Antony, *ibid.* Led in triumph, with his wife and children, *ibid.* Put to death, *ibid.*
- II. made king by Augustus, ix. 512. Driven out by the Armenians, *ibid.* Restored by Caius, *ibid.*
- king of *Armenia Minor*, ix. 531.
- king of *Atropatene*, x. 155.
- Artybius*, killed in battle by Onesilus, viii. 247.
- Atyphius* rebels against Darius Nothus, v. 262. Surrender, and is pardoned, *ibid.* Put to death, *ibid.*
- Artze*, the terrible destruction of its inhabitants, ix. 485 (D).
- Arucris*, the Egyptian *Orus*, or *Apollo*, ii. 28.
- Arverni*, their origin and situation, xiii. 162 (F). Spared by Cæsar, xiii. 176.
- who, xviii. 598 (C). Contest against the *Ædui*, *ibid.*
- † *Arvernus*, *Clermont*, their capital, xviii. 652 (N).
- Arvian* wine, famous, viii. 297 (E).
- Aruntius*, one of the admirals at Actium, xiii. 477 (R).
- *Stella*, promoted by Nero, xiv. 379.
- Is murdered by her, 339.
- introduces the Gauls into Italy, xi. 531.
- † *Arus*, why plundered and burnt by Varus, x. 513.
- Arusius Lucius* put to death by Tiberius, xiv. 246.

- Arges*, an antediluvian king of Egypt, ii. 139.
- Argos*, king of Epirus, x. 76. A great encourager of learning, *ibid*.
- † *Armacene*, yielded by the Persians to the Romans, xv. 500. Where situate, *ibid*. (Z).
- † *Armen*, a city of Thrace, x. 50.
- Asa*, king of Judah, his singular piety, iv. 115. Victory over the Cushites, 116. Alliance with Benhadad, 117. Is reproved by Hanani, the prophet, *ibid*. (B). His death, *ibid*. See xviii. 310.
- Axander* kills Pharnaces, king of Pontus, ix. 606.
- king of Bosphorus, x. 153. Kills Mithridates, *ibid*. Starves himself, *ibid*. See xiii. 222.
- made prefect of Lydia, viii. 511.
- Abebas* stone, where digged, viii. 372.
- Ascalis* defeated by Sertorius, xiii. 103.
- † *Ascalon* in Palestine, its situation, ii. 490. Famed for its wells, *ibid*. By whom founded, vi. 111. 116 Taken by the Jews, x. 320. Given to Salome, 515.
- Ascalonites* punished by Joseph, x. 248 (Q).
- Axander*, the same with Alexander the Great, v. 429. Revolts against Darab, *ibid*. Enters Asia, 430. Defeats Darab, *ibid*. His generous behaviour, 431. See *Alexander*.
- † *Ascania*, in lesser Phrygia, or Troas, i. 376. iv. 471.
- † *Ascanian* islands described, viii. 288, *seq*. Whence named, *ibid*.
- Ascarus* defeats the Tyrrhenians, xi. 231.
- † — river and bay, whence so called, i. 376. iv. 471.
- son of Æneas, succeeds him, xi. 231. Whence named, *ibid*. (D). Founds Alba Longa, 232. His death, *ibid*.
- Ascaric*, antient king of the Franks, xix. 375. When, 376. His sad end, *ibid*. 383.
- Asceic* Christians, when first instituted, x. 484.
- Aschek*, I. and II. kings of Persia, xi. 143 (B).
- Asibganides*, and *Asibkaniens*, Persian dynasties in their oriental history, xi. 142. The same with the Arsacidæ, *ibid*.
- † *Asicia*, who, and where situated, xviii. 352.
- Ascritus* assassinates Dio the philosopher, ix. 441.
- Asciopadæ*, kings, viii. 169.
- Asclepius*, the son of Sydyce, worshiped in Egypt, i. 311 (P).
- Asclepiodorus* made governor of Persia, ix. 34.
- Asculana*, taken by Sylla, xiii. 44.
- † *Asculum* revolts from the Romans, xiii. 37. Taken by Pompey, 44. The battle of, x. 98, *seq*. (N). Capital of Picenum taken by the Romans, xii. 153.
- † *Ascurum*, where situate, xviii. 180.
- Asdrubal* defeated in Sicily, viii. 67.
- made general of the Carthaginians, xii. 188. Defeated by Metellus, *ibid*. Crucified, 189.
- his death, in Spain, xii. 229.
- brother to Hannibal, left governor of Spain, xii. 234. Defeated by the Romans, 262. Ordered into Italy, 275. Defeated by the two Scipios, *ibid*.
- the *Bald*, defeated and taken prisoner by Manlius Torquatus, xii. 284. Defeats and kills the two Scipios in Spain, 294. Outwits Claudius Nero, 302. Intirely defeated by Scipio, 310. By Claudius Nero, and killed, 315. His head shewn to Hannibal, *ibid*.
- Carthaginian general, betrayed by Masinissa, xii. 323. Defeated, and his camp burnt, by Scipio, 325. Sentenced to die for misconduct, 326. Rescued by his troops, *ibid*. Is again defeated by Scipio, *ibid*. By Masinissa, 367. Narrowly escapes a massacre, 368. Is pardoned, and assists the Carthaginians, 372. Destroys part of the Roman fleet, 373. Harasses them, *ibid*. His excessive cruelty, 377. To his wife, 381. Cowardly surrenders, *ibid*. *seq*. The dreadful end of his wife and children, 382. Is led in triumph, 384.
- succeeds Mago at Carthage, xvii. 340. Killed in Sardinia, *ibid*.
- sent into Sicily, xvii. 527. Defeated by Metellus, 529.
- the son of Hamilcar, goes with him into Spain, xvii. 567. Narrowly escapes, 568 (N). Succeeds his father there, 571 (O). His quick success, *ibid*. *seq*. Raises the Roman jealousy, 572. Treaty with them, *ibid*. Success against them, 605. 622. Ill success xviii. 7. Forced to go to Hannibal's assistance, 9. Defeated in his march, 10. Sends word of it to Carthage, 12. Defeated afresh, 20. 25. 45. Consults with the other generals, 46. Goes into Lusitania, *ibid*. Success in Spain, 34. Escapes a snare, 38. Goes to assist Hannibal, 45. Crosses the Pyrenees and Gaul, 48. Repulsed before Placentia, *ibid*. March towards Umbria, 49. Defeated by the consuls, 50. His noble death, 51.
- the son of Gisco, defeated by Scipio, 56, *seq*. Retires to Gades, 57. Defeated at sea, 59. Betrayed by Masinissa, 60. Allies with Syphax, 64. Defeated by Scipio, 68. Retires to Andæ, 69. Horrid cruelties, 73. See 515.
- *Hardus*, sent ambassador to Rome, xviii. 79. His speech to the senate, *ibid*. Severe reproof to Hannibal, 80.
- defeated by Masinissa, xviii. 97. Impeached, 80. Defends Carthage against the Romans, 104. Fortifies his camp, 107. Goes over to the Romans, 110. His wife's noble behaviour and death, *ibid*. *seq*.
- *Gulussa's* nephew, accused, and put to death, xviii. 109.

- Asterab* indigates *Syphax* against *Mafiniffa*, 145.
- Astello*, *Aul. Semp.* a prætor, assassinated at Rome, xiii. 42.
- Astilius Sabinus*, author of a gluttonous dialogue, xiv. 203 (E). Rewarded for it by *Tiberius*, *ibid.*
- † *Astena*, taken by the Carthefians, xviii. 8.
- Asténab*, *Joseph's* wife, bears him two sons, iii. 299.
- Asgardians*, who, xix. 258.
- † *Ashdod*, its situation, and temple of *Dagon*, ii. 236. Its long siege by the Assyrians, 253.
- Asher*, *Jacob's* second son by *Zilpah*, iii. 280. His father's prophecy of him verified, 322 (N). His lot in the promised land, ii. 456. Their cities, 457.
- Rabbi, a remarkable account of him, x. 583 (C).
- Ashes*, the dreadful punishment of, described, v. 261 (O). x. 298.
- Ashkenaz*, one of *Gomer's* sons, where seated, i. 375, seq.
- kingdom of, where, xx. 114.
- Ashmoeneans*, the beginning of their reign, x. 223. The end, 406. How long rulers of the Jews, *ibid.* (N).
- † *Astiatob Kernaim*, the residence of *Og*, ii. 202.
- a strange god, whence named, ii. 202 (Y). *Samuel* persuades the Israelites to put him away, iv. 34.
- Ashur*, the son of *Shem*, *Moses's* remarkable account of him, i. 286. Where settled, 367. ii. 456. Cities founded by him, i. 368. ii. 457. The founder of the Assyrians, iv. 242.
- † — tribe of, confined by the Canaanites, ii. 209, seq.
- Ashyaf*, the Shephak of the Scriptures, king of Egypt, ii. 119.
- Asia*, *Basia*, or *Arisba*, the daughter of *Teucer*, iv. 476.
- † — the fourth part of the world, whence so called, iv. 432. vi. 111. Its climate and fertility, iv. 432. Present division, *ibid.* xviii. 249, seq. Conquered by the Scythians, vi. 89.
- † — its diocese described, iv. 431.
- † — *Proconsular*, described, iv. 430.
- † — *Proper*, described, iv. 427.
- † — *Minor*, the states of, vii. 406, seq. The flood of, i. 204 (H). Ravaged by the Scythians, xv. 426. 435. 443. Submits to *Maecianus*, 433 (F).
- Asarache*, of *Ephesus*, their office, vii. 418.
- Asatics*, their reception of *M. Antony*, xiii. 420. Heavily taxed by him, 421.
- Asiaticus*, *Vitellius's* baic freedman, knighted, xiv. 535. His wealth and power, 543. Put to death, xv. 9.
- Asinius Pollio*, goes over to *Antony*, xiii. 326. Sent against *Salvidienus*, 429. Forsaken by *Plancus*, 430. Persuades *Ahenobarbus* to submit to *Antony*, 438 (P). Generosity to him, 469. Free answer to *Augustus*, xiv. 9 (H). His death and family, 174 (E).
- Asinius Quadratus's* writings and character, xv. 413 (R).
- Astius*, bribed to murder *Alexander the Great*, viii. 518. Is discovered by *Parmenio*, *ibid.*
- † *Astium*, a city of *Umbria*, xi. 248.
- † *Ashelon*, taken from the Philistines by the tribes of *Simeon* and *Judah*, ii. 231. *Samson's* exploit there, 232.
- Asmab*, king of *Arabia*, xviii. 420.
- † *Ashobis*, city, where situate, ix. 427. Taken and plundered by *Lathyrus*, *ibid.*
- Asphobos*, the battle of, ix. 427.
- † *Asopus*, a river in *Attica*, its course, vi. 172.
- Asotes* marries *Samuel's* daughter, xix. 533. Made governor of *Dyrrachium*, *ibid.* His treachery, *ibid.*
- Aspalia*, *Cyprus* whence so called, viii. 237.
- Aspar's* negotiation in favour of *Jugurtha*, xii. 490. Is outwitted by *Bocchus*, 492.
- sent with *Placidia* into the West, xvi. 540. Success against the rebel *Jahn*, 541. Nearly taken prisoner, 545. Sent against the Persians, 553. Defeated by *Attila*, 557. Inthrones *Leo*, 582. Favours the Arians, *ibid.* Fatal jealousy of *Leo*, 588 (F). Created Cæsar by him, 590. Put to death, *ibid.* seq. xix. 354.
- narrow escape out of *Afric*, xix. 343.
- † *Asparagium*, *Pompey* encamps there, xiii. 198.
- Aspasia's* character, vi. 425 (H). Accused of impiety, 434 (L), seq. *Pericles* pleads in person for her, 435. Acquitted, *ibid.*
- Aspasius's* writings and character, xv. 377 (W).
- Aspendians* submit to *Alexander*, viii. 520. Revolt, *ibid.*
- † *Aspendus* city, where situate, viii. 520. Reduced by *Alexander*, *ibid.*
- Asper* conspires against *Nero*, xiv. 421. His constancy and death, 431.
- † *Asphaltite* lake, whence so called, ii. 419. Whence called *Dead*, and *Salt-sea*, *ibid.* (A). Whether any living creature in it, *ibid.* Its famous bitumen, *ibid.* seq. Whether owing to the overthrow of *Sodom*, 421 (B). Several fabulous accounts of it refuted, *ib.* seq. (C). Its waters change colour, 423 (E). Whether any subterraneous passage, 424 (G). Length and breadth, 424. Measured by *Demetrius*, ix. 40.
- Aspbodelians*, who, and where situated, xvii. 466 (E). xviii. 140.
- Aspis*, where situate, xx. 54. Conquered by *Alexander*, viii. 606.
- Aspis*, a Macedonian shield, viii. 410.
- † — a promontory in *Ethiopia*, xviii. 272.
- † *Aspitra*, where situate, xx. 66.
- † *Asprand*, driven out by *Aripert*, xix. 651.
- Asprenas*, ordered to assassinate *Sempronius*, xiv. 63 (N). Killed, 320.
- Aspungitani* defeat and kill *Polemon* king of *Bolporus*, ix. 607.
- ancient inhabitants of *Bolporus*, x. 147.

- Assargians*, or *Assgardians*, who, and where situate, xix. 258.
- Assaracida* of Persia, described, v. 81.
- Assaceni*, invaded by Alexander, viii. 607.
- Assaceni*, his mother or widow, her influence on Alexander, viii. 620 (H).
- † *Assara*, a river in Numidia, xviii. 131.
- Assaracus* son of Tros, iv. 483.
- Assar'addin*, king of Babylon, iv. 393. See *Esarbadan*.
- Asses* of Arabia, very docile and useful, v. 88.
- wild, of India, described, xx. 90 (B).
- † *Assos*, a city of *Æolis*, whether the same with that of *Myfia*, iv. 423 (A).
- † *Assyria*, derived from *Assur*, iv. 242. 251 (K). Its extent, 243.
- † — Proper, iv. 242 (A).
- † — of the Greeks, *ibid.* (B). Formerly a land of plenty, 243. Now a desert, *ibid.* Described, *ibid.* seq. The second most antient kingdom, 250. Not founded by Nimrod, *ibid.* Its antiquity, 252. Reduced by Trajan, xi. 58. xv. 138.
- Assyrian* kingdom, i. 287. iv. 250. v. 17. Its chronology down to its fall, iv. 256, seq.
- Assyrians*, their original government, iv. 252.
- Laws, 251. Religion, 254. Why they worshiped fishes, 255. And doves, *ibid.* Succession of their kings according to the Scripture, and this history, 263. Ctesias's history of them, forged, 264, seq.
- wife of Barbatio, occasions his and her own death, xvi. 209.
- † *Asta*, where situate, xiii. 265 (B). Surrendered to Cæsar, *ibid.* seq.
- † *Astabarai*, a river of Ethiopia, xviii. 270.
- † *Astacus*, in Bithynia, different from *Nicomedia*, x. 114 (A).
- † *Astapa*, the siege and sad catastrophe of, xii. 317. xviii. 58.
- † *Astapus*, a river of Ethiopia, xviii. 270.
- Astarmus*, king of Tyre, murdered, ii. 363.
- Astarte*, daughter of Uranus, i. 310. How named by the Greeks, 314. Whether worshiped by the Canaanites, ii. 192 (I). One of the Phœnician deities, 332. Sometimes termed a god, and sometimes a goddess, 334. Why figured with horns, *ibid.* (G). Called *Astharoth*, *ibid.* And *Aphrodite*, 335 (H). Worshiped first at Tyre, 336 (K). Her priests and prophets, 341. Rites, *ibid.* seq. Lewdness, whence, 342. Worshiped at Byblus, *ibid.* Temple at Aphek, a sink of lewdness, *ibid.* That of Tyre built by Hiram, 343. Some fresh conjectures concerning her, xvii. 269 (R).
- Astartus* recovers the Tyrian throne, ii. 363.
- Aster*, a famed archer, the story of, viii. 447 (D), seq.
- Astria*, an antient name of Rhodes, viii. 157.
- Asterius*, one of the first kings of Crete, viii. 220. 225. Marries Europa, *ibid.*
- his gigantic remains, xvii. 245 (A). Defeats Gogderic, xix. 339.
- Aster*, an Indian prince, defeated and killed by *Neptuneus*, xx. 92.
- Astura* massacred by the Goths, xix. 305.
- † *Astrate* islands, where, xviii. 272.
- Astrobogers*, a remarkable account of, v. 416 (R).
- their liberty restrained, xiv. 32. Banished Rome, 122. Why persecuted by *Tiberius*, 205. Expelled by *Claudius*, 358. By *Vitelius*, 537. Their odd edict against him, *ibid.* Condemned by *Constantius*, xvi. 208.
- Astrology*, the Egyptians fond of it, i. 497. Their practice of physic depended much on it, *ibid.* seq. The Babylonians much addicted to it, iv. 376. Their system of it, *ibid.*
- Astronomy* begun among the descendants of *Seth*, i. 169. Ascribed to the Egyptians, 496.
- Astulphus* chosen king of the Lombards, xix. 674. Takes Ravenna, 675. Invades Rome, 676. His new edicts, 678. Defeated by *Peppin*, 679. Besieged in Pavia, 680. Submits to him, 681. Restores his conquests, 682. His death, 683.
- † *Atura*, where situate, xiii. 358 (K).
- Atures* subdued by *Augustus*, xiii. 491. Their desperate end, 492. Cruel usage from *Lamia*, 499. Subdued afresh by *Furnius*, 505.
- who, and where situate, xviii. 477. 479 (N).
- Aturians* break into Africa, xvi. 296.
- Atyages*, the same with *Atalucrus* in Scripture, v. 40. Succeeds his father in the kingdom of Media, *ibid.* Whether succeeded by *Cyaxares*, or *Cyrus*, 47 (C). His dreams of his daughter, 170 (B). Orders her child to be murdered, *ibid.* Cruelty to *Harpagus* for doing it, 173. To the magi for their wrong advice, 176. Defeat and imprisonment, 177.
- Atymedes*'s speech to the Roman senate, viii. 204.
- Atyachus* invades and lays Cos waste, viii. 307.
- † *Atypalæa* island, where, viii. 309.
- † *Atypalia*, the chief city of Cos, viii. 306.
- Atybis* king of Egypt, his law to promote the circulation of money, i. 466. Builds the eastern portico of *Vulcan*'s temple, ii. 77. And a pyramid with an inscription, *ibid.* The same with *Bocchoris*, *ibid.*
- Ayila*. See *Churebes*.
- Aylean* god at Rome, who, xi. 282 (E).
- Ayllum* appointed by *Romulus*, xi. 281.
- † *Atabyria*, an antient name of Rhodes, viii. 157.
- Atalanta*'s bravery in killing the *Calydonian* boar, vi. 273 (B). Put to death, ix. 20.
- † — island, where, viii. 280.
- Atamirus*, *Jupiter*, why so called, viii. 164.
- Atargatis*, the temple of, burnt, x. 294. Plundered by *Cassius*, xi. 16.
- Atarneus*, why given to the Chians, viii. 301. Its produce, why deemed unhallowed, *ibid.*
- Ataulphus*, sent for into Italy, xvi. 503. Defeated, 507. Joins *Alaric*, *ibid.* Raised by *Attilus*, 509. His attempt against *Sarus*, 513.

173. Made king of the Goths, 116. Takes Jews prisoner, and puts him to death, 120. Delivers Jovinus up to Hlodovic, *ibid.* Falls out with him, 124. Makes himself master of Narbonne and Toulouse, *ibid.* Marries Placidia, 123. Forced to fly into Spain, 124 (E). Murdered, 125. See xix. 296.
- Anc* submits to Maximian, xv. 489. xix. 382. An ancient king of the Franks, xix. 375.
- † *Atreus*, besieged by Cæsar, xiii. 258. Its dreadful end, 259.
- Aureus Capito*, his violent opposition to Crassus, xi. 14 (G).
- Auleia*, among the Athenians, what, vi. 326 (L).
- † *Atella Acerusa*, a city in Campania, xi. 216.
- Atellane*, first actors at Rome, respected, xii. 35 (L).
- Atellus* advises against fighting the triumvirs, xiii. 339.
- † *Aternum*, city, where situate, xii. 289. Taken by the Romans, *ibid.*
- † *Aternus*, a river in Italy, xi. 218.
- Abulab's* impious reign, iv. 139. Her cruelty to David's posterity, 140. Put to death, 141.
- Atambylus*, king of Messenr, made tributary to Trajan, xv. 140.
- Atamenes*, their territories, vii. 336 (A). Join Antiochus against the Romans, 352.
- † *Atbanagia*, capital of the Illyretes, reduced by the Romans, xvii. 605 (I).
- Atbanagild*, king of the Visigoths in Gaul, xix. 265.
- Atbanar's* apology for aiding Procopius, xvi. 329. Defeated by Valens, 331. xix. 283. His famed wall, 210. Defeated by the Hunns, *ibid.* 285. Retires into the rocks, 211. Makes peace with Valens, xvi. 332. xix. 284. Takes refuge with Theodosius, xvi. 363. xix. 286. His death, and pompous funeral, xvi. 368. xix. 287 (P).
- declared Theodorice's successor, xix. 554. His letter to the senate, 555. Debauches and death, 560.
- Atbanasius*, where educated, ix. 375 (K). Accused of supplying a rebel with money, xvi. 334. Recalled from banishment by Constantine, 136 (K). Caresied by Constantine, 155. Attends the council of Sardica, 157. His character of Constantine, 162. Recalled and caresied by Jovian, 287. Compiles his creed at Jovian's desire, *ibid.*
- patriarch of the Jacobites at Edessa, xvii. 23. Brings Hecataclus to embrace the opinion of the Monothelites, *ibid.* seq.
- Atban*, king of Scythia, outwits the Macedonians, vi. 99.
- Atbens*, daughter of Cronus, queen of Attica, l. 314.
- the Greek name of Minerva, vi. 171.
- Atbanes* slain by the Arabians, ix. 39. xviii. 1443.
- Atbanagoras*, tyrant of Ephesus, vii. 420.
- a Milesian, his stratagem in favour of the Rhodians, viii. 178. His reward, *ibid.*
- Atbanas* sent to persecute the Jews, x. 267.
- Atbanas's* writings and character, xv. 274 (L).
- Atbanes* citizens, how admitted, v. 324. vi. 324 (L).
- Atbanians* makes peace with Artaxerxes, v. 258. Their government, vi. 172. Kings, 175. When and by whom taught agriculture, 177 (G). Punished for the death of Androgeus, 179. Delivered from Minos's bloody tribute, 181. Punished for Theseus's curse, 184 (N). Governed by archons, 188. Dwindle into democracy, *ibid.* Their state under the archons, 285. Writers who have given the best account of them, 286 (A). Receive laws from Draco, 292, seq. Were first civilized by Ceres, *ibid.* (B). Their war with the Mitylenians, 294, seq. Cylon's insurrection punished, 295. Driven out of Salamis, 297. Expiated by Epimenides, *ibid.* Recover Salamis, 301. Divided into three parties, 323. Resettled by Solon, 324. New charges, 326. Their magistrates, *ibid.* seq. Cerecrones in their assemblies, 327. Method of transacting business in them, *ibid.* Inferior courts of justice, 334, seq. Enslaved by Pisistratus, 340. Vain attempt against him, 345. Veneration for him, 353. Turned into detestation, 357. Are divided into two factions, 358. Their tribes augmented from four to ten, *ibid.* Invaded by the Spartans, 359. Beat the Boeotians, 360. War against the Ægeians, *ibid.* seq. Assist the Ionians, v. 214. Treatment of Darius's heralds, 219. Distressed by him, *ibid.* seq. Preparations against Xerxes, 235. Defeat him at sea, 240. Forsake their city and country, 241. Defeated in Egypt, 257. Defeat the Persians with great slaughter, vi. 368. Honours paid those killed there, 372. Consult the Delphian Apollo, 381. Are amazed at the threatening answer, *ibid.* Divided about the meaning of it, 382. Quit their city, 383. Gain a great victory and honour at Salamis, 387. Reject the proposals of the Persians, 392. Answer to Alexander, *ibid.* Their bravery at Platæa and Mycale, 393. Oppose transporting the Ionians into Greece, *ibid.* Besiege and take Sestos, 394. Equip a fleet, with what view, 405. Are advanced to great power at sea by Clmon, 407. Possess themselves of the gold-mines of Thrace, 408. Are disobliged by the Lacedæmonians, *ibid.* Make war on Ægina, and send a fleet into Egypt, 409. Conquer the Corinthians, Epidaurians, and Ægeians, 413. Make war unjustly with the Lacedæmonians, 414. Defeated at Tanagra, 415. Defeat the Thebans, 416. Make peace with Persia, 418. War with the Megarians and Lacedæmonians, 421. A true poll of their citizens, 423 (F). War with the Samians, 425. 428. Make alliance with the Corcyrians, 431. Double victory over the Corinthians, 432. Prodigions numbers of their gods in Herodotus's time, 434 (L). Their

- fleet ravages the coast of Peloponnesus, 440. Visited with pestilence, 441—444. Solemnise the obsequies of the slain, 441. Sue for a peace with the Spartans, 443. Dismiss and recal Pericles, *ibid.* Assist the Leontines against the Syracusians, 451. Defeated in Boeotia, 458. Peace with Sparta, 460. League with the Argives, 463 (R). *seq.* Defeated, 466. War against Perdiccas, *ibid.* Their fleet destroyed in Sicily, 469 (T). New war with Sparta, 470. Are joined by the Chians, *ibid.* Establish an oligarchy, 473. Opposed by the army, 477. Beaten at sea, 478. Defeat the Peloponnesians, *ibid.* *seq.* Ingratitude to their generals, 484. Beaten by Lysander, 486. Under thirty tyrants, 487. Relieved by Thrasylbulus, 489. Peace with Sparta, 490. And Persia, 503. Succour the Thebans against the Spartans, 504. Why declare war against them, 505. Their generals, *ibid.* Success against the Spartans, 506. Peace with the Lacedæmonians, 508. Assist them against the Thebans, *ibid.* League with the Arcadians, *ibid.* Assist the Phocians against the holy league, 511. Degenerate much, *ibid.* (B). Subdued by Philip, 517. Rejoicing at his death, 518. War against Macedon after Alexander's death, 520. Defeated by the Macedonians, and forced to accept a dishonourable peace, 521. Ingratitude to Phocion, 525. Reduced by Cassander, *ibid.* Abominable flattery to Antigonus and his son Demetrius, 527, *seq.* Ingratitude to Demetrius Phalerens, 528. To the son of Antigonus, 531. Are subdued by Antigonus Gonatus, *ibid.* *seq.* Accused of tyranny in an assembly of the Greeks, vii. 74. Ally with the Arcadians, 187, *seq.* The occasion of their war with Philip of Macedon, 376. Implore the protection of Rome, 380. Obtain a consular army against Philip, 382. Philip commits dreadful ravages on them, 383. Their unworthy resentment against him, 384. Degenerate greatly, *ibid.* Side with Mithridates against the Romans, 385. Subdued by Sylla, 393. By Cæsar, 394. Honoured by Germanicus, *ibid.* Favoured by M. Antony, *ibid.* And by the emperor Adrian, 395. Their various fates since, *ibid.* *seq.*
- Athenians** invited into Sicily, vii. 559. Imposed on by the Egeftines, *ibid.* Resolve to invade Sicily, 560. Land in it, and reduce several cities, 563. Are reinforced, 564. Beaten by the Syracusians, 565, *seq.* 568. Plague in their army, 570. Defeated at sea, 572. In the greatest distress, 573. Encouraged by Nicias, 574. Greatly harassed in their march off, *ibid.* Part of them obliged to surrender, 575. Their prisoners cruelly treated, 579. Noble carriage towards Dion, viii. 43. War with Rhodes, 169, *seq.* With the Mitylenians, 293. vi. 449. Purify Delos, viii. 338 (H). Drive the Pelasgi out of Attica, 147, *seq.* Ill success in Ægina, 164. Assist the Olynthians, 451. Outwitted by Philip of Macedon, 453, *seq.* Send Phocion against him, 470. Defeated at Cheronæa, 476. Rank flattery to Philip, 484 (N). To Alexander, 503. Treachery to Demetrius, ix. 50. Punished, 51. Submit to Antipater, 66, *seq.* Betrayed to Mithridates 554. High honours to Hyrcan, x. 374 (L). Raise statues to Brutus and Cassius, xiii. 335. Reception of M. Antony, 419. Ample rewarded, 422. Flattery to Cleopatra, 468 (I). Punished by Augustus, 507. Reception of Germanicus, xiv. 134 (W). Insulted by Pilo, 135 (X). Highly favoured by Adrian, xv. 171. Oppressed by Herodes, 226, *seq.* Their grievances redressed by Aurelius, *ibid.* Defeat the Heruli, 443.
- Athenio**, his policy before Lilybæum, xii. 7.
- Athenion** sent into Judæa, ix. 391. His kindness to Joseph, 392. See vol. x. 247, *seq.*—general of Cleopatra, his treachery to Herod, x. 414, *seq.*
- head of the rebel slaves, xiii. 7. Imprisoned by Salvius, 8. Wounded and defeated, 20. Relieves Triocala, *ibid.* Success against the Romans, *ibid.* Killed in single combat by Aquilius, 21.
- Athenobius** flurs up Antiochus against the Jews, ix. 331.
- sent by Antiochus to Jerusalem, x. 330. Exasperates him against Simon, 331.
- Athenodorus**'s artful rebuke of Augustus, xiv. 30 (W).
- one of Longinus's generals, beheaded, xvi. 607.
- † **Athens**, whence so called, vi. 171 (D). Described, 319, *seq.* The beauty and magnificence of ancient Athens, 320. Various fates, 322 (L). Government after Solon, 326 (L). Disturbances there in Solon's absence, 338. A dreadful plague at, 441 (O). Revolution of its government, 472. 478. Twice attempted by the Peloponnesians, 482, *seq.* Taken by the Spartans, 486. Thirty tyrants set over it, *ibid.* These expelled, and the government changed, 489. Popular government restored, and peace resettled, 490. Garrisoned by the Macedonians, 523. By Cassander, 526. Ill effects of democratic government in it, 528. Reduced, and its walls demolished by the Spartans, vii. 87, *seq.* Becomes one of the chief states after the Achæan league, vi. 532. Its history from that time, 376, *seq.* Attempted by Philip, 383. By Brutus, 386. Besieged by Sylla, 387. Blockaded and famished, 392. Taken, and put to the sword, 393. Beautified by Adrian, xv. 172. How governed under him, *ibid.* (P). The walls of it rebuilt, 435. Burnt by the Heruli, 443. Resumes its old idolatry under Julian, xvi. 246 (O). Plundered by the Goths, xix. 273. By Alaric, 291 (R).
- † **Athens**, New, built at Delos, xv. 172. 180 (Y).
- † **Athens**,

- † *Abbas*, *New*, the conquest of, finished, xv. 200 (M).
- † *Abefis*, river in Italy, its spring and course, xi. 218.
- Abelais* first introduced at Rome, xii. 354. Banished, xiv. 12.
- † *Abos*, the mountain of, its height, i. 218 (S). The passage through it cut by Xerxes, v. 229. His haughty letter to it, *ibid.* 230 (D).
- † — described, v. 229. *viii.* 390. Whence filled the holy mountain, *ibid.* Its ancient and modern state, *ibid.* (G).
- Aborbes* king of Egypt said to have been a physician, i. 497.
- Abroenges*, a gigantic fellow, takes up the royalty, x. 512. Defeated, *ibid.* His hatred to the Romans, *ibid.* (O).
- Abysatis*, daughter of Sesostris, ii. 59. Excites him to make conquests, *ibid.* seq.
- Abias* family, its antiquity, xiii. 298 (L).
- Atima*, infamy, a punishment at Athens, vi. 313.
- Acimetus*, the accuser of Agrippina, put to death, xiv. 378, seq.
- Atinius*, a Roman tribune, defeated by the Hertrians, xi. 526.
- commands in Thuricum, xviii. 30. Saved from a massacre, 31.
- Ainanes*, who, vii. 333 (W). What people they were, 334 (Z). Submit to the Romans, xii. 220. Revolt, 229.
- † *Atlantia*, one of the names of Ethiopia, xviii. 253.
- † *Atlantic* islands. See *Fortunate*, xiii. 102 (K). Conquered by the Egyptians, 193.
- † *Atlantides*, who, and where situate, xviii. 247. Their customs, *ibid.* seq.
- † *Atlantis* of Plato, xviii. 250.
- Atlas*, the son of Uranus, i. 189. 306. Gives name to the Atlantii in Africa, 308 (H). Murdered by Cronus, 309.
- his statue at Hieropolis, ii. 285.
- reigned in Mauritania, iv. 480 (I).
- the nephew of Jupiter, whence so named, vi. 51 (W).
- king of the Pieres in Thrace, x. 57.
- the inventor of astronomy, xviii. 199.
- First king of Mauritania, 201. Overcome by Hercules, 202. The same with Antæus, *ibid.* (A). The extraction of, explained, 203.
- a fabulous king of Spain, xviii. 506.
- † — mountains, where situate, xviii. 130. 173. Described, 186, seq.
- Atomic* system, its author, i. 40. Principles, 41, seq. Occasioned a more accurate method of philosophizing, *ibid.* Was raised by Epicurus, 43. Received by modern christians and others, 44.
- Arachis* taught, that the world was produced by chance, i. 14.
- Armenant*. See *Expiation*.
- Arissa*, daughter of Cyrus, married to Smerdis the mage, v. 199.
- married to Pharnaces king of Cappadocia, x. 6.
- † *Atra* besieged by Trajan, xv. 142. Its situation, *ibid.* Holds out against Severus, 312. Against Artaxerxes, 359.
- Atratinus* ebolen interrex, xi. 430.
- Atrebatas* defeated by Jul. Cæsar, xix. 62.
- Atreus's* bloody revenge, vi. 162. Killed by Ægisthus, *ibid.*
- restores the Olympic games, vi. 264.
- Atvius*, a revolted Roman, beheaded, xii. 318.
- † *Atropatene*, part of Media, described, v. 4. Whence so called, *ibid.* x. 155. Its kings, *ibid.* By whom conquered, *ibid.* seq.
- † *Atropatia*, where situate, ix. 212 (M). Whence named, *ibid.*
- Atropatas* king of Media, x. 155.
- † *Attabyrum*, city, taken by Antiochus, ix. 219.
- Attacotti* different from the Cæledonians, xix. 92. Invade the Romans, 164. xvi. 296.
- † *Attalia*, a city of Pamphylia, xiii. 214. Pompey lands there in his flight, *ibid.*
- Attalis*, one of the Athenian tribes, whence named, viii. 189.
- Attalus* king of Pergamus joins against the Achæans, vii. 263. 327. Forced to quit Opus, 265. Invaded by Philip, 268. Assists the Athenians against him, 381. Great honours paid him at Athens, *ibid.* viii. 189. The Attalian tribe founded in honour of him, vii. 382.
- the inventor of tapestry, vi. 104.
- discovers a plot in Syracuse, viii. 134. Assists the Rhodians against Philip, 188.
- uncle to Cleopatra, affronts Alexander, viii. 481. Ill consequence of this, *ibid.* His abuse of Pausanias, 488. Aspires to the crown of Macedonia, 497. Put to death by Alexander's order, *ibid.* seq.
- joins Eumenes, ix. 21. Curtails the Syrian empire, 202. His valour at the battle of Magnesia, 265 (S).
- defeats the Gauls, x. 18. His other conquests, *ibid.* Puts Daphidas the grammarian to death, why, 19. Love of learning, and death, *ibid.* The image of the mother of the gods delivered by him to the Romans, *ibid.* (D).
- II. sent to Rome, x. 20. His cowardice at Pergamus, 22. Generosity at Rome, 32. Succeeds Eumenes, 34. Reduced to great straits by Prusias, *ibid.* Narrow escape from him, 35. Aided by the Romans, *ibid.* Confers with Prusias, *ibid.* Makes peace with him by the mediation of the Romans, 36. Sends his nephew to thank them, *ibid.* Aids Nicomedes against his father, 38. His death and character, 40 (M). Whence surnamed Philadelphus, *ibid.*
- III. his cruelties, 40, x. seq. Death, 41. Character, *ibid.* (N). Whence surnamed Philometor, *ibid.* Bequeaths his kingdom to the Romans, 42 (O). xii. 408.
- *Gland.* put to death by Heliogabalus, xv. 352, seq.
- sent to, and promoted by Honorius, xvi. 506, seq. Narrow escape from Alaric, 507. Made

- Made prefect of Rome, *ibid.* And emperor by Alaric, 509. Deposed by him, 513. Restored and deposed by the same, *ibid.* Advice to the Goths, 520. Sings the epithalamium of Ataulphus and Placidia, 523. Resumes the purple, 524. Taken prisoner, 527. Moderate punishment, *ibid.*
- Attila** king of the Marcomans, allies with Rome, xix. 473.
- Atthuarii**, who, xvi. 222. Subdued by Julian, *ibid.*
- † **Attrica**, whence so called, vi. 170. 176. Its situation and boundaries, 170 (A). Soil, climate, and inhabitants, *ibid.* Rivers, 172. Riches and coin, *ibid.* Tribes, 173. Government, kings, &c. 174. Religion, 175. Change of government, 183. Sacked by the Persians, 392. Its pre-eminence at sea, 398. Invaded by Xerxes, v. 241. Left to the mercy of the Persians, 245. Invaded by the Peloponnesians, vi. 440. Ravaged by Philip, vii. 380. 383. Betrayed into Mithridates's interest, 385. Enslaved by Aristo, *ibid.* 392.
- Attrica fides**, a proverb, its meaning, vi. 171.
- Attic** coin described, vi. 172.
- † **Atticæ**, a province of Parthia, xi. 3.
- Atticus's** opinion of the origin of the universe, i. 61.
- **Tit. Pompon.** Cicero's inseparable friend, xiii. 224. Intercedes with Cæsar for Quint. Cicero, *ibid.*
- **Numerius**, his ridiculous oath concerning the soul of Augustus, xiv. 43. Rewarded for it by Livia, *ibid.*
- **Curius**, accompanies Tiberius, xiv. 205.
- **Jul.** falsely boasts himself the murderer of Otho, xiv. 500. Taken prisoner, 567. Takes the odium of burning the capitol, 568.
- finds a treasure in his house, xv. 108.
- Directed by Nerva how to use it, *ibid.*
- bishop of Constantinople, baptizes Eudocia, xvi. 529. His kindness to the refugee Christians, 530.
- **Anulus**, his bravery and death, xix. 151.
- † **Attidium**, a city of Umbria, xi. 246.
- Attila** the Hunn, his peace with Rome, xvi. 554. Cruelty to the Hunnish princes, *ibid.* seq. Northern conquests, 555. In Thrace, *ibid.* Proud demands on Theodosius, *ibid.* Dreadful devastations, 557. Falls out with Valentinian, 558. Conspired against, *ibid.* xix. 227. Sparing the conspirators, *ibid.* Powerful army against him, xvi. 566. High demands on him, *ibid.* Ravages in Gaul, 567. Repulsed by Ætius, 569. Cruelty to the Aquileians, 568. Odd retaliation for the Roman pictures, 569. Truce with Rome, 570. His death, *ibid.* See xix. 218, seq.
- Attila**, Lucan's mother, accused by him, xiv. 425. Acquitted, 434.
- Attilius** accuses Evander in Samothrace, ix. 144 (K), seq.
- Attilius** and M. Acilius sent ambassadors from the Romans to Egypt, ix. 400.
- Attilius Regulus**, chosen consul, xii. 187. Success against the Samnites, 129. Takes Bantudisium, 156.
- Attilius A. Collatinus**, entangled in Sicily, xii. 173. His success there, 174.
- **Marc. Reg.** triumphs over the Carthaginians, xii. 175. Success in Africa, *ibid.* seq. 177, (X) seq. His mean pretence for leaving Africa, 178. Destroys a monstrous serpent at Bagrada, *ibid.* (Y), seq. Conquests in Africa, 179, seq. Offers peace to the Carthaginians, 180. His high demands, *ibid.* Is defeated, and taken prisoner, 182. Cruelly used by them, 183 (A). Sent by them to Rome, 189. His remarkable behaviour to his wife and children, *ibid.* seq. His noble speech to the senate, 190. Obstinate return to Carthage, 191. Tortured to death there, *ibid.* (B).
- **Calatinus**, his success in Sicily, xii. 185. Triumphs, *ibid.* Made dictator, 197.
- **Regulus** settles commotions in Sardinia, xii. 222. Joins Æmilius against the Gauls, 223. Killed by them, 224.
- **Lucius** raises the sieges of Mutina and Tanetum, xii. 236.
- proconsul, killed at the battle of Cannæ, xii. 267.
- **Serranus**, a Roman senator, murdered, xiii. 66.
- **G.** one of the conspirators against Cæsar, xiii. 273.
- **Buta**, his extravagant course, xiv. 132 (R). Tiberius's reply to him, *ibid.*
- freedman, his amphitheatre at Fidenæ kills or maims fifty thousand persons, xiv. 208. Banished for it, 209.
- **Virus**, his valour and death, xiv. 555.
- Attili**, how begot and preferred, iv. 447. His fatal wedding, 448.
- **Cranus**, his daughter married to Amphictyon, vi. 176.
- Attilius Tullius's** reception of Coriolanus, xi. 416.
- Invades Rome with him, 417. Treachery to him, 424. Killed by the Romans, 425.
- **Varus**, Pompey's general, defeated and killed, xiii. 262.
- **Patera**, his writings and character, xvi. 147 (O).
- Attrebratus**, where situate, xix. 80.
- Attrag**, a fruit worn by the Jews on the feast of tabernacles, x. 357.
- Attuati**, a people in Germany, xiv. 12. Subdued by Tiberius, *ibid.* See vol. xix. 7.
- By Jul. Cæsar, 62. 53,000 of them sold for slaves, *ibid.*
- † **Aturia**, a province of Assyria, iv. 244 (D).
- Atyade**, a race of Lydian kings, vi. 111.
- Atys** the son of Corys, his offspring, vi. 111.
- king of Lydia, vi. 115.
- the son of Cæresus, killed by Admetus in the chase of a wild boar, vi. 122.
- king of the Gauls, defeated and killed, xii. 213.

I N D E X

- Ambur** king of the Ethiopians, xviii. 330.
Whether he turned Mohammedan, *ibid.*
- † **Amalite**, or **Abalite**, who, and where situated, xviii. 259.
- Augri**, who, xvii. 3. Deprived of their pension, 4. By Tiberius, 8. Invade the Roman, 10. Defeated, 11. Stirred up by Cuthones against Meraelius, 21.
- † **Avaricum**, a strong city of Gaul, xiii. 174.
Taken by Cæsar, *ibid.* xviii. 655.
- Autorati**, what, and whence so called, xii. 433 (H).
- Audax** murders Viriathus, xii. 392.
- Auduin** king of the Lombards, his success against the Gepidae, xix. 463, *seq.* 501.
- Auduin** king of the Lombards assists Narfes, xix. 606.
- † **Audus**, mount, in Numidia, xviii. 123.
- † — river, xviii. 130.
- † — promontory, where, xviii. 130.
- Audunus**, a Macedonian month, viii. 405.
- † **Auentis**, a Sabian river, xi. 267.
- † **Aventine**, mount, why so called, xi. 233. 267. Yielded to the plebeians, 472. Burnt, xiv. 247. Diana's temple there, by whom built, xi. 339.
- Aurones** suspected of holding the eternity of matter, i. 7.
- † **Auridus**, a river in Italy, xi. 218.
- conspires against Sertorius, xiii. 122. His miserable end, 123.
- Auge**, princess of Arcadia, put to death, vi. 209.
Fable of her, *ibid.* (I).
- † **Augia**, an ancient city in Macedonia, viii. 368.
- Augas** king of Elis, his palace, vi. 263. His fable cleaned by Hercules, *ibid.* (E). That fable explained, 267. His expulsion and death, 268.
- Augei**, a Bathanian prince, xix. 264.
- Augur** imposes on the Roman army, xii. 131 (G). Is put to death, 132 (G).
- Augurs**, whence so named, xi. 279 (D). Their office, 297. Their influence at Rome, xii. 71. 75. Chosen out of the plebeians, 115.
- *ibid.* by Augustus, xiv. 32.
- Auguriet**, how first introduced at the installation of kings, xi. 276 (A). How long practised among the Romans, *ibid.* How performed, 279. How brought into high credit, 323. Etruscan celebrated for them, xvi. 41, *seq.* 54.
- August**, month, whence so named, xi. 300 (D). xiii. 483. 523 (R). xiv. 39.
— a new name given to Octavian, xiii. 488.
- Augusta**, what things so called by the Romans, xiii. 487 (A).
- † — **Vaginnatum**, where, xi. 210.
- † — **Taurinum**, now Turin, xi. 210.
- † — **Prætoria**, capital of the Salians, xi. 210. Whence named, 211.
- † — **Kindelinarum**, Augsburg, where, xii. 517 (N), *seq.*
- † **Augusta Emerita**, a city of Lusitania, xviii. 464, *seq.*
- † — **Colonia**, in Spain, xviii. 479.
- † — **Gemina**, xviii. 479.
- † **Augustal**, the street of Daphne, whence so called, xv. 590.
- Augustilia** at Rome, what, xiii. 510 (I).
- † **Augustamnica**, part of Lower Egypt, i. 404.
- Augustan** age, so named by the Roman senate, xiv. 42.
- † **Augustenpratefiana**, part of Comagene, why so called, xv. 28.
- Augustine** writers, an account of, xv. 510 (K), *seq.*
- † **Augustodunum**, Autun, capital of the Ædui, xiv. 165. Rebuilt and beautified by Constantius, xv. 95 (W).
- Augustus**, his friendship to Herod, x. 399. Victory at Actium, 418. Accepts Herod's friendship, *ibid.* Reception in Judæa, 419. Decree in favour of the Jews of Asia and Cyrene, 437 (H). Displeased with Herod, 441. Decree for taxing the world, 458 (X). Bitter sarcasm against Herod, 495 (B). Appealed to by Archelaus, 507. Divides the Jewish kingdom, 515. See *Octavius*.
- when first made a title of the Roman emperors, xiii. 487.
- the son of Orestes, why called Augustulus, xvi. 594. Proclaimed emperor, *ibid.* Deposed, and maintained by Odoacer, 596.
- knights of, an order instituted by Nero, xiv. 399 (I).
- temple, rebuilt by Adrian, xv. 164.
- Avicenna** suspected of holding the eternity of the world, i. 7.
- Avienus**, **Festus Rufus**, his writings and character, xvi. 450 (Y), *seq.*
- Avignon** taken by Theodoric, xix. 426.
- bishop of Vienne, his remonstrance against duels, xix. 436.
- Aviones**, who, xix. 14.
- Avites**, or **Avim**, expelled by the Philistines, ii. 218. 224, *seq.*
- Avitus** consecrated to the Sun at Edessa, xv. 347. See *Heliogabalus*.
- made general of the Romans, xvi. 575. Proclaimed emperor, 579. Deposed, 581. His death, *ibid.* See vol. xix. 304, *seq.*
- Avlad-molauk-fars**, among the ancient Persians, who, xi. 142 (A).
- † **Auleum**, a city of Thrace, x. 50.
- Aulca**, a famed kind of Pergamean tapestry, vi. 104. Whence named, *ibid.*
- Aulerci**, who, and where situated, xiii. 165 (K). Subdued by the Romans, *ibid.* 166 (L). By Salinus, xviii. 654.
- † **Aulis** in Boeotia, the Greeks sworn at, vi. 192.

- Aulus Ceretanni* made general of horſe, xii. 96.
His raſh attempt againſt the Samnites, *ibid.*
Bravery and death, 97.
- † *Aulon*, a city and port in Albania, xvii. 140.
- Aulus Poſthumius's* character, xii. 467. Gets the command of the Roman army in Numidia, *ibid.* His imprudent conduct, and ſhameful defeat, 468, ſeq. Paſſes under the yoke, 469. Recalled and baniſhed, *ibid.* See vol. xviii. 157.
- *Gellius*, a diſciple of Favorinus, xv. 184 (D). His character of Epictetus, 185 (D).
— of Calviſius, xv. 206 (O). His writings, 255 (Q).
- *Pompon.* revolts in Gaul, xv. 437.
- Annus* king of the Etruscans, xvi. 64.
- † *Auranitis*, or *Auran*, canton of, where, ii. 455.
- † *Aurea Cherſoneſus* deſcribed, xx. 61. Whether the ſame with Ophir, *ibid.*
- Aurelian's* ſucceſs againſt the Perſians, xi. 72. Severity at Palmyra, *ibid.*
- ſucceſs againſt the Franks, xv. 422. And Goths, 423. Proclaimed emperor, 449. His riſe and character, *ibid.* Succels in the North, 450. Defeats the Germans, 451. And Vandals, *ibid.* His ſeverity, *ibid.* ſeq. (Q).
— Inlarges the walls of Rome, 452. Succels againſt Zenobia, 455. Letter concerning her, *ibid.* (S). Receives embaſſies from the Eaſt, 457 (U). Succels in Egypt, *ibid.* ſeq. Triumph at Rome, 458, ſeq. Kindneſs to Zenobia, 459. Reforms the ſtate, 460. Generoſity; gives bread crowns to the people, 461 (Y). Builds a magnificent temple to the Sun, *ibid.* Succels in Gaul, 462. Aſſaſinated, 463. His character and funeral honours, 464 (C). Writers in his time, 465 (D).
— family, an account of, xv. 185. 191 (E), ſeq.
— prieſts, by whom created, xv. 211.
— *Feftus*, the hiſtorian, his writings, xv. 468 (D).
— reduces Gaul, xviii. 662.
— his ſtratagem to bring about the marriage of Clovis and Clothildis, xix. 409 (Y). Defeats the Alemans, 451.
- Aurelianus* executed for removing Caracalla's ſtatues, xv. 343.
- made conſul, xvi. 483. Delivered up to Gainas, 484. Eſcapes to Conſtantinople, *ibid.*
- Aurelian Viſtor*, his books imperfect, xv. 134 (W), ſeq.
- *Venus*, his hiſtory loſt, *ibid.*
- *Titus Fulvius*. See *Antoninus*, xv. 162.
- *Nemeſianus*, &c. conſpire againſt Caracalla, xv. 338.
- *Philip*, his writings and character, xv. 277 (W).
- *Caiſar's* ſucceſs in Sicily, xii. 186. Againſt *Lilybæum*, 199, ſeq.
- Aurelian Penicula*, whipp'd and degraded for diſobedience, xii. 187.
- Aurelius, Marc.* his character of Antoninus, xv. 468 (D). Created Cæſar, 200. Conſul, *ibid.* Marries Antoninus's daughter, *ibid.* Much eſteemed by Antoninus, 202. Succeeds him, 206. His extract, learning, names, &c. 208. Why furnamed the Philoſopher, *ibid.* ſeq. Takes L. Verus for his colleague, 211. Their mild government, *ibid.* 214. Generoſity to the diſtreſſed Romans, 212. Triumphs over Parthia, 216. Stiled Pater Patriæ, 217. Wiſe orders during the plague and famine, *ibid.* German war, 218. His army defeated by the Marcomanni, 221. Sells his valuable effects to defray the expence of the war, 222. Succels againſt the barbarians, 223. Condeſcenſion to Herodes Atticus, 226. Succels againſt the Germans, *ibid.* Relieves the Athenians, *ibid.* Said to have been delivered by the prayers of the Chriſtians, 228 (D), ſeq. Stay in Germany, 230, ſeq. Two letters concerning Caſſius, 233 (F). Speech againſt him, 237. Generous letter to the ſenate concerning him, 238, ſeq. Concern for his death, *ibid.* Kindneſs to his children, 239 (L). Letter to Fauſtina about them, *ibid.* ſeq. Marches into Egypt, 240. Shameful mourning for Fauſtina, 241 (M). Viſit and generoſity to Athens, 243. Initiated in the Eleuſinian myſteries, *ibid.* Great ſkill in philoſophy, 244. Succels againſt the Germans, *ibid.* Sudden death, *ibid.* Whether natural, 245 (N). Funeral, *ibid.* Character, and only fault, *ibid.* (O). Meditations, 246. Another book falſly aſcribed to him, *ibid.* (P). Writers in his time, *ibid.* (Q)— 255.
— letter in favour of Albinus, xv. 288 (S).
— his daughter put to death by Caracalla, xv. 330.
— *Apellinaris* conſpires againſt Caracalla, xv. 338.
— *Conanus*, a Britiſh king, his wicked reign, xix. 183, ſeq.
- Aureolus* forced to aſſume the purple, xv. 434. His riſe and ſucceſs, *ibid.* ſeq. Defeats and kills Macrianus and his ſon, 436. Joins Gallienus, 437. Lets Poſthumius eſcape, *ibid.* Defeated in Italy, 444. Killed, 447.
— the bridge of, built to his memory, *ibid.* (N).
- Aureus*, Roman, its value, viii. 206 (H).
- † *Aurina*, city, where ſituate, xii. 315. Taken by the Romans, *ibid.* xviii. 55.
- Aurina*, the fiſt race that reigned in Egypt, 196 (Z). 199. ii. 21.
- Aurum coronarium*, among the Romans, what, xv. 195.
- Aurunci*, whether the ſame with the Auſones and Opici, xi. 274.
- Aurunſii* driven out of Campania, xi. 221. Their

- Their origin, *ibid.* 222. Defeated by the Romans, 395. xii. 54.
 † *Ausburgo*, the capital of Suabia, xix. 22. Famous confession of, *ibid.*
Austani, where situate, xviii. 62. Invaded by Scipio, *ibid.*
Aufones, their origin. xi. 223. xix. 249. Whence named, xi. 223 (F). Whether the same with the Aurunci, xi. 274. Conquered by the Romans; xii. 70. 99.
 † *Aufonia*, Italy whence so called, xi. 208. 223.
Aufonius the poet made consul, xvi. 357. His character and writings, 379 (W).
Auspex Julius promotes peace between the Romans and Gauls, xv. 15.
Auspices, what, and whence so called, xi. 280 (D).
Austanes taken prisoner by Craterus, viii. 605.
 † *Austanitis*, a province in Armenia, ix. 483.
Austerity, how practised by the Essenians, x. 483 (A).
Austin, St. his judgment of Vespasian's miracles, xv. 21 (E) seq. Censure of Porphyry, 516 (K). Panegyric on the Roman consuls, xvi. 389. Zeal for church asyla, 439. Sermon on the deliverance of Constantinople, 469 (G). Character of Olympius, 502. Apology for the destruction of Rome, 515. Death, 546.
Ausurians, who, xvi. 519. Waste Pentapolis, *ibid.*
Autariates subdued by Cassander, ix. 87.
Autaritus commands the mercenary Gauls, xvii. 556. Betrayed by the Numidians, 557. Defeated, *ibid.* Seized by Hamilcar, 562.
Autifon, king of Thebes, runs mad, vi. 200.
Authari chosen king of the Lombards, xix. 512. 618. Success against the Romans, *ibid.* seq. Conversion, 619, seq. Conquests, 621, seq. Death, 622.
Autocliton, the second order of Athenian citizens, vi. 324. Whence named, *ibid.*
Autocliton, among the Pelasgians, what, vi. 207.
 † *Autolala*, metropolis of the Autololes, a tribe of the Getulians, xviii. 215 (B).
Autolychnus, the famed statue of, ix. 583 (M).
 † *Automela*, where situate, xvii. 459 (Y).
Automenes king of Corinth, vi. 235.
Autonoe daughter of Cadmus, vi. 194.
Autonymi subdued by Alexander, x. 62.
Autronius sworn enemy to Cicero, xiii. 157 (C).
 † *Autun* relieved by Constantius, xv. 551. Its gratitude, *ibid.* Palace of, seized by Magnentius, xvi. 162. Relieved by Julian, 194.
 Taken by Childbert, xix. 447.
 † *Auvergne* taken by Euric, xix. 310.
Avod, among the Arabians, what, xviii. 407.
Avusius's statue erected by the Epidaurii, viii. 365 (I).
 † *Auximum* taken by J. Cesar, xiii. 186.
 Taken, after a resolute defence, by Belisarius, xix. 582.
Auxonius made prefect of Mœsia, xvi. 319.
Auxoriani, where situate, xvi. 494. Ravage Egypt, *ibid.*
 † *Axume* metropolis of Ethiopia, xviii. 261. Its ruins, *ibid.*
 — *Abassine* princes crowned at, xviii. 261.
Auxumites, their embassy to Aurelian, xv. 457 (U).
 † *Auzates* in Afric, by whom built, ii. 369.
 † *Auxia*, where situate, xviii. 129.
Az, tried in a court of justice, why, vi. 335.
Azan sultan's generosity to Romanus, xvii. 132. Treaty with Catulmoses, 134.
Azes borne by the victors, xl. 277. Set aside by Popicola, 367. Refused by the first dictator, 385 (K).
Axieros, *Axiokerfa*, &c. among the Phœnicians, what, xvii. 290 (Y).
Axioteba kills herself, and all her daughters, viii. 252.
 † *Axius*, a river in Thessaly, vi. 244.
 † — a river in Macedonia, viii. 396.
Axones, what, and where situate, vi. 318.
 † *Axuma*, where situate, xviii. 319 (H).
Axumites, their manner of traffick with the Ethiopians, xviii. 320 (H).
Ay Khan, an obscure Tartarian prince, xx. 33.
 † *Aylsford*, the battle of, xix. 182.
 † *Aza* city, where situate, ix. 529.
 † *Azama*, where situate, xviii. 119.
Azan king of Arcadia, vi. 209. Hence, *Anania*, the portion of Azan, *ibid.*
Azar invades Cilicia, xvii. 34. Defeated by Heraclius, *ibid.*
Azariab succeeds Amasiah, iv. 150. His piety and success, *ibid.* His great army and magazine, 151. Smitten with leprosy, why, *ibid.* (H). His death, 152.
 — left governor of Jerusalem, x. 288. Defeated by Gorgias, 289.
 † *Azazene*, where situate, xi. 91. xvi. 530. Abandoned to the Romans, *ibid.*
Azaxil held by the Mohammedans the chief of the fallen angels, i. 106.
 † *Azerba* city, where situate, ii. 478 (A).
Azelmic, king of Tyre, ii. 275. viii. 532. Spared by Alexander, ii. 379.
Azer of the Asiatics, the same as Terah, i. 300.
Azurus king of Emessa, turns Jew, x. 163.
Axon king of Arcadia, vi. 209. Hence, † *Axon*, part of Arcadia, vi. 209.
 † *Azoth*, *Ashdod*, or *Azotus*, where situate, ii. 489. Its remarkable siege, *ibid.* 83. Taken by Judas Maccabeus, x. 295. Taken and burnt by Jonathan, 317. Given to Salome, 515.
Azurmi Dokht, raised to the Persian throne, xi. 201. Murdered, *ibid.*
Azyla. See *Churbet*, xvi. 439.

B.

- B.** Not used by the antient Etrurians, xvi. 16.
Baal, one of the Phenician deities, ii. 333.
 Manner of worship, 341. Numerous priests, ibid. His altar and grove destroyed by Gideon, iv. 13. 450. of his priests killed by Elijah's order, 121. His priests and worshippers destroyed by Jchu, 138, seq.
Balafus worshiped at Sidon, ii. 333.
 Many deities of that name, 332 (B), 333 (D). Conjectures concerning that deity, 334. xvii. 269 (R). At first a name of the true God, 279. How adopted by the idolatrous nations, ibid.
Berith, its etymon, iv. 17 (I).
Beor and **Phegor**, the god of the Moabites, ii. 125, seq. (E). Several opinions concerning him, 127 (F). Worshiped by the Midianites, 152. The same with Priapus or Adonis, iii. 432. A grand feast to him celebrated to debase the Israelites, ibid.
Bepben unknown to antient geographers, iii. 387 (O). Conjectures about it, ibid.
Betub, how worshiped by the Philistines, ii. 222. Why so called, ibid. seq. In great repute, 223.
 — made king of Tyre, ii. 373.
Bamer, the sun, a Carthaginian deity, xvii. 280.
Hanan, king of the Horites, ii. 170.
Baalis, the last king of Ammon, ii. 149. Receives the flying Jews, ibid. Advice against Ishmael, ibid. Carried prisoner into Babylon, ibid.
Baana, one of the murderers of Ishobserth, iv. 61. Put to death by David, 62.
 — head of the returning Jews, x. 180.
Baalsha succeeds Jeroboam, iv. 116. His death, ibid.
Baau, the first woman according to the Phenicians, i. 95.
Babai defeated by the Ostrogoths, xix. 317.
Babas, the sons of, put to death, x. 422, seq. (Q).
Babel, by whom built, i. 280. When begun, 294. Its etymon, 326. 350 (I). The design of it frustrated, 326. Whether sinful, ibid. Opinions concerning it, ibid. Its description, 329, seq. Ruins, 332, seq. (L). Traditions about them, 280 (P). Why called the tower of Nimrod, 335 (N). See *Babyloniens*.
Babel, whence that word, ii. 282 (D).
Babin, one of the Syrian deities, ii. 282 (D).
Babilus's bloody advice to Nero, xiv. 420.
Babylas, bishop of Antioch, martyred under Decius, xv. 414 (S).
Babylon, how and by whom built, i. 326 (II). Whether by Semiramis, iv. 287. The fable of its speedy building, ibid. Described according to Ctesias, ibid. seq.

- Babylon**, the kingdom of, whence so called, iv. 332. Its various names, ibid. — Its proper boundaries, 335. — Extent, situation, &c. ibid. Cities, ibid. Climate and fertility, 335. Productions, 336. Rivers, canals, &c. 336. Natural and artificial rarities, 342. Antiquity fabulous, 342 (M). Government, 340. Princes, 344. Laws, 346. Kingdom, when founded, 390. Metropolis described, 404. Remarkable walls, ibid. Temple of Belus, 408. Two famed palaces, 409. Hanging gardens, ibid. Canals, lakes, 410. Ruins, i. 334 (M).
 — the fall of, according to Herodotus and others, iv. 420, seq. According to Daniel, 422 (P).
 — when and by whom taken, v. 188, seq. 376. A further description of its ruins, ix. 182 (S) seq. Seleucia called by that name, 183 (S). Taken by Trajan, xi. 58. Burnt by Cassius, 60. Its state in Trajan's time, xv. 95 (Y) seq. Taken by the Turks, xvii. 121.
Babylonia conquered by Mithridates, xi. 10. By Trajan, 58. xv. 137. Entered by Nim, 138. Taken by Cassius, 216. By Severus, 310.
Babylonian antediluvian history, i. 194.
Babylonians ascribe the order, &c. of the world to their Belus, i. 30. Their religion and deities, iv. 347. 366. Temples, idols, and priests, 367. First authors of human sacrifices, 368. Their customs, 370. Sale of their virgins, 371. Prostitution of their women, ibid. Burials, 372. Character, ibid. Dress, 373. Arts, ibid. 378. Learning, ibid. Condemned, 377, seq. Language, 379. Manufactures, ibid. Tribes, 380. Trade, commerce, &c. ibid. seq. Might and riches, 382 (X). Chronology, 382. Table of their kings from Ptolemy and Eusebius, ibid. seq. Table of the successors of Nimrod, 386. Babylonians and Assyrians two branches of one empire, 390. The former in subjection to the latter, 391. Revolt from the Persians, v. 206. Straightly besieged by Darius, ibid. Bloody expedient to stop all useful mouths, 207. Surrender, ibid. To Alexander, xv. viii. 548. Forced to abandon their city, 41. Freed by Demetrius, 505.
Bacchani lacus in Etruria, xvi. 27.
Bacchus, his writings esteemed by the Etruscans, xvi. 54.
Bacchida, kings of Corinth, whence so named, vi. 236. Seizd on the government, ibid.
Bacchides defeated by Judas Maccabeus, i. 280. Sent to invade Judaea, 299. Returns from it, 300. Success against Judah, 307. Obstacles to the Jews, 308, seq. Returns to Antioch, 310 (G). Defeated by Jonathan, 311. Makes peace, ibid.
Bacchis king of Corinth, vi. 235, 237.
Bacchus worshiped in Egypt, i. 475. Its obscene ring, ibid.

- Bacchus* worshiped by the Phrygians, iv. 453. Why supposed the grandson of Cadmus, vi. 264 (D). How worshiped at Elis, 263 (D). Defeats the Titans, viii. 222 (K). Worshiped at Naxos, 319, seq. Famed temple there, 323 (Z). At Andros, 331 (C). Worshiped by the Carthaginians, xvii. 273. Worshiped by the Mauritians, xviii. 196. Where educated, 355. The fable of his being twice born, whence, xx. 55. Worshiped by the Indians, 74. Whether he conquered India, 85. Not different from the Egyptian, *ibid.* Not the same with Noah, *ibid.* Founded a monarchy in India, 86. Civilizes the Indians, *ibid.*
- the fury of, a disease, vi. 157. Where and by whom cured, *ibid.*
- an ennuich employed by Mithridates to murder his wives, ix. 573.
- Bacchylides*, the tragedian, where born, viii. 315 (U).
- Bacaudæ*. See *Bagaudæ*.
- † *Bacedon* forsok in Germany, xix. 19.
- Bacilis* discovers the treasures of Decebalus to Trajan, xv. 128.
- Bacillus Luc. Minut.* one of the conspirators against Cæsar, xiii. 273.
- † *Bactra* besieged and taken by Ninus, iv. 283. By a pretended stratagem of Semiramis, 284. Taken by Alexander, viii. 575.
- † — metropolis of Bactria, x. 157. Whether the same with Zariäpe, *ibid.* (A).
- † *Bactria*, a populous and well-fortified country, iv. 283. A province of Persia, described, v. 59.
- † — the kingdom of, x. 156. When and by whom founded, ix. 195. Invaded by Alexander, v. 324. Reduced by him, viii. 575.
- Bactrians* put a stop to Ninus's conquests, iv. 283. Their character and brutish customs, x. 158. Ally with Adrian, xv. 167. Embassy to Antoninus, 199. To Aurelian, 457 (U).
- Bacurus* serves under Valens, xvi. 331 (K). Under Theodosius, 441. Killed, 442. His gallant character, *ibid.*
- † *Badaca*, a city in Elymais, x. 169.
- † *Badanatba*, capital of the Thamydeni, xviii. 354.
- † *Badea*, a city and royal residence in Arabia Felix, xviii. 355.
- † *Badesir*, *Bazor* king of Tyre, ii. 369.
- Badiatus* betrays Amorium to the Saracens, xvii. 70.
- Badicorim* heads the ravaging Saracens, xix. 414.
- † *Baden-bill*, the battle of, when, xix. 193.
- † *Badarus*, a river in Eubæa, viii. 371.
- † *Babius* basely corrupted by Jugurtha, xii. 464.
- a Roman senator, murdered, xiii. 66.
- *Marcellinus* put to death by Severus, xv. 374.
- † *Batica*, province of, described, xviii. 468.
- † Roman colonies, 469. Cities, 470. Says Vol. XX.
- and sea-ports, 473. Mountains, 474. Soil, 475. Minerals, *ibid.*
- Betile* of the heathen, their origin, xvii. 287 (X) seq. Worshiped by the Phœnicians, i. 316 (N).
- † *Betis*, river in Bætica, xviii. 463. Its two mouths, 472 (G). Its spring and course, 474.
- Bæton*, his history of Alexander, viii. 657 (H).
- † *Betula*, the silver mines of, xviii. 48 (B).
- † *Beturia*. See *Bætica*, xviii. 468.
- Bagaudæ*, where situate, xv. 437 (R). Deceived by Maximin, *ibid.*
- † *Bagdad*, where situate, ix. 184 (S). By whom built, and whence named, *ibid.*
- Bagaas* general of Ochus, v. 293. Poisons him, *ibid.* Raises Arles to the crown, *ibid.* Kills him, *ibid.* Strives to save the Egyptian temples, *ibid.* Redeems their records, *ibid.* Puts Darius on the throne, 294. Forced to drink the poison he had prepared for him, *ibid.*
- revenge on Orfines, viii. 641 (W), seq.
- Bagerazus* murdered by Sogdianus, v. 260.
- Bageses*, governor of Syria, forcibly enters the temple of Jerusalem, x. 223. Imposes a fine on it, why, 224 (A).
- † *Bagrada*, river, described, xvii. 242. Hamilecar's bold passage of it, 554. An huge serpent killed on its banks, xii. 178 (Y).
- † *Bagravandene*, a province of Armenia, ix. 483.
- Babaman* king of Persia, according to Oriental writers, v. 417. The same with Artaxerxes Longimanus, 419. See *Ardsber*.
- Babaram* king of Parthia, xi. 143 (B). The planet Mars so named, *ibid.*
- king of Persia, according to Oriental writers, xi. 154. Flays Manes alive, *ibid.* (G). Is basely murdered, *ibid.* Why reckoned in a different order, *ibid.* (H).
- II. his reign and character, xi. 155. Reclaimed by the Magi, *ibid.* Why stiled Khalef, *ibid.*
- III. his obscure reign, xi. 155.
- IV. shot to death, xi. 161. Whence stiled Kerman Shih, *ibid.*
- V. his education, xi. 162, seq. Magnanimity, 164. Success against the Turks, 165. Travels into India, 166. Feats and conquests, *ibid.* Whence stiled Baharam Jur, *ibid.* (S). His death uncertain, 167 (T).
- *Tchombin* made general of the Persians, xi. 189. Success against the Turks, *ibid.* Being ill used, rebels, 190. His character, 191. Assumes the regal dignity, *ibid.* Death, 193.
- † *Babrein*, province, described, xviii. 365, seq.
- † *Baia*, *Baid*, a city of Campania, x. 216.
- † *Baiæ* the famed bridge of, built by Calligula, xiv. 284.
- Bajazer*'s swift conquests, xvii. 203. Arrogance to the Greek emperors, 204. Defeats one hundred

- hundred and thirty thousand Christians, *ibid.* Defeated by Tamerlane, 206. Death, *ibid.*
- Bail*, when first taken in capital cases, xi. 459.
- Bairus*, an Epicurean Jew, x. 245. His doctrine, *ibid.* Import of the name, *ibid.*
- Bakers* at Constantinople, whipt for a scarcity of bread, xvi. 512.
- Balaam*, who, ii. 129 (G). Sent to curse Israel, 131. Whether his ass truly spoke, 131 (I). Instances of the like advanced by heathens, *ibid.* Why this prodigy did not surprise him, 131 (K). Blesses instead of cursing, 131. His wicked counsel, 132 (O). Some obscurities in his prophecy explained, *ibid.* (M) and (N). His death, 133. 158. iii. 433.
- Balak* king of Moab sends for Balaam, ii. 128. iii. 431.
- Balas*, first, second, and third, kings of Parthia, according to Oriental writers, xi. 143 (B) seq. — *Alexander*. See *Alexander Balas*, ix. 308, seq.
- Balazeb* king of Persia, xi. 175.
- Balator* king of Tyre, ii. 373.
- † *Balbec*, the wonder of Syria, described, ii. 266. Its magnificent temple, 267, seq. And palace, 270, seq. By whom built, 272 (M).
- Balbilus Caius*, made governor of Egypt, xiv. 379. His writings and character, 470 (U).
- Balbus* sent to succour Rome, xiii. 79. — the historian, his character and writings, xiii. 227 (B).
- *Cornel*, a flatterer of J. Cæsar, his foolish advice to him, xiii. 269.
- *Corn*, triumphs over the Garamantes, xiii. 513.
- *Lael*, a senator degraded, xiv. 250.
- *Valer. Flacc.* a poet, his writings, xv. 90 (X).
- Balbinus Dec.* made Caracalla's colleague, xv. 332.
- *Dec. Cælius* chosen emperor, xv. 392. His extract and character, 393. Wounded in an uproar, 395 (E). Great joy at Maximin's death, 397. Jealousy of Maximus, 399. Killed by the prætorian guards, 400.
- † *Balch*, a Persian city, said to have been the residence of Abraham, v. 154. By whom built, 331. Made the seat of the Persian empire, 370. 377. Taken by the king of Touran, 411.
- Baldwin* saves Edessa, xvii. 150. Disappears, *ibid.*
- crowned emperor, xvii. 172. His defeat and dismal end, 173. xix. 538.
- II. crowned Latin emperor, xvii. 176. Driven out of Constantinople, 181.
- † *Balearie* islands, subdued by the Romans, xii. 426. Described, xviii. 489. Whence named, *ibid.* (U).
- *Singers*, very dextrous, xii. 248. xvii. 438 (M).
- Baleazar*, the son of Hiram king of Tyre, *ibid.* 368.
- Ballo* put to death by Maximus, xvi. 377 (T).
- † *Balissus*, a river in Mesopotamia, xi. 23.
- Balista's* success against the Persians, xv. 429. Goes over to Macrianus, 432. Takes the purple, 436. Murdered, 439.
- Balistræ* of Archimedes, described, viii. 127 (R). xvii. 374 (T).
- Balkis*, queen of Sheba, who, and where situate, i. 383.
- king of Arabia, xviii. 421.
- Ballonymus*, how created king of Sidon, ii. 363.
- Balm of Gilead*, several opinions about it, ii. 388. A plantation of, near Asphaltites lake, ix. 40.
- the plant of, described, x. 413 (E). By whom transplanted to Egypt, *ibid.* seq.
- Baltis*, the princely tribe of, xix. 255. 264.
- † *Bambyce*, Hierapolis in Syria, ii. 257.
- † *Bamoth Amon*, a station of the Israelites, iii. 431.
- † *Banassa*, where situate, xviii. 181.
- Banditti* of Palestine, destroyed by Herod, x. 402. Their obstinacy, *ibid.* (H). Infect Judæa, 447. Are protected by Obodas king of Arabia, *ibid.* (L). Defeated by Herod, *ibid.* Extirpated by Zamaris, 457 (W).
- † *Banjura*, a tribe of Getulians, where situate, xviii. 176. 215.
- Bankers* at Rome, when appointed, xii. 48. Their office, *ibid.*
- Banfar*, the first who settled in Egypt after the flood, ii. 114.
- Bantius* spirits up the inhabitants of Nola against the Romans, xii. 276. Is gained over by Marcellus, 277. xviii. 4.
- Bar*, an old Arabian tribe, xviii. 370.
- Barabanes* kills Siroes, and mounts the throne, xi. 140. xvii. 22.
- Barabbas* preferred to Christ, x. 597.
- † *Barace*, an island in the Indian ocean, xx. 63.
- Baracura emporium*, where, xx. 60.
- Barak* defeats Sisera, ii. 213.
- Baranes* disgraced by Hormisdas, xvii. 9. De-thrones him, 10. Rebels against Coirboor, and is defeated, *ibid.*
- † *Barani*, where situate, xix. 269.
- Barat Anac*, the supposed etymon of Britain, xix. 70.
- Barabara Wassa*, the supreme being at Malabar, i. 69.
- † *Barbarium Promontorium*, in Lusitania, xviii. 466.
- Barbatio*, a bitter enemy to Gallus, xvi. 188. Created general of foot, 199. His character, *ibid.* Sent into Gaul, *ibid.* Treachery to Julian, 200. Put to flight by the Barbarians, *ibid.* Executed, 209.
- Barbers* suppressed by Julian, xvi. 249 (P).
- † *Barbesola*, a river in Old Spain, xviii. 474.

- Barta*, son of the king of Tyre, ii. 369. Goes with Dido into Africa, 370. xvii. 331.
- † — province, subject to the Persians, v. 143.
- † — the city of, where, and by whom built, xviii. 235. Betrayed to the Persians, 238 (E). Its fate and punishment, *ibid*.
- Barcoi*, who, and whence, xviii. 235.
- Barcan* family, or *Barclunæ*, at Carthage, xvii. 312 (L). 535 (C).
- Barcibalbar's* treachery to Procopius, xvi. 326. Put to death, *ibid*.
- Bardanes* made king of Parthia, xi. 51. His ingratitude to Izates, *ibid*. Unsuccessful war against Gotarzes, *ibid*. Killed by his subjects, 53. His character, *ibid*.
- revolt and punishment, xvii. 54.
- Bardas's* treachery to Manuel and Theoctistus, xvii. 71. A tool of Michael's wickedness, 72. Created Cæsar, 73. Murdered, 74.
- *Phocas* revolts, xvii. 97. Defeated and banished, 98. Recalled, and sent against Sclerus, 103, seq. Defeats him, 104. His remarkable bravery, *ibid*. Proclaimed emperor, 105. Treachery to Sclerus, 106. Death, 107.
- son of Phocas, deprived of his sight on account of his merit, xvii. 111.
- *Sclerus's* success against the Rost, xvii. 97. Suppresses Phocas's rebellion, 98. Dismissed by Basilus, 101. Revolts, and usurps the sovereignty, 102. Outwitted by Manuel, 103. His conquests, *ibid*. seq. Defeated, 104. Taken, and imprisoned, 105. Set at liberty, and joins Phocas, 106. Betrayed and seized by him, *ibid*. Submits to Basilus, 107 (L).
- Bardians*, Marius's troops, why so called, xlii. 65 (N). Their butcheries, &c. at Rome, *ibid*. All cut off by Cinqa, 66.
- Bardi*, among the Celtes, their office, vi. 25. Whence named, 26 (A). In Gaul, their office inferior to the Druids, xviii. 593. In Britain, xix. 78, seq.
- Bargui*, the infamous betrayer of Timasius, xvi. 467. Put to death, 468.
- Bargusii* submit to Hannibal, xvii. 591.
- Bari* worshiped by the Armenians, ix. 492.
- † — the castle of, by whom built, x. 344 (Q). Its use, 345 (Q).
- † *Barlenga*, an island of Lusitania, xviii. 467.
- Barnabas*, one of Christ's seventy disciples, x. 571 (T).
- † *Barrady Chrysorrobas*, a river in Syria, ii. 240 (A).
- † *Barrout*, or burying-places on Salisbury-pia, account of, xix. 101 (N) seq.
- Bartholæ*, one of Christ's seventy disciples, x. 571 (T).
- Bartholæ* king of Atræ, attacked in vain by Scyrus, xv. 311.
- Bartholæ* married to Alexander, viii. 643. Her issue by him, 648. Murdered by Polyperchon, ix. 88.
- † *Barfita* city, where situate, and for what remarkable, iv. 333.
- Bartholomew* called by Christ, and made an apostle, x. 330. 547 (V).
- Baruch*, Jeremiah's scribe, iv. 183.
- Baryaxes*, put to death by Alexander, why, viii. 642.
- † *Barygaza* city, where situate, xx. 57. Described, *ibid* seq.
- † — a remote province of India, xx. 101.
- Barzantes* murders Darius, viii. 559. Put to death by Alexander, 562.
- Barzanes*, an ancient king of Armenia, iv. 276. ix. 490. By whom conquered, *ibid*.
- brought bound to Alexander, viii. 583.
- and Pacorus invade Judæa, x. 394.
- Barzaphernes's* treachery to Phasael, x. 396.
- Bas*, king of Bithynia, x. 126.
- † *Basban* kingdom of, whence named, ii. 202.
- Conquered by Moses, 203.
- Basbembab*, Esau's second wife, her extract, iii. 279 (X).
- Basie* the Hunn lists in the Roman service, xix. 218.
- Basil*, St. with Julian at Athens, xvi. 242 (L). Refuses his invitation to court, 251 (Q). Strives in vain to convert Valens, 334 (M).
- † — the episcopal see of, where, x. 4.
- Euplacius* revolts, xvii. 136. Defeated by Alexander, *ibid*. seq.
- Basilianus* refuses to submit to Heliogabalus, xv. 349. Put to death by his order, 350.
- † *Basilica Pauli*, by whom built, xlii. 179.
- By whom repaired and beautified, xiv. 173.
- Basilice*, Basilus's laws, so called, xvii. 77.
- Of Leo, 83.
- Basilics* at Rome, described, xiv. 173 (B).
- Basilides's* prediction of Vespasian's grandeur, xv. 6 (B). Appears to him at Alexandria, xv. 21 (E).
- Basilina*, wife of Julius Constantius, her offspring, xv. 525 (D). And descent, *ibid*. xvi. 237 (G).
- † *Basilictamos*, or Royal River. See *Eurotas*, vi. 244.
- Basiliscus* made admiral of Leo's fleet, xvi. 588. Treachery and defeat, *ibid*. xix. 351. Drives out Zeno, xvi. 595. Proclaimed, *ibid*. His extorsions and heresy, 598. Resigns, *ibid*. Dies, 599.
- created Cæsar, and deposed, xvi. 598. Made bishop of Cyzicus, 599.
- *Tiberius* declared emperor, xvii. 39. Put to death, *ibid*.
- Basilissa*, among the Athenians, who, vi. 332.
- † *Basilissene*, a province of Armenia, ix. 483.
- Bastimas*, an infamous tool of Alexander, xvii. 83.
- Basilus* seizes one of the gates of Rome by Sylla's order, xiii. 48.
- sent to treat with Alaric, xvi. 504.
- declared emperor, xvii. 39. Cut off, *ibid*.
- created Cæsar, xvii. 74. His extract, &c. *ibid*.

ibid. Kills the emperor, 75. Makes his two sons Cæsars, *ibid.* Defeats the Manichees, *ibid.* The Saracens, *ibid.* Builds a vast number of churches, 76. Dies, 77 (D). Instructions to his sons, *ibid.*

Basilius an impostor's treason and death, xvii. 37, *seq.*

— an extorting eunuch poisons the emperor, xvii. 101. Takes on him the administration, *ibid.* Recals Theophanes, *ibid.* Defeated, 102.

— the son of Romanus made Zimisces's colleague, xvii. 96. Defeated by Sclerus, 102. Ill success against the Bulgarians, 105, *seq.* Defeats Phocas, xvii. 107. Cruelty to the Bulgarians, 108. Wars against the Saracens, 110. Death and character, *ibid.* *seq.*

— *Atocapes* defeated and taken prisoner by the Uzians, xvii. 129.

— an infamous accuser of Boetius, xix. 552.

— I. emperor of Trapezond, xviii. 452.

— II. cut off by his wife, xviii. 453.

Basina's reception of Childeric, xix. 403 (U).

Runs away with, and married to him, 407 (X).

† *Basium*, a promontory in Ethiopia, xviii. 272.

Bassus, a peasant, made captain of the guards by Aurelius, xv. 225 (C). His refusal of Herodes, 226.

Bass, the family of, converted, xvi. 425.

Bassianus, son of Severus, made Cæsar, xv. 306.

His name changed, *ibid.*

— married to Anastasia, xv. 525 (D). 574.

— stripped of his estate by Valens, xvi. 338. Narrow escape, *ibid.*

Bassiar-Khan, a prince of the Moguls, xx. 39.

Bassus treacherously murders Sextus Cæsar, x. 337. Seizes the government of Syria, 338.

Is driven out by Cassius, *ibid.*

— *Lucillus* made lieutenant of Judæa, x. 691. Takes Herodion and Machabon, *ibid.* (E). Subdues the revolted Jews, *ibid.* (E), *seq.* His death, *ibid.*

— *Cæcil* revolts against Cæsar, xiii. 253. His various success, 254, *seq.* Joins Cassius in Syria, 341.

— *Cal*, a lyric poet, destroyed by mount Vesuvius, xiv. 470 (U). xv. 44.

— *Lucius's* treachery to Vitellius, xiv. 552 (O).

— a centurion, sent to seize Flaccus, xiv. 581.

Brings him prisoner to Rome, 582.

— *Soleius*, a poet, rewarded by Vespasian, xv. 37 (Q).

— *Julius* banished by Domitian, xv. 41.

— *Pompon*, put to death by Helioabalus, xv. 34 (K).

Bastards excluded the congregation of God, iii. 117 (L). Not excluded from succession among the eastern princes, x. 42 (O).

† *Bastarna*, who and where situated, xix. 11 (E). Invited into Macedon, ix. 118. Fall out with the Thracians, 124. Revolt from the Romans, xv. 228. Settled in Thrace, 475.

Transplanted, 500, *seq.* Punished for killing Promotus, xvi. 432 (L).

† *Bastitani*, and *Bastuli*, who, and where situated, xviii. 469 (B).

† *Batanea*, where situated, ii. 454, *seq.* Given to Herod, x. 427 (W).

† *Batavia* cleared of the Franks, xv. 494.

† *Batauvian* islands, described, xiv. 109 (Q).

— cohorts sent into Britain, xiv. 538. Dismissed, 540.

Batawians surprised by the Germans, xiv. 113.

Revolt against the Romans, 574. Defeated, xv. 9. Their origin and situation, *ibid.* (C).

How far free, 18. Bravery against the Caledonians, xix. 150.

† *Bataw*, island, where situated, xv. 9 (C). Ravaged by the Frisians, 10.

Bathelors taxed by Augustus, xiii. 514.

† *Barb*, in Somersetshire, why called *Aqua calidæ*, xix. 80.

† *Batbancester*, *Barb*, taken by the Saxons, xix. 198.

Barb-col of the Jews, what, x. 582 (C).

Bathsheba, the wife of Uriah, married to David, iv. 70. Her son dies, 71. Bears Solomon, *ibid.* Intercedes with Solomon for Adonijah, 90.

Batia, the daughter of Teucer. See *Asia*, iv. 476.

Batillus confesses a design to poison Herod, x. 494.

† *Batne*, city, where situated, xvi. 178. Fair of, kept for Indian goods, *ibid.*

Battle, ancient Roman order of, xii. 63 (P), *seq.*

Battos, the two, revolt against the Romans, xiv. 15. One submits, and murders the other, 19. Revolts afresh, 21. Submits to Tiberius, 23.

Battus, the third king of the Cyrenians, ii. 37. — cured of his stammering, vi. 217 (F).

— Whence named, *ibid.* xviii. 237.

— III. why fumed the happy, xviii. 237.

— IV. invites Demonax to reform his government, xviii. 238.

— king of Thera, viii. 311.

— builds Cyrene, viii. 439 (A).

— I. king of Cyrenaica, xviii. 234. Deified, *ibid.*

— II. xviii. 237.

— III. *ibid.*

† *Batus* city taken by Trajan, xv. 134.

Baudo sent to assist Theodosius, xvi. 370. Made consul, 389.

† *Bauli*, the villa of, described, xiv. 392 (F).

† *Baxilo*, or *Bacilo*, river, where, xviii. 270 (I).

Baydu-Khan, prince of Tartary, xx. 27.

Bazab, king of Persia. See *Zab*, v. 353.

† *Baxacata*, island, where, xv. 65.

† *Baxira* city, taken by Canus, viii. 610.

† — fort, taken by Alexander, xx. 54.

† *Baxrab*, *Baxrab*, *Baxar*, a city of Edom, ii. 499.

- Bdolah*, or *Bdellium*, its meaning uncertain, i. 113.
- Beans*, the children of, who, x. 286 (L). De-
fected, *ibid*.
- Beans*, why abstained from by the Egyptians, x.
463.
- how used in voting, vi. 328.
- a wonderful kind sprung out of a lake, x.
111 (T).
- Bears*, a thousand hunted and killed in one day,
xv. 391 (C).
- Beasts* wild, incredible numbers brought to Rome
for public diversion, *ibid*.
- † *Beauvois* peopled by the Franks, xv. 496.
- † *Bebanburgh*, *Bamborough*, by whom built,
xix. 194.
- Bebricks*, their origin, x. 124 (L).
- Beda's* account of the Roman wall in Britain,
xv. 319 (N).
- Bedouens*, who, xviii. 141. 346. How em-
ployed, *ibid*.
- † *Bedriacum*, where situate, xiv. 523. 525 (I).
Battle of, 527.
- Beisamen*, in the Phœnician, what, i. 183.
Meant of the sun, ii. 332. Was not repie-
sented, 333. How worshipped, 341.
- Beelzebub*, prince of the fallen angels among the
Jews, i. 106.
- Beer*, by whom invented, i. 486. vii. 478 (Z).
- † — a famed station of the Israelites, iii. 431.
Whence named, *ibid*.
- † *Beeroth*, a city in Midian, ii. 502. Whence
named, *ibid*.
- † *Beerseba*, the well and city of, whence so
called, ii. 227. Where situated, 486 (D).
From *Dan* to *Beerseba*, a proverb, whence,
ibid.
- Beer*, Solon's regulations about them, vi. 313.
- Beetle*, why worshipped by the Egyptians, i. 431.
- Begdegg*, king of Westphalia, xix. 259.
- Beggars* suppressed by Gratian, xvi. 370.
- Beheading*, a punishment among the Jews, iii.
132. For what crimes inflicted, *ibid*. Not
used before the captivity, *ibid*.
- Beisar*, king of Egypt, built the city of Mefer,
ii. 113, *seq*.
- Bel and the Dragon*, the story of, spurious, iv.
366.
- Bela*, the son of Beor, king of the Horites, ii.
170.
- † — a city in the valley of Siddim, afterwards
Zoar, ii. 199.
- Belus* provides a ship for Marius's escape, xiii.
55.
- Belutocardus*, Apollo so called in Britain, xix.
77.
- † *Belerium*, promontory in Britain or Danmo-
nia, xix. 70. 79.
- Belsh's* fire up Arbaces to rebel, iv. 302. Takes
Nineveh, 305.
- his fabulous history, iv. 387.
- did not subdue the Arabs, xx. 200. A high
price offered for him, 201.
- Belga*, the meaning of that word, xviii. 528
(A).
- † *Belgæ*, who, xiii. 163 (H). Settle in Gaul,
178. xix. 56 (C). Subdued by Cæsar, xviii.
653. xix. 62. Whence named, 56.
- † — in Britain, where situate, xix. 80.
- † *Belgia*, whether conquered by Pharamond, xix.
392 (L).
- † *Belgialis*, island, where, viii. 305.
- Belgus*, general of the Gauls, his message to
Ptolemy, ix. 101. Defeats and kills him,
102.
- defeated in Illyricum, xviii. 643.
- † *Belgrade*, the Turks repulsed at, xvii. 207.
- Belibus* king of Babylon's reign, iv. 393.
- Belinuncia*, a Gaulish weed, a ridiculous cere-
mony with it, xviii. 576 (Q).
- Belisarius* defeated by the Persians, xi. 123. Be-
lieve Nithis, 116. Checks the progress of
Cosius, *ibid*. *seq*. Defeated again, xv. 613.
Fortifies the Roman frontiers, 616. Forced to
abandon them, *ibid*. D defeats the Persians,
618. Quells a revolt at Constantinople, 619.
129. Sent into Africa, 620. Recalled against
the Persians, 623. Drives out the Huns,
626. Disgraced, *ibid*. Cleared and restored,
627. Succurs in Italy, xix. 563, *seq*. Naughtly
answer to the Ostrogoths, 567. Enters
Rome, 569. Complains to the emp 101, 570.
(I). Sharp encounter with Vitiges, 571. De-
fence of Rome, 572. Raids the siege of it,
575. Fresh success, *ibid*. Conquests, 577.
Falls out with Narses, *ibid*. Proclaimed em-
peror by the Goths, 584. Recalled, 585.
Sent back against Totila, 593. Unsuccessful
from destroying Rome, 597. Retakes and re-
builds it, 598. Recalled, 600. His conduct
censured, *ibid*. (K). Takes Auximum, xix.
583. And Ravenna, 584.
- Bellerophon*, why so called, vi. 238. Falsely ac-
cused, 129. 157. Subdues the Solimi, 239.
Succeeds Jobates in Lydia, 240. His total
end, *ibid*. Whence said to kill the Chimæra,
126. 239 (N).
- Belhenus*, Cæline's uncle, put to death by Jul.
Cæsar, xiii. 135.
- Belinus*, a Roman prætor, surprised and carried
off by pirates, viii. 129.
- Bellona*, the temple of, at Cumana, x. 4. Its
numerous priests, *ibid*.
- † *Bellouaci* subdued by Cæsar, xiii. 164. 177.
Their tract and alliance with the Ædui,
xviii. 598 (V).
- Belshazzar*, the same with Nabonæsus, or La-
brynthus, ii. 422. His vision interpreted by
Daniel, 422 (P).
- of Daniel, sentiments of the learned about
him, v. 44 (C). *seq*.
- Belus*, the chief god of the Babylonians, i. 30.
The same with Bel, *ibid*. By some supposed
to be Nimrod, 232.
- the son of Neptune, reigns in Egypt, ii.
355.

- Belus*, his temple built by Semiramis, iv. 289.
 — the same with *Pul*, his temple at Babylon, iv. 352. Joined with the true god, *ibid.* seq. 408, seq. His tower described, 353. The meaning of the two altars and victims, 354. Said to have been the inventor of astrology, 355.
 — king of Lydia, vi. 117.
 — king of Paphos, viii. 242.
 † — the temple of, seized by Antiochus, ix. 270.
 † — a river, whose sand gave the first hint for making of glass, ii. 428 (L).
 — a god of the antient Britons, xix. 77.
Bemarchus's writings and character, xvi. 145 (O), seq.
Benaiah set over the Cherethites and Pelethites, iv. 68. Succeeds Joab as general, 91.
Ben-ammi, the import of the name, ii. 139. See *Ammon*.
 † *Beneventum*, colonized by the Romans, xii. 156. Plundered by Hannibal, xvii. 610.
 † — the highway of, made by Trajan, xv. 135.
 † — erected into a dukedom, xix. 516.
 † — reduced and dismantled by the Ostrogoths, xix. 490. The first duke of, 622. Relieved by Grimoald, 644. The dukes of, 655. Territories, 693. Made a principality, 701. Given to Radelchisus, 702.
Ben-hadad I. king of Damascus, bribed by Asa to war against Baasha, ii. 302. Conquits and insults, *ibid.*
 — II. marches against the king of Israel, ii. 372. Defeated, 304. His army crushed under the wall of Aphec, 305 (G). Spared by Ahab, *ibid.* Wars with him and Jehoshaphat, 306. Vain attempt to seize Elissa, 309. Repulsed before Samaria, *ibid.* Murdered by Hazael, 311. Worshiped by the Syrians under the name of Adad, Ader, &c. 282.
 — king of Syria, Asa's alliance with him, iv. 117.
Benjamin, son of Jacob, born, iii. 290. Sent into Egypt, 305. Cared for by Joseph, 304. Blessing to him, 344. How verified, *ibid.* (S). His lot in the Promised Land, ii. 464, seq. Cities, 465.
 — his account of the ruins of Babylon, ix. 182 (S).
 † *Benjaminites*, or tribe of Benjamin, defeat that of Judah, iv. 8. Defeated, with the loss of twenty-five thousand men, 9. The whole tribe destroyed, except six hundred men, *ibid.* How restored, 10.
Benignus Orphid. defeated and killed, xiv. 527. His burial, 528.
Benoth, a deity, worshiped under both sexes, iv. 357. The same with the Afcalian Derceto, 359.
Georgor, king of the Alans, cut off with his army, xvi. 586.
Bera, king of Sodom, defeated, ii. 196.
 † *Beraba*, where situated, xx. 61.
 † *Berakbab*, the vale of, where, and whence so called, ii. 411. iv. 126.
Berean Christian's just reproof to Julian, xvi. 258 (W).
Berenice's intrigues at the Egyptian court, ix. 99.
 — princess of Libya, assassinate Demetrius, ix. 194.
 — daughter of Ptolemy, married to Antiochus, ix. 196. With her son and attendants, murdered by Laodice, 197.
 — wife of Ptolemy Euergetes, consecrates her hair, ix. 339. Flattered on that occasion, *ibid.* seq. (Z).
 — daughter of Auletes, set upon the throne, ix. 439. Murders her husband, 440. Marries Archelaus, *ibid.* Put to death, 446.
 — wife of Mithridates, and her mother, put to death, ix. 579 (H).
 — daughter of Salome, married to Aristobulus, x. 434. Her offspring, 443 (N).
 — of Herod Agrippa, born, x. 530. Married to the king of Chalcis, 639. Her incontinence, 643 (E), seq. Pities the persecuted Jews, 651. Her lewd intrigues with Titus, xv. 470. dismissed by him, 471.
 — her complaint against Rhodanus redressed, xvi. 304.
 — *coma* made a constellation, ix. 390.
 † — a city on the Red Sea, i. 402. Whence named, ix. 383. and 431 (A).
 † — a city in Cyrenaica, xviii. 232.
 † *Berga*, a city in Macedonia, viii. 389.
 † *Bergamo*, a city of Italy, xvi. 568. Destroyed by Attila, *ibid.*
 † *Bergula*, a city of Thrace, xvi. 490. When and whence called Arcadiopolis, *ibid.*
Bericus stirs up Claudius to invade Britain, xix. 131.
Berig invades the Ulmerugians, xix. 255.
 † *Bernicia*, a province in Northumbria, its extent, xix. 194.
Berodach, king of Babylon, his embassy to Hezekiah, iv. 169. Its bad consequences, *ibid.* seq.
 † *Berones*, where situated, xviii. 477.
Berosus's account of the Chaldean and Babylonian cosmogony, i. 29. Collection of Babylonish antiquities, 190. Table of Chaldean kings before the flood, 192. His chronology consistent with that of Moses, 193. His account of the deluge, 194, seq. Character and writings, ix. 193 (Y). His origin of the Gauls contested, xviii. 534, seq. (H).
 † *Berotbai*, a city in Syria, plundered by David, ii. 300, seq.
 † *Berry* taken by the Visigoths, xix. 309.
Bertexana, prince of the Moguls, his success against the Tartars, xx. 35.
B.ruth, who, i. 188.

- Beryllus*, Nero's Greek secretary, xiv. 369 (N).
† *Berytus*, an ancient city of Phœnicæ, ii. 325.
Described, *ibid.* its present state, 326 (T).
† — whether in the isle of Cyprus, viii. 247.
† — a council established at, by Vespasian, xiv. 547.
† — ruined by an earthquake, xvi. 159.
Besa, an idol, its oracle, where, xvi. 210. Seve-
ral condemned for consulting it, *ibid.*
† *Besancan* besieged by the Gauls, xiv. 460. Re-
lieved by the Romans, *ibid.*
† — a city of Germany, xvi. 563. De-
stroyed by Attila, *ibid.*
† *Besbicus*, island, separated from the continent,
viii. 287.
† *Bessi*, the most savage people of Thrace, x. 54.
Subdued by the Romans, 55.
Bessus's treachery to Darius, v. 320. Invades
Bactria, *ibid.* Delivered up to Alexander,
324. His punishment and death variously re-
ported, v. 325. viii. 576 (R).
— *Saleius*, a poet, esteemed by Vespasian,
&c. xv. 37 (Q).
— governor of Rome, driven out of it by To-
tila, xix. 596.
Bessia L. Calpurn. consul, his sordid character,
xii. 460. Bought off by Jugurtha, 462.
Shameful peace with him, *ibid.* Annulled,
466. Tried and banished, 467. See xviii.
156.
— one of Catiline's conspirators, xiii. 135.
— a tribune, occasions a tumult, xiii. 143.
Deprived, *ibid.*
† *Besjnga*, where situate, xx. 61.
† *Betab*, a city of Syria, plundered by David,
ii. 300.
Betab, its signification in Hebrew, ii. 453.
† *Betababarab*, where situate, ii. 417. Whence
so called, 453. and x. 529 (H).
† *Betbang*, where situate, ii. 471 (H). x. 574.
Lazarus raised from the dead there, 577.
† *Betbel*, a city in Canaan, ii. 203. 471 (H).
Cut off by Joshua, *ibid.* Seized by the house
of Judah, 209. Whence so called, 277. 471
(H). Fortified by the Syrians, x. 309.
† — idol set up there by Jeroboam, iv. 112.
Destroyed by Josiah, 176.
† — forest, where, ii. 418.
† *Betbelda*, the pool of, described, ii. 442. x.
544 (S).
† *Betblagan*, fort, where, x. 311. Besieged by
Bacchides, *ibid.*
† *Betblehem*, its antiquities, ii. 442 (D). Where
situate, 477 (A). Magnificent church of,
ibid. Waters of, wished for by David, iv.
62, seq. Christ born at, x. 458. The children
of, massacred, 494. Prophecy of, explained,
495 (C), seq.
† *Betb-maacbab*, where situate, iv. 82. Be-
sieved by Joab, *ibid.* How relieved, *ibid.*
† *Betbome* taken by Alexander Jannæus, x.
353. His monstrous cruelties there, *ibid.* (B).
† *Baiboron*, where situate, x. 277 (B). Fortified
by Bacchides, 309.
† *Betbphage*, where situate, x. 580.
† *Betbfaida*, where, ii. 459 (X). By whom
built, x. 522.
† *Betbsan*, where, ii. 461 (A). ix. 325.
† *Betbsean*, a city in Canaan, ii. 481. Taken
by the Scythians, v. 33.
† *Betbsemesh*, city, where situate, ii. 482 (B).
Several cities of that name, and the import
of it, *ibid.*
Betbsemeshites smitten for looking into the ark,
iv. 33 (V).
† *Betbsora*, or *Betbsor*, city, whence named, and
where situate, ii. 478 (A).
† *Betbsura*, taken by Simon, ix. 325. Besieged
by the Syrians, x. 296. Taken, 297.
† *Betbuel*, whether the father or brother of
Rebecca, iii. 265 (D).
† *Betbula*, Judith's residence, where situate,
ii. 460 (Y).
† *Betbsura*, where situate, x. 283 (E). De-
scribed, *ibid.*
† — the battle of, examined, x. 281 (F).
† — fortified by Judas, *ibid.* Taken by Bac-
chides, 309. By Simon, 320.
Betis's brave defence of Gaza, v. 309. Basely
and cruelly murdered by Alexander, *ibid.*
Betucius Barrus condemned for debauching a
vestal, xii. 451.
Betylus, the son of Uranus, i. 188. 306 (H).
Beyxaci, a Persian rebel, put to death, xi.
135.
Besa's notion of the Herodians confuted, x.
477.
† *Bexabla* taken by Sapor king of Persia, xi. 81.
xvi. 215.
Bexaleel, the famous artificer of the tabernacle,
iii. 416.
† *Bexancon*. See *Besancan*.
† *Bexek* taken by the Israelites, ii. 208. Where
situate, 461 (A).
† *Bezetba*, by whom built, x. 636.
Bexoar, Persic, described, v. 92, seq. How used,
ibid.
Bias obtains part of Argos, vi. 157. Brings
Iphiclus's oxen out of Thessaly, 216 (E).
— divers Cræsus from attacking the islands
of Greece, vi. 120 (B).
— one of the seven wise men, where born,
vii. 421.
† *Biblos* surrendered to Alexander, v. 307.
† *BibraEle*, city, where situate, and whence
named, xiii. 160 (I).
† *Bibrax*, city, where, xiii. 164.
† *Bibroci* submit to J. Cæsar, xix. 127. Where
situated, 128 (F).
Bibulus's sons murdered in Egypt, ix. 449.
— his strange defence of Antioch, xi. 34.
— the consul opposes the agrarian law, xiii.
153. Is affronted by the people, *ibid.*

- Bibulus*, Pompey's admiral's cruelty to Cæsar's seamen, xiii. 196.
 — escapes from the triumvirs, xiii. 356 (I).
 Attends Brutus and Cassius in a difficult march, 386.
 — Caius's law against luxury rejected, xiv. 168.
Bigati, a coin, why so called, xviii. 4 (A).
Bigwai, one of the heads of the returning Jews, x. 180.
Bilbab, Lesh's maid, given to Jacob, iii. 280.
 Her offspring, *ibid.*
Bilimer defeated by Ricimer, xvi. 592.
Bilius, ambassador from Phocas, imprisoned by Coluthos, xi. 138.
 — Caius put to a cruel death, xii. 411.
Bilsham, one of the heads of the returning Jews, x. 180.
Bindos, ill used by Hormisdas, xi. 129. His cruel repentment, 130. Imprisoned by Varramus, 133. Heads the rebels against him, 134.
Binges takes possession of Nisibis, xvi. 284.
Bion, where born, viii. 287 (Q). His writings, *ibid.* Said to be the first writer in prose, *ibid.*
Birds, whence used in auzuries, xi. 279 (D).
Birsha, king of Gomorrah, defeated, ii. 196.
Birtbs, how celebrated in Thrace, x. 53.
 — two strange ones under Theodosius, xvi. 426 (I).
 † *Bisalie*, where situate, viii. 389.
 † *Bisantbe*, a city of Thrace, x. 30.
Bishops in what sense styled angels, x. 220 (R).
 Their immunities under Constantius, xvi. 157. Orthodox restored, *ibid.* How to be tried, 188. Why recalled by Julian, 250. Privileged by Theodosius, 369. When first employed to crown princes, 582.
Bisextile year, whence so called, xiii. 256 (X).
Bisson, in Thrace, subdued by the Romans, x. 55.
 † *Bisyngeti*, where situated, xx. 60.
Bitatus, a Gaul, kills Mithridates, ix. 598.
Bitbyæ, a terrible kind of women among the Scythians, vi. 67 (C).
Bitbyas assists the Carthaginians, xviii. 106.
 † *Bitbynia* described, x. 113. Its cities, *ibid.* Its origin, government, &c. 124. Invaded by Mithridates, ix. 547. Reduced into a Roman province, x. 133. Adorned and restored by Adrian, xv. 165. Ravaged by the Scythians, 434. Submits to Aurelianus, 453. To Licinius, 572. Ravaged by the Goths, xix. 270.
 † — a city of Thrace, x. 50.
Bitbynian embassy, a proverb, whence, x. 39.
Bitbynians alarm the Grecian camp, vii. 501.
 Are defeated by them, 503, *seq.* Abandon their country to them, 504.
 — their origin, x. 124 (L), 125 (M). Kings, 126. Set up Nicomedes against Prusias, 39. Oppressed by Cilo, xiv. 360. Betrayed by Narcissus, 361.
Bitbynicus Clodius, a Roman senator, put to death by Octavianus, xiii. 433.
Bitultie's whimsical embassy to Domitius, xii. 443. Betrayed by him, 444. Led in triumph, *ibid.* Kept prisoner at Alba, *ibid.*
Bitumen supposed to be used in building Babel, i. 329. Great plenty of it in those parts, *ibid.* (I).
Bituriges subdued by Cæsar, xiii. 177.
 † *Bitum*, a city in Doris, vi. 280.
Bizaras's Persian history, xi. 64 (A).
 † *Black Forest*, in Germany, described, xiv. 14 (M). xix. 19.
Blacks, their origin, i. 272 (T). Not the progeny of Ham, 270. Their blackness accounted for, 99, *seq.*
Bladifibulus seizes the crown of Bulgaria by murder, xvii. 109. Is killed, *ibid.* See xix. 535, *seq.*
Blæsi, the two, kill themselves, xiv. 246.
Blæsus Jun. general in Pannonia, xiv. 65. Brave speech to the mutineers, 68. Insulted by them, *ibid.* 71.
 — sent into Afric, x.v. 163. Success against Tacfarinas, 174. Styled Imperator, *ibid.* (D). His death, 227 (F).
 — *Jun.* declares for Virellius, xiv. 508. Furnishes him with proper equipage, 536. Hated by him for it, *ibid.*
 † *Blatobulgium*, the antiquities of, xix. 89.
Bleda succeeds Rouas, xvi. 554. xix. 218. Advantageous peace with Rome, *ibid.* 219. Fresh conquests, xvi. 555. Assassinated, xix. 222. See *Attila*.
 † *Blemmyes*, who, and where situated, xv. 475. xviii. 258. Defeated by Probus, *ibid.* Pliny's fabulous account of them, xv. 475 (F). War with the Ethiopians. 491. Inroads into Egypt, 497 (Y). Embassy to Constantine, xvi. 132.
 † *Blessing*, valley of, where, ii. 411. Whence named, *ibid.* (G).
 — ceremony of, among the Jews, iii. 163 (D), (E).
 † *Blotifa*, a city in Lusitania, xviii. 464.
Blindness inflicted on the inhabitants of Sodom, of what kind, ii. 121 (A).
Blood, when and by whom first offered in sacrifice, i. 184 (B), *seq.*
 — the eating it, prohibited to Noah, iii. 154. By the law of Moses, *ibid.* This prohibition retained by the Gospel, why, *ibid.* (D). Still observed by some eastern churches, *ibid.*
 — said to have flowed from statues at Rome, xvii. 590.
Blosius, the philosopher, his undaunted answer to the Roman consul, x. 45 (Q). His brave death, 46.
Blotabrum, or *Blotkeda*, what, and whence named, xix. 22 (R).
 † *Blizomenæ*, who, and where situated, xviii. 355.
Bo, king of Rissland, xix. 259.

- Demogeg**; whence derived, x. 547 (V). Their furious zeal rebuked by Christ, 570 (S).
- Boanes** defeated by the Saracens, xvii. 24. Betrays Armenia to the Saracens, 34.
- Boar**, *Eremitian*, brought alive by Hercules, vi. 161 (I).
- *Caledonian* fable of, vi. 272 (B).
- Boares** queen of the Hunns, fights for the Romans, xix. 246. Sends Styrae prisoner to Constantinople, ibid.
- Boats**, a dreadful punishment among the Persians, v. 128.
- Boaz**, one of the pillars in the porch of Solomon's temple, its meaning, iv. 206.
- Boetbar** assists Syphax against Masinissa, xviii. 145, seq.
- Boecboris**, king of Egypt, surnamed *the Wife*, ii. 76. Said to have been burnt alive. *ibid.* Probably the same with Asychis, 77.
- Boecbus**, who, xii. 482. Allies with Jugurtha, *ibid.* Defeated, 488. Makes a peace with the Romans, 489. His answer to Sylla, 491. Double treachery, 493. Betrays Jugurtha, 494. Rewarded with a part of his dominions, 495. Gratitude to Sylla, xiii. 31. See xviii. 161. 207 (B) and (C).
- assists the two Pompeys in Spain, xviii. 170.
- Boebart** mistaken concerning the Tuscan language, xvi. 50.
- † **Bæbis** lake, where, vii. 337 (C).
- Boæ**, or **Boiæ**, monstrous serpents, described, xvii. 517 (T). Whence named, *ibid.*
- † **Bochim** valley, whence to called, ii. 413. Where situate, 414 (O).
- Boetius** asserted the eternity and incorruptibility of the world, i. 17. Held that it was governed by a vegetable or plastic nature, 47.
- † **Bœtica**, the battle of, xii. 316. Province of, enlarged by Otho, xiv. 514.
- Bœotarcbi**, the chief magistrates of Boetia, vii. 396.
- † **Bœotia**, part of Græcia prop. vi. 138. Two of that name, 189. By whom founded, *ibid.* Since called Thebes, 190. Various names, *ibid.* Famed for dunces, 191. Its kings, 192. Plundered by the Athenians, 416. Reduced to a Roman province, vii. 400.
- Bœotian** war, vii. 112, seq.
- Bœotians** expelled by the Thessalonians, vi. 189. 223. Their feats before Troy, *ibid.* Are defeated by the Athenians, 360. Beat them at Delium, 458. Refuse the Nicæan peace, 460. Invite Philip into Greece, 515. Join the Athenians against him, 516. Join Antiochus, vii. 352. Form a republic, 396. Their government, *ibid.* Side with Philip against the Romans, 397. Displease him, 398. Implore the protection of Flaminius, *ibid.* Their prætor murdered by Roman influence, *ibid.* Subdued by Flaminius, 400. Forced to build Heracles, x. 116.
- Bœotian** ships, the largest employed against Troy, iv. 493.
- Bœotus**, who, v. 189. Founds Boetia in Thessaly, *ibid.*
- Bœotus's** consulship, xvi. 611. His character, xix. 428 (F). 551. Put to death by Theodoric, 551, seq. His excellent morals and writings, *ibid.*
- Bærus**, a fabulous king of Spain, xviii. 504. Where surnamed Turdetanus, *ibid.*
- † **Bog**, a river in Scythia, vi. 62.
- † **Bogazi**, the two straits of, viii. 259.
- Bogud** king of Mauritania, xiii. 245 (P). Appoints Silius his general against Juba, *ibid.* Gains Cæsar the victory at Munda, 261. Cuckolded by him, xviii. 208 (D).
- king of Mauritania accompanies Antony, xiii. 472. Slain at Methons, 474.
- † **Bobemia**, where, and whence so called, xiii. 517 (N). xix. 10. 470, seq.
- Bobemund's** success against Alexius, xvii. 140. Narrow escape, *ibid.* 149. Defeats Comnenus, and reduces Illyricum, 141. Made prince of Antioch, 150. Defeats the Turks, *ibid.* Wars with Alexius, 151. Raises new forces in Italy, *ibid.* Makes peace with him, 152. His death, 153.
- Boi**, their situation in Italy, xi. 212. Invade Rome, xii. 42. Join the Samnites and Hætrurians against the Romans, 144. Cut off a Roman consul and army, 280. Defeated by Metula, 345. Subdued by Nafica, 348. Drive out the Cimbræ and Teutones, 452. Settle in Gaul, xiii. 161. Driven out of it by the Marcomanni, 517 (N). xix. 471. Invite Hannibal into Italy, xvii. 595.
- Boils** on men and beasts, one of the Egyptian plagues, iii. 378.
- Boiscalus's** brave speech to Avitus, xiv. 387, seq.
- † **Boiodorum** city, where situate, and whence named, xiii. 517 (N).
- Boiobemia**. See **Bobemia**.
- † **Bola** city, taken by the Æqui, and retaken by the Romans, xi. 516.
- capital of the Æqui, xii. 4. Taken by Camillus, *ibid.*
- Bolanus Vett.** sent into Britain, xiv. 538. xix. 136. Wavers in his fidelity to Vitellius, xiv. 549.
- † **Bolbene**, a province in Armenia, ix. 483.
- Bolduc**, his singular opinion concerning the giants, i. 176 (I) seq.
- Bolis** betrays Achæus, ix. 223, seq.
- † **Bolissus**, where situate, viii. 298 (F). Homer's house shewn at, *ibid.*
- † **Bolsena**, a city of Etruria, xi. 214.
- Bomilcar** chokn general against Agathocles, viii. 77. His treachery, 78. See vol. xvii. 444, seq. Arrives at Syracuse with a fleet, viii. 131. Sails to Carthage, 139. Returns to Sicily with a mighty fleet, 140. His unexpected return into Africa, *ibid.*
- assassinate Masiva, xii. 465. Flies from Rome, *ibid.* Made Jugurtha's general, and defeated, 471. Betrays him to Metellus, 474. Plot against Jugurtha discovered, 478. Executed, *ibid.* *Bomilcar,*

- Bomilear*, his fatal ambition and treachery, xvii. 446. Assumes the sovereignty at Carthage, 463. Defeated and crucified, 463.
- † *Bomo*, an antient name of Eubœa, whence, viii. 368, seq.
- † *Bona*, a city in Numidia, where situate, xviii. 120.
- Bona fides*, the altar of, at Rome, xi. 298.
- Bonassus*, a fabulous animal in Gaul, described, xviii. 627 (B).
- Bonifacius*, count, repulses Ataulphus from Mar- seilles, xvi. 522. Highly rewarded by Placi- dia, 542. Undermined by Aetius, 543. Succes against him, *ibid.* Invites the Barbarians into Afric, 544. Returns into Italy, 545. Sent against Aetius, and killed, 546. See vol. xix. 340, seq.
- made king of Thessaly, xvii. 172.
- † *Bombylar*, whence, and by whom built, xv. 495.
- † *Bomania*, a city of the Boii, xi. 213. Taken by Octavian, xii. 317. Relieved by Nero, xiv. 361.
- † — in Illyricum, where situate, xv. 580.
- † — stands out against Alaric, xvi. 511.
- Bonofus's* rise, revolt, and death, xv. 477. A remarkable drinker, 478 (G).
- sent against the revolted Jews, xvii. 16.
- Bordes*, Carthaginian admiral, surprises the Roman fleet, xii. 167 (R). xvii. 503.
- Bots*, treating of the Jewish chronology, ac- count of, iii. 242, seq. Many valuable ones burnt by Domitian, xv. 57. An hundred and twenty thousand burnt at Constantinople, xvi. 599.
- Borader*, where situate, xix. 11.
- Borani* revolt in Gaul, xv. 419. Their success against the Romans, 424.
- Boreas*, king of Thrace, carries off Orithia by force, vi. 177.
- Borifex* king of Bulgaria taken prisoner by the the Romans, xvii. 99. Generously used by Zimisce, *ibid.*
- Bortan* khan, prince of the Moguls, his off- spring, xx. 40.
- † *Borybates*, *Nieper*, a river in Scythia, vi. 62 (F).
- Borzugan* amongst the Moguls, what, xx. 40.
- Bosor*, *Bosor*, a river in Palestine, described, ii. 427 (L). seq.
- † *Bosra* city, where situate, x. 288. Taken and burnt by Judas Maccabeus, *ibid.*
- Esaporani* subdued by Mithridates, ix. 566. Phar- naces made king of, 601. Mithridates Peri- gametus, 605. Darius, 606. Polemon I. *ibid.* Polemon II. 607. Revolt from Mith- ridates, x. 153. Butchered by Justinian, xvii. 35, seq.
- † *Bosphorus*, the kingdom of, described, x. 146, seq. Its cities, 147. Government, 149. Given to Pharnaces, 152.
- Boslar*, governor of Pergamus, outwitted by Abela, xii. 262.
- Boslar* joined to Hamilcar against the Romans, xvii. 516. Defeated before *Adia*, 518. His miserable end, 525 (W).
- Boslar* sent by Hannibal to Philip, xviii. 15.
- Bostenay*, prince of the Jews, married to the princess of Persia, xi. 205.
- † *Bosra*, a city of Arabia Petraea, xv. 407.
- Boteris* king of Bithynia, x. 126.
- Boteris* murdered by the Thessalonians, xvi. 447.
- † *Botrys* in Phœnice, built by Ithobal, ii. 369.
- Boudicca* defeated by Suetonius Paulinus, xix. 125.
- Bovem habet in lingua*, a proverb, whence, vi. 172.
- Bovianum* taken from the Samnites, xii. 103.
- † *Bourdeaux* receives Ataulphus, xvii. 522.
- Bous*, Eusebius's mistake about that word, vi. 175.
- Bow* and arrow, by whom invented, ii. 222 (F).
- † *Boziata*, a city of Albanis, x. 141.
- † *Bozrab*, *Bezer*, a city of Edom, ii. 499.
- Bracarii*, where situate, xviii. 477.
- Brachata Gallia*, whence so called, xviii. 530.
- Brachmans* of India, who, i. 67. Their ac- count of the creation variously related, *ibid.* Their account of the deluge, 229. Use a sa- cred character and language, 509. Put to death by Alexander, viii. 633, seq. Their high esteem and authority in India, ix. 76. Whether a separate nation, *ibid.* Whence descended, 77. Some of their opinions, *ibid.* seq.
- Brachyllas* assassinated by the Romans, vii. 398.
- Bradylis* king of Illyria defeated by Philip, viii. 444.
- † *Braga* plundered by Theodoric, xix. 365.
- Bramini*. See *Brachmans*.
- Bramma*, a secondary god among the Bramins, i. 68.
- a deity of the Malabarians, i. 69.
- Branas* defeats the Sicilians, xvii. 163. Revolts, 164. Lays siege to Constantinople, *ibid.* De- feated and killed, *ibid.*
- Branchidæ*, the oracle of, vii. 430 (P).
- the priests of, massacred by Alexander, vii. 430.
- Brancus* reinstated in his throne by Hannibal, xvii. 595.
- † *Bramnum* antient Worcester, xix. 85.
- Braſen* gate at Rome, why so called, xii. 212 (E).
- Brasidas* sent to assist Megara, vi. 459. And Macedon, *ibid.* His success and moderation, *ibid.* In Attica, 460. Killed, *ibid.* His character, *ibid.* seq. See vol. vii. 75—77. and viii. 427—431.
- Brasi*, the invention of ascribed to Cadmus, vi. 195.
- *Corinthian*, described, vii. 321 (F).
- † *Brathys* mount in Phœnice, why so called, i. 183.
- Bread-plate* of the high-priest described, iii. 76 (X). Traditions about it, 77 (X).
- † *Brachnech*

† *Brocton* inhabited when the Romans were in Britain, xix. 85.

Bromæus, among the Indians, who, i. 229.

Brennus, general of the Celtes, his brave answer to the Roman ambassadors; xi. 532. xviii. 504 (H). Defeats them, xi. 533. Enters and sacks Rome; 534, seq. His insolence to Sulpicius, 539. Totally defeated by Camillus, 540. See xvi. 112, seq. and xviii. 647. 644.

† *Brescia* destroyed by Attila, xvi. 568.

† *Bretania Armorica*, three different colonies, sent into, xvi. 378 (U).

Breuni, who, and where situated, xiii. 519 (N). *Briareus*, the Cyclop, umpire between Apollo and Neptune, vi. 232.

— worshipped by the Carytians, viii. 372.

Bribery at a great height in Greece, vi. 511

(B), seq. Betoms necessary at Rome, xiii.

152. Vainly opposed by Cato, 171. Pre-

vented by Augustus, 174. A new law against

it, 532. Punished by Valentinian, xvi. 304.

Brides, Solen's laws concerning them, vi. 311.

Bridges, a long causeway made with, by Domitius, xiv. 98 (H).

Brienne John de, made guardian to Baldwin, xvii. 176. Defeats Azen and Ducas, 177. His death, ibid.

Brigantes, in Britain, who, xix. 87. Revolt, and are reduced, xv. 201.

Brigantius Julius revolts from Otho, xiv. 521.

Opposes his uncle Civilis, xv. 16.

Brigians, whether the same with Phrygians, iv. 443.

Brigo, a fabulous king of Spain, xviii. 503.

Brimio's mockery of Caius's expedition, xiv. 292. Heads the Caninefates against the Romans, xvi. 10.

Briones, *Brizones*, whence named, and where situated, xvii. 503 (B), seq.

Briseis occasions a quarrel between Agamemnon and Achilles, iv. 497.

† *Brissello* taken by Zamaragdus, xix. 617. By Autharis, 618.

Britagoras repeoples Heraclea, x. 121.

Britain, its etymon, vi. 19 (I). xix. 69, seq.

Whence called Albion, 68. The isles of, inhabited by Gomerians, vi. 14. 19 (I). Described, xix. 70, seq. Its situation, ibid.

seq. First inhabitants, 71, seq. How divided, 79--92. Its walls 93 (E). 157. 160. 167.

169. New division, 109. Pentarchy, ibid. Roman government, 110. Military,

111. Fabulous history, 116 (A), seq. In-

vasion by Cæsar, 119, seq. Cæsar's second ex-

pedition into it, 123, seq. Its state in the

reign of Augustus, 129. Caligula's mock

expedition into it, 131. Invaded by Claudius,

ibid. seq. Reduced by the Romans, 132.

Agricola's exploits there, 139, seq. Dis-

covered to be an island, 145. Quelled under

several temperors, 156, seq. Divided by Se-

verus, 159. Submits to Aurelian, 162.

Given to Carausius, ibid. xv. 489. Fresh di-

vision under Constantine, xix. 103. Secured

against the Picts, 165. Invaded by them and the Scots, 166. Abandoned by the Romans,

169 (Y). Invaded by the Picts, 170.

Britannicus born, xiv. 317. Ill used by Agrip-

pina and Nero, 355, seq. 375 (T). Poisoned,

376. His hasty and obscure funeral, 377.

His memory honoured by Titus, xv. 38.

† *Britenburg* castle, built by the fugitive Bri-

tons, xix. 131.

Britons, ancient, their customs and manners, 73,

seq. Their towns and houses, 74. Manners

of the more northern, 75. Way of fighting,

76. Trade, shipping, &c. ibid. Religion, 77,

seq. Government, 79. Called their fortified

woods, towns, 92 (D). Incorporated into the

Roman army, 116. Their embassy to Cæsar,

119. Noble defence against him, 120. Sub-

mit to him, 121. Break the peace, 122.

Fresh submission to him, 123. Defeated, 124.

126. Many submit afresh, 127 (F). Whe-

ther conquered by him, 129 (G). Send pre-

sents to Augustus, 129. Defeated by Clau-

dius, 132. By Geta, Suetonius, &c. ibid.

By Agricola, 139. Romanized by him, 140,

seq. Allowed to plant vines, 162. Bereaved

of their youth, 163. Repulse the Scots and

Picts, 165. Choose an emperor, 166. With-

draw their obedience from Rome, 167. Build

a stone wall, ibid. 169. Make and murder

their kings, 170, seq. Dismal state, and letter

to Aetius, 171. xvi. 556. Degeneracy, xix.

172. Destroyed by famine and pestilence,

ibid. Invite the Saxons, 173 (A). Driven

out, and cruelly used by them, 181. Out of

Kent, 183. Worsted by Ella, 185. Under

Nazaleod, 187. Defeated by Cerdick, 192.

Defeat the Saxons, and enjoy a long peace,

193. Grow more debauched, 195. Lose se-

veral battles, 198. And three kings, ibid.

Retire into Wales, 199. Take shelter in

Armorica, 201. And Britany, ibid. The first

who fell off from the empire, and established

a government among themselves, xvi. 511.

The standard of the Gaulish religion, xviii.

558.

— follow Maximus into Gaul, xvi. 378 (U).

Settle in Bretagne, ibid.

— in Gaul, defeated by Euric, xix. 308.

Brubels at Constantinople suppressed, xvi. 544.

Kept up by the Goths, for the use of the

Romans, 551 (N).

Brothers, the remarkable end of two Roman,

xiii. 61. Marriage of brothers and sisters in-

law forbidden, xvi. 187.

† *Brucium*, the famed library of, burnt, ix. 271.

and 454. The siege of, xv. 168 (L). 438 (H).

Destroyed by Zenobia, 448.

Brusteri, where situated, xiv. 87 (R). xix. 8.

Reduced by Tiberius, xiv. 12. By Germa-

nicus, 87. Join the revolted Batavians, xv.

11. Defeated in Germany, 117 (I). Con-

quered, and cruelly used, by Constantine, 538.

Invaded by Eugenius, xvi. 440. A tribe of the

- the Franks, xix. 370. Their dreadful punishment, 333.
- † *Brundisium*, a city in Calabria, xi. 217. Taken by the Romans, xii. 156. By Cæsar, xiii. 187. Declares for Octavianus, 301. Besieged by Antony, 439.
- Brutes*, of their souls, and capacity of reasoning, i. 97.
- Brutii*, where situated, xi. 218. Their origin, 225. Subdued by the Romans, xii. 145. 152. Massacred by Hannibal, 330. Submit to him, xvii. 628.
- Brutus*, not the first who peopled Britain, vi. 19 (I). His fabulous expedition to, and conquest of it, xix. 117 (A).
- *Luc. Jun.* counterfeits madness to save himself, xi. 343. His remarkable present to the Delphic oracle, 349, seq. Pulls off the mask, and swears revenge against Tarquin, 351. Procures the banishment of the Tarquins, 352. His advice to the Romans, 353. Establishes a commonwealth at Rome, 354, seq. His consulship, *ibid.* Severity to his two sons, 360. Stirs up the people against his colleague, 363. His death and character, 366 (E).
- head of the revolted legions, his answer to the senate, xi. 403. Tribuneship, 404. Speech to the consuls, 407.
- *D. Jun.* chosen consul, xii. 78. 102. Defeats the Samnites, 103. Honoured with a triumph, 104. Settles the colony of Valentia, 393. Reduces the banditti in Spain, *ibid.* Makes great conquests in Lusitania, 396.
- *Scæva* made consul, xii. 134. Triumphs over the Hetrurians, *ibid.*
- the prætor, affronted by Sylla's soldiers, xiii. 47. Defeated by Pompey, 74.
- *Jun.* butchers all Sylla's friends, xiii. 76. Assists Lepidus, 100. Taken and beheaded, 81. 100.
- *M. Jun.* his son, joins Pompey, xiii. 195. Surrenders to Cæsar, 210 (A). Made proconsul of Cisalpine Gaul, 253. His extract, 271 (G). Conspiracy against Cæsar, 272, seq. Great presence of mind under it, 276. Discovers it to his wife Porcia, 277. Stabs Cæsar, 281. His behaviour after it, 283, seq. 289. Speech to the people against Cæsar, 284. 290, seq. Blamed for yielding to Antony and Piso, 289 (C), seq. Withdraws to Antium, 294. Supplanted by Antony, 309. Promoted by the senate, 316. Proscribed, 345. Receives the proscribed citizens, 356. Sends for Cassius, 368. Passes into Asia, 369. Mildness to the revoltors, 370. Coin, *ibid.* (U). Success in Lycia, 375. Against Xanthus, 377. Instances of his invincible meekness, 379. 380. 382. Falls out with Cassius, 381. Visited by a spectre, 383. Returns into Europe, 385. Advises fighting against the triumvirs, 388, seq. Counsel to Cassius, 391. Letter to Atticus, *ibid.* (L). Success against the triumvirs, 392. Funeral honours to Cassius, 395. Forced to fight by his soldiers, 399 (R). His severity to the captives vindicated, 400 (U). Pardon his soldiers the spoil of two Greek cities, 401. Censured on that account by Plutarch, *ibid.* (W). Second apparition, and threatening prodigies, 402 (X). Speech to his soldiers before the battle, 402. Defeat and bravery, 403, seq. Great distress, 406. Death, 407 (Z). Character, 408, seq. (A, B, C, D, and E). His stabbing Cæsar vindicated, 412 (F), seq. Funeral honours, 414, seq. His statue regarded by Augustus, xiv. 192 (X), seq.
- Brutus Jun. Albin.* made proconsul of Transalpine Gaul, xiii. 253.
- *Decim. Albin.* one of the conspirators against Cæsar, xiii. 273. Persuades him to go to the senate, 279. Goes into Gaul, 286. Nominated Octavius's heir by Cæsar, 290. Supplanted by Antony, 306, seq. Besieged by him in Mutina, 313. Successful ally against him, 320 (A). Mortifying answer from Octavianus, 321. Honoured by the senate, 323. Drives Antony out of Italy, 324. Retires into the East, 334. Honoured by the Athenians, 335. His powerful army, 336. Made proconsul, 338. His humanity, 339. Letters to Cicero, *ibid.* (M). Deserted by his troops, 341. Made general of Greece, 344. Driven out by Antony, 347. Betrayed by Camillus, *ibid.* Murdered, *ibid.* (B), seq. Character, 348 (C).
- Bryennius* recalled from banishment, xvii. 125. Falls out with Opsarus, 126. His eyes put out by him, *ibid.*
- *Nicephorus* revolts, xvii. 135. Defeated and taken prisoner by Alexius, 136.
- Bryges*, in Thrace, destroy part of Darius's army, v. 218. Subdued by Mardonius, x. 56.
- Bubaris*, how reconciled to the Macedonians, xvii. 420.
- Bubastis*, the Diana of Egypt, i. 475. ii. 28 (A).
- † *Bubastus*, an antient city of Egypt, i. 409. Whence named, *ibid.*
- Bubulcus Junius* made general of Roman horse, xii. 107. Defeats the Samnites, 108.
- Bucephalus*, Alexander's favourite horse, viii. 560. Taken and restored by the Mardi, *ibid.*
- † — a city built by Alexander, viii. 618. xx. 55. 95.
- † *Buchæti*um, a city of Epirus, x. 65.
- Buchanan's* account of the Roman wall in Britain, xv. 319 (N).
- Bucherius*, antient writings published by him, xvi. 236 (F).
- Bucolion*, king of Arcadia, vi. 211. Killed by Hercules, *ibid.* 489.
- Budenfir Mogak*, head of the Moguls, his fabulous origin, xx. 37.
- *Khan*, a prince of the Moguls, xx. 38.
- Budians*, who, and where situated, vi. 81. xix. 478.
- † *Budorus*, a river in Eubœa, viii. 371.

Buka Khan, prince of Tartary, his obscure reign; xx. 26.

† *Bulgaria*, its antient inhabitants, xii. 462 (F). Part of Thrace, xv. 576. Whence so called, xvii. 30.

Bulgarians defeat Arisius, xvi. 608. Invade the empire with an hundred thousand men, xvii. 30. Success against Justinian, 31. Ravage quite to Constantinople, 36. Assist Anastasius, 40. Irruptions into the east, 44. Cut off, 46. Defeated by Constantine, 51. Success against Nicephorus, 55, seq. Against Michael, 57.

— ed by Leo, 58, seq. Defeat the usurper Thomas, 62. The Romans, 78. Defeated by the Hungarians, *ibid.* Treachery to them, *ibid.* Invade the Romans, 85. Conclude a peace with them, 87. Success against Constantine, 88. Driven out by the Rossi, 97. Defeated, 108. Submit to Basilus, 109. Revolt, 116. Defeat the Latins, 173. Defeated by Andronicus, 194. Make peace with him, 195. Their origin, xix. 512. Wars, conquests, &c. 513, seq. Defeated by Theodoric, *ibid.* New invasions, 514. Defeated by the Romans, *ibid.* Revenge, 515. Their language, 516 (B), seq. Defeat Justinian, 517. And Constantine Copronymus, 518. Twelve thousand of them cut off by him, 519. Peace with Leo, 520. Defeat Constantine IV. *ibid.* Fresh invasions and conquests, 521. Defeated by Leo, 523. Subdued by the Russi, 530. Revolt under four kings, 531. Defeated by Uranus, 533. By Basilus, 534. Revolt from him, 536. Submit to him, 537. Set up Deleanus, 538. Submit to Michael, *ibid.* Subdued by the Turks, 539.

Bulimy, a disease among the Greeks, described, vii. 476 (X). Brutus seized with it, xiii. 337 (L).

Bull, how worshiped by the Egyptians, i. 472. — the blood of, a sure poison, iv. 460. By whom first used, *ibid.*

— brazen, taken from the Cimbrians, xix. 59 (G). Described, *ibid.*

Bulla, a Sabine ornament, what, xi. 289 (S).

† *Bullaum Sitarum*, where situate, xix. 85, seq.

† *Bullis*, a city of Macedonia, viii. 385.

Burgundians, where situated, xix. 13. 269. Invade Gaul, xv. 469. Exasperated at Valentinian, xvi. 305. Their origin, *ibid.* (T), seq. Allowed to settle in Gaul, 522. Twenty thousand of them cut off by the Hunns, 547. Are baptized, and overcome them, *ibid.* See xix. 217. Transplanted to the duchy of Savoy, xvi. 550. Defeated by the Goths, xix. 277. Their territories in Gaul, 311 (A). Assist the ravaging Vandals, 335. War with the Franks, 416. Defeated by Clovis, 417. Ally with him, 425. Defeated by Theodoric, *ibid.* Whence named, 434. Religion, *ibid.* Kings, &c. 435. Various revolts and defeats in Gaul, 436. Their kingdom, how founded there, 438. Conversion and conquests, *ibid.* (A),

seq. Wars with the Franks, 444. Subdued by them, 447.

Burgundians transplanted into Cambridgeshire, xv. 474 (E).

Burii, who, and where situated, xix. 11.

Burnet, Dr. his theory of the earth, i. 75, seq. Objections to it, 78. 213. Account of the change of the air, &c. after the fall, 137, seq. Theory after the flood, 212, seq. Account of the changes it caused, 234. His scheme for supplying the antediluvian world with water, 237. A surprising testimony to his theory, from an Ethiopian tradition, *ibid.* (K).

Burning, a punishment among the Jews before Moses, iii. 131. 295 (R). Crimes punished by it, *ibid.* Two kinds of it, 132. A common punishment among the Philistines, ii. 233 (W).

— a religious ceremony in Syria, called *The great burning*, described, ii. 238.

— of the dead, not practised by the Jews, iii. 173 (Q).

† *Burrus Afr.* advanced by Agrippina, xiv. 357. Promotes Nero's election, 366. Made his military governor, 368. Blamed for his remissness to him, 372. 377. Acquitted of treason, 379. His advice about Agrippina, 394, seq. Condescension to Nero, 397. His death, 403. Whether natural, *ibid.*

— *Antistius* betrayed to death by Cleander, xv. 263.

† *Bursavonius* put to the sword by Cæsar, xiii. 259.

Burtas surprises Antioch, xvii. 95. Ill rewarded, *ibid.* Conspires against Nicephorus, *ibid.*

Burying alive, a Roman punishment, when, and by whom introduced, xi. 328. Two men and two women buried alive at Rome, xv. 146 (I).

† *Busan*, a Roman fort, surrendered to Sapor, xvi. 212.

Basiris's cruelty to strangers, whence that fable, i. 483. 515.

— the founder of Thebes, ii. 42.

† — the city of, whence named, i. 408, seq. Destroyed by Dioclesian, xv. 497 (Y).

Busta Gallica, a part of Rome, why so called, xi. 538.

† *Buteliana*, Bulgarian palace, burnt, xix. 535. *Butes* burns himself, and the city of Eion, vi. 406.

— king of the Siculi, vii. 533.

— the son of Boreas, settles in Naxos, viii. 320. Killed by Bacchus, why, *ibid.*

† *Butrotum*, a city of Epirus, x. 66. Taken by Gulsard, xvii. 140.

Butumites, Nice surrendered to him by the Turks, xvii. 149.

† *Butus*, an antient city of Egypt, i. 408. 483. Its famous oracle and temples, 408.

Bux, son of Nahor, and father of the Busaites, iii. 266 (D).

† *Buxars* mount, in Numidia, xviii. 123.

Buxes

Bunus defeated by the Persians, xvi. 616. Abandoned Syria to them, 621.

Burjane Mibir, a Persian minister, his excellent character, xi. 186 (F). Educates Hormoz, prince of Persia, *ibid.* Put to death for being a Christian, 188 (F).

† *Byblus*, by whom founded, i. 399. Said to have been the first city founded in Phœnicia, ii. 325. Two of that name, *ibid.* Superstitious rites observed there, 345.

† *Byrsa*, the citadel of Carthage, described, xvii. 226. Whence so called, 327. Taken, xii. 382.

Byssus, king of the Bebryces, defeated, iv. 485.

Byssus, superfine linen of Egypt, i. 424.

† *Byzacene* yielded to the Vandals, xix. 343.

† *Byzacium* described, xvii. 237. Whence called Libyphœnicia, 249 (B).

Byzantines fined by the Athenians, vi. 479. Confederates against them, 509. Besieged by Philip, 515. Relieved by Phocion, *ibid.* seq.

War with the Rhodians, viii. 185, seq. Forced to a peace, 187. Favoured by Nero, xiv. 361. Their brave defence, xv. 304. Are massacred, *ibid.*

† *Byzantium*, when and by whom founded, x. 50. Betrayed to the Athenians, vi. 482. Made a Roman province, xv. 28. Holds out against Severus, 293. Garisoned by Niger, 299. Besieged by Severus, 300. Its strength described, 304 (B). Surrendered and burnt, *ibid.* Rebuilt, and called Antonina, 305 (C). Put to the sword by Gallienus, 437 (G). Taken by Maximin, 571. Surrenders to Constantine, 583. Beautified by him, 591 (Z). See *Constantinople*.

Byzas delivers up Andriacus to the Romans, ix. 165.

— or *Bisas*, the supposed founder of Byzantium, x. 50 (B).

C.

Cabades invades Armenia, xvi. 609. Succeeds against the Romans, *ibid.* Twenty years truce, 610. Embassy to Justin, 614. Wars with him, 615, seq. Refuses to grant him peace, 618. Death, 619.

Cabala, or oral tradition of the Jews, exploded, iii. 7, seq. A second kind maintained by some moderns, *ibid.* (C).

† *Cabalicia*, a city in Albania, x. 141.

Cabanni, who, viii. 323. Their office, *ibid.* Hence,

Cabarnis, the ancient name of Paros, *ibid.*

† *Cabasa*, a city in the Delta in Egypt, i. 408.

† *Cabira*, a city in Pontus, ix. 532. Surrendered to the Romans, 579.

Cabiri, who, i. 306 (G). iv. 453. viii. 353 (B). Said to have written memoirs by direction of the god Tautus, or Thoth, i. 316. Were probably ignorant of the deluge 318 (B).

— worshipped by the Etruscans, xvi. 39. Their worship at Carthage, xvii. 289, seq. (Y).

† *Cabisira*, a city of Cappadocia, x. 4.

Cable-ropes, by whom, and of what, first made, xvii. 319.

† *Caboul*, a famed city of Persia, described, v. 57 (F).

† *Cabubabira*, a mountain in Yaman, xviii. 359.

Cabul Khan, a Mogul prince, his offspring, xx. 39.

Cacanus's horrid ravages in Italy, xix. 627, seq.

† *Caccabe*, the Punic name of Carthage, xvii. 225.

Cacus defeated by Palatinus, xviii. 508.

† *Cadesb Barneab*, the fifteenth encampment of the Israelites, iii. 420.

† — and *Stur*, the names of two deserts, 262.

† *Cadmea*, the citadel of Thebes, vi. 190 (A).

— *Victoria*, a proverb; whence, vi. 194 (E). 199.

† *Cadmes*, one of the old names of Boeotia, vi. 190.

Cadmus, the son of Agenor, ii. 355. The import of the name, 357 (A). Lands in Thrace, *ibid.* Goes into Boeotia, and founds his kingdom there, 355. The fable of him, *ibid.* vi. 189, 190 (A). 193 (C). Introduces learning into Greece, 142. 194. Retires into Illyria, *ibid.* seq. Introduces the rites of Bacchus into Greece, *ibid.* And his wife said to be turned into serpents, *ibid.* (C).

— lord of Cos, his fidelity to Gelon, vii. 538 (O).

— arrival at Samothrace, in quest of Europa, viii. 356. Initiated into the sacred mysteries, *ibid.* Marries Harmonia, *ibid.*

— his expedition to Carthage, xvii. 220.

Cadusiani, a barbarous people, v. 4. Revolt from the Medes, 24. Invaded by the Persians, 283. Betrayed by a stratagem, *ibid.*

Cæcilianus Mag. falsely accused of treason, xiv. 164.

— a senator, banished for accusing Cotta, xiv. 232.

— sent to, and promoted by Honorius, xvi. 506, seq.

— bishop, highly honoured by Constantine, xv. 570 (K).

Cæcilius Metellus heads a conspiracy in the Roman camp, xii. 269. Discovered and disconcerted by young Scipio, *ibid.*

— a tribune, attempts to assist Milo, xiii. 173. Narrow escape, *ibid.*

— L. and C. conspirators against Cæsar, xiii. 273.

— *Cornutus*, falsely accused of treason, xiv. 189. Kills himself, *ibid.*

— his writings, xv. 466 (D).

Cæcina's cowardice in Germany, xiv. 77. Severity to the mutineers, 84. Defeats the Marci, 86. His success against Arminius, 99, seq. Narrow escape, 100.

— *Severus's* motion against wives following the camp opposed, xiv. 162 (W).

Læcina *Alienus* sent against *Otho*, xiv. 503. Dreadful havoc in *Helvetia*, 510. Success in *Italy*, 520. Defeated before *Placentia*, 521. At *Castores*, 522. His modesty applauded, 535. Honoured by *Vitellius*, 536. Exhibits magnificent sports at *Cremona*, 540. Sent against *Vespasian*, 552. Declares for him, 553. Clapped in irons by his troops, *ibid.* Released, 558. His ill-timed insolence, *ibid.* Conspires against *Vespasian*, xv. 34. His death, *ibid.*

Calphis, a Carthaginian deity, xvii. 270.

Calvus *Q.*, a Roman general, killed, ix. 163, consul, whence surnamed *Calvus*, xiii. 33. — his command in *Antony's* fleet, xiii. 477. † — mount, a quarter of *Rome*, burnt, xiv. 209. Its name why changed to *Augustus*, *ibid.* (P).

Cælius's stratagem to get speedily to *Rome*, xiv. 534. Put to death by *Vitellius*, *ibid.*

Cæpio *Q. Servilius*, made Roman consul, xii. 391. His character, *ibid.* Infamous conduct to *Viriathus*, 392.

— success in *Gaul*, xii. 494. Fatal avarice and rapine, 495 (N). Rupture with *Mallius*, 496. Defeated by the *Cimbri*, 497. Punishment, 498 (O). See xviii. 648.

— heads the discontented knights, xiii. 35. Defeated and killed, 39.

— *Fann.* his conspiracy and death, xiii. 504, *seq.*

Cæranus, the philosopher, tortured to death, xvi. 340.

† *Cære*, a city of *Etruria*, xi. 214. By whom built, and whence named, xvi. 17.

Cærites join the *Tarquinienses* and *Falisci* against the *Romans*, xvi. 115. Obtain a truce of an hundred years, 116.

† *Cæron*, remains of *Noah's* ark there, x. 164.

Cæsar *Jul.* his account of the Celtic territories deficient, vi. 18 (H). Studies oratory at *Rhodes*, ix. 567. Compounds with *Auletes*, 437. Lands in *Egypt*, 430. His behaviour when presented with the head and ring of *Pompey*, *ibid.* Is in danger at *Alexandria*, 451. Arbitrates between *Ptolemy* and his sister, *ibid.* Favours *Cleopatra*, 452. His decree as guardian and dictator, 453. Besieged in *Alexandria*, 454. Burns *Ptolemy's* ships, *ibid.* Causes *Pothinus* to be put to death, 455. Defeats *Ganymedes*, 456. Swims for his life, *ibid.* (O), *seq.* Victory at *Canopus*, 458. On the Nile, 459. Settles the crown on *Cleopatra*, *ibid.* Confirms the privileges of the *Alexandrian* Jews, 460. Drives the troops of *Mithridates* out of *Asia*, 567. Defeats *Pharnaces*, 605. His laconic letter to *Antimachus*, *ibid.* His familiarity with *Nicomedes* lampooned, x. 132 (Q). Espouses the cause of *Musa*, princess of *Bithynia*, 133 (R). Makes himself master of *Rome*, 380. Releases *Antigonus*, *ibid.* Assisted by the Jews in *Egypt*, 381. Gratitude, *ibid.* Deceives in their favour, 384 (R). Grants them new privi-

leges, 387. Chosen consul, xiii. 34. Defeated by *Vettius*, 40. Repulses the allies, *ibid.* Has the title of *Imperator* conferred upon him by the senate, *ibid.* (K). Marries *Cornelia*, 71. His first campaign, 95. Opposes *Sylla*, *ibid.* Leaves *Rome*, and retires to *Bithynia*, *ibid.* His oration against *Dolabella*, 110. *Plutarch's* character of him as an orator, *ibid.* (R). Adventure with the pirates, 111. Saves *Bithynia*, 120. Promotes the *Manilian* law, 132. Captivates the people by his popularity, 134. Repairs the *Appian* way, *ibid.* Revives the memory of *Marius*, *ibid.* Answers the invectives of *Catulus*, 135. Favours *Catiline's* conspiracy, *ibid.* His oration in favour of him, 141. Is suspected, but saved by *Cicero*, 142. Given to drinking in his youth, *ibid.* (A). Deposed, and restored, 143. Accused of joining with *Catiline*, 145. Acquitted by *Cicero*, *ibid.* Chosen pontifex maximus, *ibid.* Divorces his wife *Potæpeia*, 147. Is sent into *Spain*, 150. His unmeasurable ambition, *ibid.* (D). Returns to *Rome*, *ibid.* Politic masterpiece, 151. Second consulship, 152. Draws up an agrarian law, *ibid.* Marries *Calpurnia*, 154. Quinquennial generalship, *ibid.* Becomes *Cicero's* enemy, 156. Success against the Gauls, 159, *seq.* Invites *Antiochus* to an interview, 161. Treacherously used by him, 162. Defeats the Germans, *ibid.* The Belgæ, 164. And *Nervii*, 165. Excites *Clodius* to commit violence, 167. Swift expedition against the Germans, 168, *seq.* xix. 59, *seq.* His first expedition into Britain, 116—123. Second expedition, 123—129. His account of them, whether genuine, 129 (G). Confirmed by the *Trebons* in law, xii. 169. Hears of his daughter *Juba's* death, 170. Success in *Gaul*, 174—178. xviii. 651, *seq.* Total of his *Gaulish* conquests, xiii. 178. Hot contest with *Pompey*, 179. Two legions draughted from his army, 181. Letters to the senate, *ibid.* Deprived of his government, 182. Affects great moderation, *ibid.* Resolves to begin hostilities, 184. Passes the *Rubicon*, *ibid.* (B). Takes several cities, 185, *seq.* His moderation, 186 (C). Goes to *Rome*, 188. His visit to *Cicero*, *ibid.* (D). Summons the senate, 189. Attempts a reconciliation with *Pompey*, *ibid.* (E). Forces the treasury, 190. Returns to *Gaul*, *ibid.* Enters *Spain*, 191. Reduced to great straits, 192. Letter to *Cicero*, *ibid.* (F). Overcomes his difficulties, and reduces all *Spain*, 193. Returns to *Gaul*, *ibid.* Nominated dictator, *ibid.* Consul, 194. Follows *Pompey* into the East, *ibid.* Part of his fleet destroyed, 196. Offers of accommodation rejected, *ibid.* *seq.* Makes a bold attempt, 197 (I). Joins *M. Antony*, 198. Offers *Pompey* battle, which he declines, *ibid.* Besieges him in his camp, 199 (K and L). Defeated by him, 201. Retires into *Macedon*,

202. Reduces several towns in Thessaly, *ibid.* Presages of his victory at Pharsalia, 204 (Q.). Speech to his army before the engagement, 205. His reflections on Pompey's conduct, 206 (U), *seq.* Defeats and pursues Pompey, 208—211. 215. His clemency and moderation, 209 (Y), 210 (A). His loss in the battle, 210 (Z). Arrives in Egypt, and hears of Pompey's death, 219. Orders his head to be buried, *ibid.* Summons Ptolemy and Cleopatra before him, 220. His passion for her, *ibid.* Appeases a tumult at Alexandria, 221. Ends the Egyptian war, *ibid.* Highly honoured at Rome, 222. Swift victory over Pharnaces, 223. His noble reception of Cicero, 224. Universal clemency at Rome, *ibid.* Disgusted at M. Antony, 225. Made consul, 226. Resolves to carry the war into Africa, 230. His address in quelling a mutiny of the tenth legion, 231. Arrives in Africa, 232. Harassed by Cædicius, *ibid.* Success in Africa, 234, *seq.* Draws near to Utica, 239. His saying on hearing of Cato's death, 244. Wrote a book against him, *ibid.* (N). Behaviour at Utica, *ibid.* (O). Success in Numidia, 245, *seq.* Pompous arrival at Rome, 246. Honours conferred on him by the senate and people, *ibid.* Flattering speech to the senate, *ibid.* (Q.), *seq.* Praises Marcellus, 247 (R). His four triumphs described, 248, *seq.* Their immense value, 249, *seq.* Liberality to the soldiers and people, 250. Magnificent entertainments and shews, *ibid.* (U). His regulations and census, 251 (W), *seq.* Sumptuary laws, 252. Disposes of all employments, 253. Reforms the calendar, 255 (X), *seq.* Censured by some on that account, 256, *seq.* (Y). His fourth consulship, 258. Sets out for Spain, *ibid.* In great distress, 260. Success against the Pompeians, 261, *seq.* Against the Lusitanians, 266. His consolatory letter to Cicero, *ibid.* Ends the Spanish war, 267. Returns to Rome, *ibid.* His triumph offends the Romans, *ibid.* Created dictator for life, *ibid.* Ambition and affability, 268. Offends the senate, 269. Conspired against, 271, *seq.* Vast projects, 274. Threatened by prodigies, 275 (I). Prevailed on by Decimus Brutus to go the senate, 279. A paper delivered him by the way, *ibid.* The conspirators crowd round him in the senate, 280. Circumstances of his death, 281, *seq.* His character, 282. His death occasions great consternation and disturbances in Rome, *ibid.*, *seq.* Last will publicly read, 290. Funeral obsequies, 292, *seq.* Temple, and pillar of jasper, reared to his memory, 294. His death vindicated, 412 (F), *seq.* Temple built in honour of him in Gaul, xviii. 565.
- Cæsar Sextus**, made governor of Egypt, xiii. 223. Of Syria, 253. Success against Bassus, *ibid.* Murdered by his own men, 254. See vol. x. 385, *seq.*
- † **Cæsar Augusta**, *Saragosa*, a city in Spain, when and by whom built, xiii. 492.
- † **Cæsarea**, where situate, ii. 462 (A). By whom built, x. 424 (R). Described, 425 (S). Finished, 437. Taken by Cosroes II. xi. 138. Rebuilt by Adrian, xv. 165. Its terrible fate under Sapor, 429. Taken by Firmus, xvi. 311. Raised by Basilus, xviii. 75, *seq.*
- † — metropolis of Cappadocia, whence so named, x. 4. Described, *ibid.*
- † — **Pakas**, by whom so called, x. 522.
- Agrippa's magnificent appearance there, x. 638. Its inhabitants affront his memory, 639 (Y). Contest between the Jews and Syrians about it, 650 (M). Twenty thousand Jews massacred there, 651.
- † — **Germanica**, where situate, and whence named, xiv. 268.
- overturned by an earthquake, xv. 165.
- Cæsarian**, the son of Cæsar by Cleopatra, ix. 460. Made king of Egypt by M. Antony, 467. x. ii. 466. Put to death by Octavius, ix. 481.
- Cæsarius** sent to judge the Antiochians, xvi. 394. His severity to them, 395. Softened, 396. 417. Chosen consul, 470.
- † **Cæsariomagus**, ancient Burehstcad, xix. 83.
- † **Cæsena**, a city of the Ligones, xi. 213.
- Cæsenna**, a weak governor of Syria, x. 378.
- Cæsennius** brings young Pompey's head to Cæsar, xiii. 265.
- Cæsan** forest, where, and whence so called, xiv. 86 (P).
- Cæsarius, Luc. Apron.** consul with Caligula, xiv. 281 (S).
- Cæsius Cordus** tried and banished for extortion, xiv. 170.
- Cæso Fab.** outwits the tribunes, xi. 429. Ill success against the Veientes, 431. Betrayed by his men, *ibid.*, *seq.* Chosen consul, 434. Proconsul, 436.
- guides the Romans by stratagem through the Ciminian forest, xii. 105.
- **Quinctius**. See **Quinctius**, xi. 456.
- Cæsena** suspected of turning Caligula's brain, xiv. 270. Made priestess to him, 280. Married to him, 297. Her character, *ibid.* (E). Murdered by Chærea, 312.
- Cæsonius Max.** banished by Nero, xiv. 433 (R).
- † **Cæsria**, a city in Epirus, x. 66.
- † **Cæribus**, mount, where situate, xiv. 517.
- † **Cassa**, metropolis of Little Tartary, x. 148.
- Cæsari**, in Ethiopia, who, and where situate, xviii. 272. 294. 297.
- Caiaphas, Caiphas**, made high-priest, x. 521 (X). Prophetic sentence against Christ, 579. Captious question to him, 592 (O). Condemns him to death, 593. Expostulates with the apostles, 620. Deposed, 623.
- † **Caista**, city, pillaged by pirates, xii. 129.
- † — port of, m. de by Adrian, xii. 198.
- Caii**, at Rome, who, x. ii. 297, *seq.*

- Cain*, when probably born, i. 150. The import of his name, *ibid.* (B). His offering, why rejected, 151 (K). Murders his brother, 152 (N), *seq.* Conjectures concerning the mark set on him, 155 (L). Builds a city, 156. His descendants, 158. Traditions about him, 159 (M). Inventions and improvements of his offspring, 169. His wicked posterity, 171. Their pedigree according to Sanchoniatho compared with Moses, 190.
- † — the city built by him, i. 182 (T).
- Cainan*, one of Seth's descendants, i. 162.
- Cainites*, their great lasciviousness and lubricity, i. 171.
- Caion*, the Athenian court, its office, vi. 336.
- Caius* sent to oppose the Parthians, ix. 512.
- Wounded, 513.
- made judge of Archelaus's title, x. 508.
- His contempt of the Jewish religion, 517 (S).
- *Caligula* persecutes the Jews, x. 631.
- Friendship to Agrippa, *ibid.* The rest see under *Caligula*, xiii. 482 (X), *seq.*
- *Paccianus* forced to make a ridiculous figure, xi. 32.
- *Cornucanius*, a Roman ambassador, murdered by the Illyrians, xii. 219.
- and *Lucius Cæsar*, Roman senators, murdered, xiii. 66.
- *Cæsar*, born to Agrippa, xiii. 509. Adopted by Augustus, 515. Follows him to Aquileia, 533. New honours, 536. 539. Sent against the Armenians, 542. Marries Lollia Paulina, 543. Interview with Tiberius, 544. With Phraates, 548. Makes peace with him, *ibid.* Medals struck in honour of him, 546 (K). Chosen consul, xiv. 5 (C). Augustus's fond letter to him, *ibid.* Expedition into Armenia, 8. Death, 9 (G), & (H). Funeral, *ibid.* (H).
- *Gracchus* acquitted, xiv. 183 (N), *seq.*
- *Caminus*, a lampooner, convicted, xiv. 190. Pardoned, 191.
- Calabri* in Italy, their extract, xi. 225.
- † *Calabria*, its territories, &c. xix. 696 (W).
- Taken by the Saracens, xvii. 65.
- † *Calacta*, a province of Assyria, iv. 244.
- Its extent, *ibid.*
- † *Calaguris* in Spain, why execrated, xviii. 479.
- † *Calab*, city, where situate, i. 288 (B).
- † *Calamimbu*, where situate, xviii. 182.
- Calanus*, an Indian philosopher, comes to visit Alexander, viii. 633 (Q). Teaches him a maxim of government, *ibid.* *seq.* Burns himself alive, 642, *seq.* xx. 102. Why he refused to take leave of Alexander, viii. 650 (C).
- Calas* made lieutenant of a province by Alexander, viii. 510.
- † *Calash*, city, where situate, iv. 244.
- Calasirians*, the Egyptian soldiery so called, i. 460.
- Calatia*, a city in Campania, xi. 216.
- † *Calauria*, island, where, viii. 362. For what remarkable, *ibid.*
- Calaxait*, a king of the Scythians, his fabulous history, vi. 97, (N) *seq.*
- † *Cakedon*, a city of Bithynia, x. 115. Why called the city of the Blind, *ibid.* Taken by the Persians, xi. 139. By the Scythians, xv. 424. 435. By the Romans, xvii. 327. Desmantled, 328 (H).
- † *Cale*, the metropolis of the Aufones, xii. 70.
- Taken by Valerius, *ibid.*
- Caleb* takes Hebron, ii. 209. Expels Anak's three sons, *ibid.*
- one of Moses's twelve spies, iii. 420.
- His good report of the Promised Land, 421.
- Encourages the people, *ibid.* Permitted to enter it, *ibid.* His lot in it, 480. Takes and burns Jerusalem, iv. 4.
- Caledonians* invade the Roman territories, xv. 259. Are repulsed, *ibid.* Make fresh incursions, 311. Bribed into a peace, *ibid.* Revolt, 321. Peace with Caracalla, 326. Who, and where situate, xix. 51. Attack the ninth legion, and are repulsed, 143, *seq.* Invaded by Agricola, 144. Their brave defence, 150. Routed, 151. Where, 152 (M). Their desperate state, 153. Recover their liberty, 154.
- Calendar*, when and by whom rectified in Persia, v. 336. At Rome by Numa, xi. 299, *seq.* How reformed by Jul. Cæsar, xii. 258 (X), *seq.* By Augustus, 257 (X). 523 (R), *seq.*
- † *Caler*, a city in Campania, xi. 216.
- † *Caleva*, ancient Wallingford, xix. 80.
- Calf*, golden, made by Aaron, iii. 412. How formed, and in what shape, *ibid.* (B).
- Caligula*, his extract, xiii. 482 (X). Character, early policy, and life, xiv. 222, *seq.* Married to Claudius, 242. Whether named Tiberius's successor, 252 (C). Saved by Macro, 253 (C). Too hasty to take possession of the empire, 254. When and where born, 262 (G). Whence surnamed Caligula, *ibid.* Reception at Rome, 264. Declared emperor, *ibid.* Mild and pious beginnings, 265. Discourages informers, 266. His seeming moderation, *ibid.* First consulship, 267. Speech to the senate, *ibid.* Generosity to Antiochus, &c. *ibid.* *seq.* Is taken sick, and much lamented, 269. Sadly altered after his illness, 270. Assumes strange titles, *ibid.* Adopts young Tiberius, *ibid.* Orders him to be put to death, 271. Abandons himself to all wickedness, *ibid.* Various instances of his cruelty, 272, 273 (M), *seq.* Ingratitude to Macro, 275. And to Silanus, 276. Grief for his incestuous sister, 277. (O). Fright with the smoke and noise of mount Etna, *ibid.* His marriages and divorces, 278. Pride and folly, *ibid.* Assumes divine honours, 279. Signal impiety, *ibid.* *seq.* Ridiculed by a Gaul, *ibid.* (Q). Second consulship, 281. Hatred of the Romans, *ibid.* His inhuman wish, 282 (T). Mad respect for his horse, *ibid.*

- ibid. Biting speech to the senate, 283. Revives the law of majesty, *ibid.* Stupendous bridge on the sea, 284. His revch and cruelty on this occasion, 285. Horrid avarice and extortions, 286 (W), *seq.* A good orator chiefly in accusing, 289 (Y). Deposes two consuls, 290. Ridiculous vanity, *ibid.* (Z). Mock invasion of Gaul, 291. His fright and consternation, 292. Boasting letters to the senate, 293 (A). Cruelties in Gaul, *ibid.* Turns broker, 294 (D). Extravagant luxury and projects, 295 (D), *seq.* New honours decreed him by the senate, 296. Marries Cæsonia, 297. Defeats the Germans, 298. His third consulship, *ibid.* Cruelty to Ptolemy king of Mauritania, 299. Splendid shews at Lyons, *ibid.* (H). Mock expedition into Britain, 300, *seq.* Cruel design and cowardice, 301. Horrid butcheries at Rome, 302 (N). Cruelty to Proculus, *ibid.* (O), *seq.* His inconstant temper, 303 (P). Fourth consulship, 304. Affronts to Chærea, *ibid.* Conspired against, *ibid.* His impiety, 308 (T). Forewarned of his death, *ibid.* (U). His fondness for dancing, &c. 309 (W). Letter to Ptolemy, *ibid.* Assassinated, 311 (X and Y). Burial and dishonours, 312 (Z).
- Caligula**, his treachery to the Jewish ambassadors, xiv. 584.
- † **Calixæ**, where situate, xx. 60.
- Calixus**, or **Calixtus**, a freedman of Caligula, conspires against him, xiv. 306 (R). His sway over Claudius, 319 (G). Whether the same with Harpocras, *ibid.*
- Calippus**, his vile perjury, viii. 57 (I). Treacherous murder of Dion, 58. Makes himself master of Syracuse, *ibid.* Driven out and killed, *ibid.*
- the cycle of, x. 302 (Y).
- Calliphenes** speech against adoring Alexander, viii. 592. His character, 594 (Y). Death, 596 (Z), *seq.*
- burnt, x. 280.
- Calisto** deflowered by Jupiter, vi. 207, *seq.* The fable of her, 208 (F).
- † **Callitæra**, a city in Macedonia, viii. 389.
- Calixenes** appointed a priest of Cybele by Julian, xvi. 252.
- Calixenus** starved to death at Athens, vi. 485.
- Callæici**, or **Gallæci**, a people in Spain, xii. 396. Defeated and almost extirpated by the Romans, *ibid.*
- Calliades**, an Athenian commander, unjustly put to death, vi. 485.
- Callias**, **Callas**, branded for his cowardice and covetousness, vi. 372.
- the Athenian general, slain before Potidea, vi. 433.
- success against Polyperchon, ix. 79.
- tyrant of Eubœa, wars with the Athenians, viii. 378.
- † — a river in Eubœa, viii. 371.
- Callistratus**, the Achaean deputy, his treachery, vii. 594. Chosen praetor, 296. A slave to the Romans, *ibid.* Informs against all his rivals, 501. Detested by all his countrymen, 504. Prevents the Achæans succouring Egypt, ix. 285 (H).
- Callistratus**, his writings and character, xv. 468 (D).
- Callistratidas** success against the Athenians, vi. 434. Slain, vii. 86.
- Callimachus** killed at Marathon, vi. 369.
- favoured by Ptol. Philadelphus, ix. 387 (T). His poems still extant, *ibid.* His writings and character, xviii. 242 (F).
- a famous engineer, taken prisoner by Lucullus, ix. 507. Harasses the Romans at the siege of Amisus, 581. Makes his escape, *ibid.* Delivered up to Lucullus, and put to death, 582 (K).
- Callimenes**, the first Amphipolus of Syracuse, viii. 66.
- Callines** speech to Alexander, viii. 645.
- Callimicus**, prince of Comagene, defeated by Ptoerus, xv. 28. Protected by Vologeses, *ibid.*
- **Sutor**, his writings and character, xv. 206 (O).
- of Heliopolis, his invention of sea-fire, xvii. 29.
- patriarch of Constantinople, causes Justinian to be deposed, xvii. 33. His punishment, 35.
- † **Calliope**, a city in Parthia, xi. 3.
- Callipedes**, a nickname, its import, xiv. 180 (K). Why applied to Tiberius, *ibid.*
- a tribe of Tartars, xx. 13. Their way of living, *ibid.*
- † **Callipolis**, the metropolis of Naxos, viii. 319.
- † — the city and streights of, in Thrace, x. 52.
- † — **Callipoli**, a city in Calabria, xi. 217.
- Callirrhoe** deflowered by Cimon, iv. 467.
- the wife of Tros, her offspring, vi. 111.
- Callisthenes** said to have written an account of Alexander, viii. 657 (H).
- burnt by the Jews, why, x. 280.
- Callistratus**, the Athenian general, his character, vi. 505.
- his writings and character, xv. 377 (W).
- Callistus** opposes Saporis king of Persia, xi. 71.
- † **Calycadmus**, promontory, where situate, ix. 269 (U).
- Calocerus** proclaimed emperor in Cyprus, xvi. 124.
- † **Calpe**, a sea-port in Bætica, xviii. 473. And colony, 474.
- Calpurnius Flamma** noble exploit, xii. 273. Rewarded, 174.
- **Piso** killed by the Lusitanians, xii. 362.
- ill success in Afric, xii. 415. Defeats the rebellious slaves in Sicily, *ibid.* Said to have been the author of the famous law *de repetundis*, *ibid.* (E). Whence surnamed Frugi, *ibid.*

- Calpurnius* killed in Gaul, xii. 479.
 — chosen consul, xiii. 128. Checks Pompey, 129.
 — *Repentinus* seized for his loyalty to Galba, xiv. 506. Put to death, 508.
 — *Lanarius*. See *Ignarius*.
 — his account of Carus's death, xv. 482 (K).
 — his writings, xv. 484 (M).
 † *Calvary* mount, described, ii. 408. x. 600 (X). Held in great veneration by Christians, *ibid*.
Calvina, Pliny's generosity to her, xv. 152 (K).
Calvinus Cn. Domit. the triumvir admiral, defeated by Brutus's fleet, xiii. 397.
Calvisius C. defeated, xiii. 452. Disgraced, 455. Accusation against Antony, 470. accuses Agrippina, xiv. 378. Banished, 379. Pardon by Nero, 398.
 — *Taurus*, his writings and character, xv. 206 (O).
 — *Flavius* sides with Cassius, 236. Banished, 239 (L).
Calumny, Solon's law against it, vi. 311.
Calusidius, a common soldier, insults Germanicus, xiv. 78.
 † *Calycadmus*, a river in Cilicia, xi. 133.
 † *Calycadnus*, promontory, where, ix. 269 (U).
Calycanean, the meaning of that epithet, vi. 190.
 † *Calydon*, the city and forest of, in *Ætolia*, vi. 272.
Calydonian boar, the fable of, vi. 272 (B).
 † *Calynda* city, besieged by the Caunians, viii. 207. Relieved by the Rhodians, *ibid*.
 † *Camalodunum*, *Maldon* in Essex, xix. 77.
 † — the first Roman colony in Britain, xix. 83. 135. Extirpated, *ibid*.
 † *Camarina*, an ancient city in Sicily, described, vii. 518. When and by whom built, 531. Destroyed, 537. Abandoned, viii. 9.
 † — taken and plundered by Imilcar, xvii. 376.
Camarinam ne moveat, a proverb, its meaning, vii. 519 (K).
Cambletes, king of Lydia, his monstrous character, vi. 116.
 † *Cambray* taken by Clodio, xix. 396 (P).
 † *Cambria*, by whom so called, xix. 69. 118 (A).
 † *Cambridge* built on the ruins of Camboritum, xix. 84.
Cambylus betrays Achæus to Antiochus, ix. 223, *seq*.
Cambyfes greatly incensed at Amasis, why, ii. 94. Prepares to invade him, 96. Defeats Psammetichus, 97. His cruel treatment of him, and the Egyptian captives, *ibid*. *seq*.
 — married to Mandane, v. 40. 169.
 — his remarkable punishment of a corrupt judge, v. 141 (U). Unsuccessful expedition against the Ethiopians and Ammonians, 193.
 — the son of Cyrus, succeeds him, v. 192.
 The Ahasuerus of Scripture, 203 (Q). Conquers Egypt, ii. 97. Kills the Egyptian Apis, v. 194. Instances of his cruelty and madness, 195. His death, as foretold by the oracle, 198. See xviii. 314, *seq*.
 † *Cambyfes*, a river in Albania, x. 141.
Camden's censure of Stonehenge confused, xix. 99.
Camels in Persia, several sorts, v. 38. Superstition of the Arabians concerning them, xviii. 389. Their flesh eaten by them, 409.
Camææ, a kind of ships built by the Romans, xiv. 109 (P).
 † *Camertia* city, where situate, xi. 291. Conquered by the Romans, 380.
 † *Camerinum*, *Camerino*, a city of Umbria, xi. 246.
 † *Cimers*, an ancient city of Umbria, xi. 258 (E).
Camertes, whence named, xi. 258. Make an alliance with the Romans, *ibid*.
Cametts, whether the sister and wife of Janus, xvi. 64 (B).
 † *Camicus* taken by the Romans, xii. 174.
Camilli and *Camilla*, among the ancient Romans, who, xi. 279.
Canillus Furius chosen dictator, xi. 526. Defeats the Hetrurians, &c. *ibid*. Takes Veii, 527. Offends the people, *ibid*. Besieges Falerii, 528. His generosity to them, *ibid*. His soldiers displeased with him, 529. Is maliciously accused, 531. Banishes himself, *ibid*. Heads the Ardeates, and defeats the Gauls, 535. Appointed dictator, 536. Surprises the Gauls, and relieves the Romans, 539. Cuts off all the Gauls, 540. Continued dictator, *ibid*. Resigns, and appoints new magistrates, 541. Made dictator a third time, xii. 3. Defeats the Volsci and Latins, 4. Recovers Sutrium from the Hetrurians, 5. His triumph and great reputation, *ibid*. (A). Resigns, *ibid*. Chosen a military tribune, 6. Made generalissimo, *ibid*. Defeats the Antiates, Latins, and Hernici, 7. Relieves Sutrium, and takes Nepes by assault, 8. Envied by Manlius, &c. *ibid*. *seq*. The Volsci defeated by his management, 17. Charged to punish the defection of the Tuscians, *ibid*. A remarkable proof of his moderation, 18. Appointed dictator, 26. Prevents passing the laws proposed by the tribunes, 27. Resigns, *ibid*. Made dictator a fifth time, 29. Defeats the Gauls, *ibid*. An officer sent by the tribunes to seize him, tho' dictator, 30. His prudent conduct on that occasion, *ibid*. *seq*. (H). Causes the temple of Concord to be built, 32. Death, 33. Excellent character, *ibid*.
 — his ingratitude and treachery to Decimus Brutus, xiii. 347.
 — triumphs over Tacfarinas, xiv. 193.
 — plots against Claudius, xiv. 337. Assassinated, 332.
 — Ovinus. See *Ovinus*, xv. 560.
 — takes Veii by stratagem, xvi. 109. Takes Fa-

Falerni, and forces the Falisci to a peace, 110. His generosity, 111.
 † *Campania*, a province of Parthia, xi. 3.
 † *Camirus*, a city of Rhodes, described, viii. 158. By whom built, 159 (A).
Camma, a goddess of the ancient Britons, xix. 771.
Campani, ancient inhabitants of Sicily, vii. 531. of Italy, xi. 213. Their origin, 225.
 † *Campania*, its extent, cities, &c. xi. 216.
 † — over-run by the confederates, xiii. 39.
 † — Ravaged with dreadful tempests, xiv. 439.
 † — turned into a Roman prefecture, xii. 95.
Campanians, their treachery to the Entellines, viii. 12. Distressed by the Samnites, xii. 55. Surrender themselves and country to the Romans, *ibid.* Invade the Samnites, 61. Defeated by Sempronius, 281. Revolt from the Romans, xiii. 37. Assist the Argentines, xvii. 366. Discharged and displeased, 364. Relieve Dionysius, 379. Defeated by Gracchus, xviii. 15.
 — legion, their perfidious conduct, xii. 153. Severely punished, 154. See vol. xvii. 437, seq.
 — knights honoured by the Romans, xii. 68.
 † *Campona*, where situate, xv. 580.
 † *Campus Martius* consecrated by Romulus, xi. 337-362.
Camps, how formed among the Macedonians, viii. 411.
Camulogenus, a Gaulish general, defeated by Labienus, xiii. 175.
Camulus, one of the Gaulish names of Mars, xviii. 574 (O).
Caninius, a common soldier, said to have killed Galba, xiv. 501.
 † *Cana*, where situate, ii. 460 (Y). The marriage of, x. 530 (I).
 — battle near it, x. 415 (F).
Canana, the fourth son of Ham, i. 274. The import of the name, *ibid.* (C). Noah's curse peculiar to him, 269. Particular instances of this, 275. Where lived and died, *ibid.* Seems to have been known to the ancient heathens, 276. Places planted by him and his posterity, 274, seq.
 † — the land of, described, ii. 381, seq. Its fertility, iii. 187, seq. Divided by lot amongst the Israelites, 434. Its limits appointed by Moses, 439. See *Palestine*.
Cananites, their extract, ii. 188. Seven chief nations, *ibid.* 452 (P). The same with the ancient Phoenicians, 190. Their customs, trade, &c. *ibid.* Religion till Abraham, 191. Idolatry and human sacrifices, &c. since, 192 (I). Government, 193. By whom peopled, 194 (K). Excursions into Egypt, *ibid.* Join the Amalekites against the Israelites, 201. Subdued by Joshua, 207. Whither they fled from him, *ibid.* Supposed the Phœnician who ruled Egypt, *ibid.* The re- invaded by the twelve tribes, 208. Their defence and fall, 209. Distinction between those conquered by Joshua and the

rest, 211 (E). Why some of them were spared; *ibid.* Reduced under David, 215. In- to a state of slavery by Solomon, 216. Whe- ther blended with the Jews, *ibid.* (O). The coasters remained independent under the name of Phœnicians, 217. Retire to Carthage, xvii. 220.
 † *Canal* still extant, cut from the Euphrates to the Tigris, i. 117. From the Persian branch to the Red Sea, 410. A monstrous one at- tempted by Nero, xiv. 416 (C).
 † *Canaria* island, why so called, xviii. 192.
 † *Canary* islands described, xviii. 189 (H), seq.
Candace, the common name of the Ethiopian queens, xviii. 274.
 — invades Egypt, xiii. 498. Defeated by Petronius, *ibid.* Makes peace with the Ro- mans, 499. See xviii. 321, seq.
Candaules, king of Lydia, dethroned for his folly, vi. 117.
 † *Candia*, by whom built, and whence named, viii. 212 (I). xvii. 63.
Candidi, candidates, whence so called, xi. 509. A law passed against, *ibid.*
Candidianus, son of the emperor Galerius, xv. 493. Put to death by Maximin, 550.
 — commands in the West, xvi. 540.
Candidus, Severus's general, defeats Niger, xv. 300.
 — his writings and character, xvi. 603 (C).
Candlestick of the sanctuary, described, iii. 107 (Z) seq. The nature of its oil, *ibid.* What be- came of it, uncertain, 108 (Z).
Cangj in Britain, subdued, xix. 127 (F).
Canidius, Antony's lieutenant, bribed to fa- vour Cleopatra, xiii. 467. Advises him to dismiss her, 476. His general at Actium, 477 (R). Abandons his troops, 480.
Canidius P. defeats Zoberes, x. 144.
Caninefates, a people in Germany, xiv. 12. Subdued by Tiberius, *ibid.* Join the Batavian revolt against the Romans, xv. 10.
Caninius, Cæsar's lieutenant, his success in Gaul, xiii. 178.
 — made consul for a few hours, xiii. 269 (D).
 — put to death by Caligula, xiv. 274. His admirable intrepidity, *ibid.*
Cannabaud slain by Aurelian, xix. 275.
 † *Canna*, where situate, xii. 263 (F). Taken by Hannibal, 264. xvii. 618. The battle of, 619, seq.
 † *Canopus*, a city of the Lower Egypt, remark- able for lewdness, i. 406.
 — an Egyptian deity, the fable of him, i. 471. How represented, 472.
Canopy, whence named, iii. 177.
Cantabri, who, and where situate, xviii. 477. Overcome by Augustus, xiii. 491. Their desperate end, 492. Severely punished by Lams, 499. Reduced by Furnius, 505. To- tally destroyed by Agrippa, 512.
 † *Cantabrian* mountains and sea, where, xviii. 476.
Cantacrenus takes Laodæa, xvii. 151.
Cantacrenus,

I N D E X

345

- Castroceres*, a wicked tool of Andronicus III. xvii. 190. 197 (C). Made guardian to young John, 198. Ordered by John the patriarch, *ibid.* Proscribed, *ibid.* seq. Assumes the purple, 199. Marches towards Constantinople, *ibid.* Overthrown, 200. Enters that metropolis, 201. Crowned, *ibid.* Resigns, and turns monk, 202.
- Cambyses*, an high-priest, deposed, x. 540.
- Cambyses* at Athens, what and whence named, vi. 322.
- † *Canibele*, where situate, xvii. 235.
- † *Canii*, where situate, xix. 81.
- † *Caninius*, where situate, xviii. 127.
- † *Canusium*, a city of Campania, xii. 95. Surrendered to the Romans, *ibid.*
- Canutus*, a tribune, his speech in favour of Octavianus, xiii. 310.
- a senator, put to death by Octavian, xiii. 433.
- Caesi* disinherited by his father, xi. 102. 106. On what account, *ibid.* (T).
- Capaneus*, his bravery, vi. 199. Whence the story of his being killed by thunderbolts, *ibid.*
- Caparania*, a vestal, buried alive for incontinence, xii. 158.
- Capellianus* defeats the Gordians, xv. 389.
- Capella's* philological writings, xvi. 537 (G).
- Capellus's* account of Solomon's temple commended, ii. 469 (G).
- Capenates* defeated by the Romans, xi. 526. Join the Falisci against them, xvi. 105, seq.
- † *Capernaum* often frequented by Christ, x. 531, seq. Where situate, 539. ii. 458 (U).
- † *Capbareus*, a dangerous cape, where, viii. 370. The Grecian fleet shipwrecked there, by what stratagem, *ibid.* (L), seq.
- † *Capbiv*, where situate, i. 374.
- Capbitorum*, from whom descended, i. 374. The progenitors of the Philistines, ii. 218. Whether the Cappadocians, *ibid.* (A). Where settled, xviii. 367.
- Capis* king of Latium, xi. 233.
- Capito's* flattery to Tiberius, xiv. 171. His writings and character, 172 (A). Death, 174.
- *Titin*, his writings and character, xv. 152 (K). xvi. 352 (W).
- *Egnatius* put to death by Commodus, xv. 261.
- † *Capitol*, where situate, xi. 285. By whom built, *ibid.* Whence so called, 348 (D). Described, *ibid.* seq. (E), (F), and (G). Seized by the tribunes and people, 448. By the Sabines, 449. Besieged by the Gauls, 535, seq. Saved by the cackling of the geese, 537. Famished, 538. Relieved, 539. Re-fortified, xii. 5. Seized by the conspirators, xii. 26. Burnt to the ground, xiv. 567. Rebuilt, xv. 24. Damaged by lightning, 265. Enriched by Aurelian, 462. Forsaken, and left to ruin, xvi. 426.
- Capitoline* sports instituted by Domitian, xv. 60. Exhibited, 129, seq.
- Capitolinus Jupiter*, the temple of, built by Tarquin, xi. 328. Consecrated, 375.
- the historian's account of Antoninus, xv. 196, seq. Writings and character, 521 (K).
- † *Cappadocia* in Asia Minor, i. 374.
- conquered by Perdiccas, ix. 14. Given to Eumenes, *ibid.* Subdued by Tigrane, 496. Seized by Mithridates, 545.
- the kingdom of, described, x. 3, seq. How divided, 4. Origin, 5. Cities, 4. Rivers, 5. Soil and climate, *ibid.* Various fates, 6 (A). Religion, 6. Character, 7. Laws and trade, *ibid.* Famous for horses, 5 and 7. Kings of, 8, seq. Made a Roman province, 16. xiv. 136. Wasted by Cosroes, xi. 138. Ravaged by the Persians, xv. 363. By the Scythians or Goths, 443.
- † *Capraria* island, where situate, xviii. 191, seq. 486. Whence named, 192.
- † *Caprea* island, described, xiv. 210. Tiberius's wicked life there, 211, seq.
- † *Caprus*, a river in Assyria, iv. 249. Whence named, *ibid.* (I), ix. 210 (I).
- Caprotine Nones*, a Roman festival, its origin, xi. 293 (X).
- † *Capua*, where situate, xii. 483. xvii. 241. Taken and rased by Marius, xii. 484. xviii. 162.
- † *Capua*, a city in Campania, xi. 216.
- that up on all sides by the Romans, xii. 296. Resolutely defended by the Carthaginians, *ibid.* seq. Surrendered to Hannibal, xvii. 624. Begs his assistance, xviii. 21. Surrenders to the consuls, 37. xii. 301.
- Capuans* give themselves up to Rome, xii. 55. Reduced by them, 68. Friendship to their routed army, 87. Conspirators kill themselves, 91. The rest submit, 95. To Hannibal, 273. Kill the Roman garrison, *ibid.* Besieged by the Romans, 296. Surrender, 301. Severely used, 302. See xviii. 37, seq.
- Cardacalla's* treachery to Artabanus king of Parthia, xi. 62.
- born to Severus, xv. 292 (U). Created Caesar, 310 (F). His father's colleague as consul, 312. Triumphs over the Jews, 314 (I). Married to Plautilla, *ibid.* (K). Dislikes her haughty behaviour, 315. Murders Plautianus his father-in-law, *ibid.* Honoured with the title of Augustus, 318. And Britannicus, 319. Attempts his father's life, 320. And crown, 321. Succeeds him, 324, seq. Whence named, 325. 333 (X). His character, *ibid.* seq. Attempts Geta's life, 326. Cruel reign, *ibid.* seq. Fratricide, 327. Struggles to gain the soldiery, 328. Speech to the senate, *ibid.* Obsequies and apotheosis of his mother, 329. Macture of Geta's friends, *ibid.* (T). Horrid butcheries, 330, seq. (V). Excesses and prodigality, 331. Falls, *ibid.* (W). Cruelties in Gaul, 332. Success

- in Germany, 333, seq. At Pergamus, 334. Changes his habit, &c. every-where, *ibid.* (A), 334. Insulting letters to the senate, 336. Mimics Alexander the Great and Achilles, 335 (A). Goes to Antioch, 335. Treachery to the Armenians, *ibid.* Massacre at Alexandria, 336. Cruelty to the Parthians, 337 (B). Takes the title of Parthicus, *ibid.* Conspired against, 338. Stabbed, *ibid.* Funeral honours, 341. Deified, 343.
- Caracalla** accompanies his father into Britain, xix. 160. Wars with the Goths, 266. Defeats the Alemans, 449.
- Caracilius** defeated by the Romans, xix. 132. Bravery against them, 135. Defeated, and delivered up to them, *ibid.*
- Caraites**. See *Karaites*, x. 485, seq.
- Caranus** conquers Macedonia, viii. 398. First king of it, 414. His remarkable caution against insulting those he conquered, 415 (C).
- Carausius's** success against the Franks, xix. 381. Revolts in Britain, 382. — son of Phillip, murdered by Olympias, xiii. 493.
- Carbeas** leads the Manichees to join the Saracens, xvii. 71. Defeated by Basilus, 75.
- † **Carbiana**, a district of Elymais, x. 169.
- Carbo**, a tribune, stirs up the people against Scipio Africanus, xii. 417, seq. Proposes a new law, which is rejected, 418.
- † **Carbonaria Sylva**, where, xix. 395 (P).
- † **Carcatbiocerta**, a city of Armenia, ix. 485.
- † **Carchemish**, a famed city in Mesopotamia, iv. 395. Taken by Nabopalassar, *ibid.*
- Carco**, the vessel that held the sacred fire in the Jewish tabernacle, iii. 113.
- † **Carcoma**, where situate, xviii. 182.
- Cardanes**, his proud message to Constantine, xvii. 51. Noble reply to it, *ibid.*
- Cardariganus**, Persian general, relieves Achas, xi. 127. Defeated by the Romans, *ibid.* Makes several conquests, 138. See xvii. 8.
- † **Cardia** in Chersonesus, where situate, and whence named, x. 52.
- † **Cardu** mountains, where some relics of Noah's ark are said to have been seen, i. 242.
- Carduchi**, who, vii. 466 (S). Put to flight by the Greeks, 467. Harass their rear, 468, seq. Expert bowmen, *ibid.* (T). Annoy them with huge stones, 470. Are repulsed over three hills, 471. Make peace with the Greeks, *ibid.*
- † **Carduens** province yielded by the Persians to the Romans, xv. 500. Where situate, *ibid.* (Z).
- Cardueni** subdued by Trajan, xv. 138.
- Carfulsius's** sharp engagement with Antony, xiii. 318. Killed at the battle of Mutina, 318. His burial, 323.
- Caria**, part of Asia proper, iv. 427. Where situated, 430 (C). Invaded by the Rhodians, vii. 321. Taken from them, 206. Taken from them, 231.
- Carians**, whence so called, viii. 261. First inhabitants of Samos, 263.
- Caricini**, who, xii. 155. Their city taken by the Romans, *ibid.*
- Carinas** created Cæsar, xv. 481. His lewd character, *ibid.* Defeated and killed, 486.
- Carimerus**, king of the Cherusians, driven out by the Cattans, xv. 55. Recurs in vain to Domitian, *ibid.*
- Cariovalda**, Batavian general, his bravery and death, xiv. 113.
- † **Caripeta**, a city in Arabia, taken by Gallus, xiii. 497.
- Carisus** defeats the Asturians, xiii. 492.
- † **Carlise** old, where situate, xix. 87.
- † **Carmania**, a province of Persia, described, v. 54 (D). Its remarkable wool, 59. Alexander's march through it, viii. 636. See *Cilicia*, vi. 130, seq.
- † **Carmel** mount, its situation and fertility, ii. 404. The import of the word, *ibid.* (X). The name of a city, and heathen deity, *ibid.* (Y). Frequented by Elijah and Pythagoras, 405. By devout Christians, *ibid.* (Z). Its famous petrified melons, olives, &c. 432, seq. (P).
- Carmelite** monks, so called from Mount Carmel, 405 (Z).
- Carmen Seculare** of Horace, on what occasion written, xiii. 515 (M).
- † **Carmentalis**, the gate of, why so called, xi. 285. And since Scelerata, 439.
- Carnades**, the philosopher, where born, ix. 431 (A). His writings and character, xviii. 243 (F).
- Carni** subdued by the Romans, xii. 450. Where situate, xviii. 648.
- † **Carnion**, where situate, x. 293. Taken and burnt by the Maccabees, 294.
- † **Carnuntum**, a city in Pannonia, xv. 224 (B). xvi. 316 (Z).
- Carnus** a soothsayer, killed by the Heraclides, vi. 167 (K).
- Carnutes** subdued by J. Cæsar, xiii. 177.
- Carosa**, daughter of Valens, xvi. 350.
- † **Carpassia** in Cyprus, by whom built, ii. 371. Taken by Demetrius, viii. 253.
- † **Carpathus** island, described, viii. 308.
- Carpetani** defeated by Hannibal, xii. 231. xvii. 576.
- † **Carpi**, where situate, xix. 269. Ravage Mæsia, xv. 398. Defeated, 410. By Decius, 415. Revolt, 419. Defeated by Aurelian, 457. Transplanted into Pannonia, 496. Baffled and repulsed by Menophilus, xix. 482. Fresh ravages, 483.
- † **Carpiis**, where situate, xvii. 234.
- Carpodace** defeated by Theodosius, xvi. 370.
- † **Carra**, the same battle of, xi. 31 (Q).
- † **Carriac**

† *Carthæ* taken by Sars, xv. 403. Retaken from the Persians, *ibid.*
Carthanes's fidelity to Sardanides, xi. 54.
 † *Cars*, a city in Armenia, described, ix. 486 (E).
Carfinus, father of Agathocles, causes him to be exposed, viii. 69.
 † *Carfulæ*, *Carfuli*, a city of Calabria, xi. 250.
 † *Carteia*, a city in Spain, xiii. 263. Pompey opposed and wounded there, *ibid.*; Whether the same with Caspe, xix. 473.
 † *Cartena*, where situate, xviii. 128. By whom built, *ibid.*
 † *Cartenus*, river, in Numidia, xviii. 131.
 † *Cartage* founded by Dido, ii. 369, xvii. 219. 221. When founded, 218. Its various names and etymons, 222. 329. Described, 226. Of how many parts it consisted, 227. Number of inhabitants, 228. Its extent, *ibid.* Ruins, 228. Division, 231. Situation, *ibid.* Government, 247 (C) seq. Senate, 250 (G). Power of the people, 252. Centumvirate and quinquvirate, *ibid.* seq. Other magistrates, 256, seq. Laws, 257. Their excellencies, 259 (M). Defects, 260. *Æra* of, settled, 324. Ancient state very powerful, 332. Embellished by Dioclesian, xv. 508. Ruined by Maxentius, 551. Taken by the Vandals, xvi. 549. By the Saracens, xvii. 33. By Machæus, 335, seq. Threatened by the mercenaries, 559. Relieved by Hannibal, 560. Besieged and taken, xviii. 104. Destroyed, 110, seq. Rebuilt, 113. By whom, *ibid.* Destroyed by the Saracens, 115. Taken by the Vandals, xix. 343. See xii. 180, 372—384.
 † —its square restored by Antoninus, xv. 203.
 † —new, described, xviii. 40, seq.
 † *Cartbagena*, where, and by whom built, xvii. 571, seq. Destroyed by the Vandals, xix. 339.
Cartbaginians, their origin, xvii. 220. Various names, 225. Populoufness, 228. Extent, 229 (I), seq. Ancient Canaanites, 245. Sacrifice noble children to Saturn, 257. Forbidden to learn Greek, 258. Their religion and deities, 261, seq. Portable temples, 266 (P). Extremely addicted to superstition, 293, seq. Language, 295, seq. Liberal arts and sciences at a low ebb among them, [312]. Several of their customs, *ibid.*—311. Writings and coins, 308. Hospitality, [314]. Character, 311, seq. Commerce, the army and marine chiefly regarded by them, 313. Genealogy of their noble families, *ibid.* (L). Expert artists, 316 (M). Learned men, 317, seq. Trade and navigation, 319, seq. Commodities, 320. Singular way of trading with the Libyans, 322. Chronology, *ibid.* seq. Chasm in their history, 332. Wars with the Etruscans and Phœcians, 333. With the Sicilians, 334. Their first treaty with the Romans, 339. *ibi.* 52 (N). Presents to the capitol, 59. Tributary to the Africans,

xvii. 340. Ill success in Sicily, 342. League with Xerxes, *ibid.* First footing in Spain, *ibid.* seq. In Corsica, 346. Expedition into Sicily, 347. Defeated by Gelon, 349. *ibi.* 541. Sue for peace, xvii. 350. Conclude a peace with Gelon, xvii. 544. Shake off the African tribute, xvii. 353. Quarrel with the Romans, xii. 160, seq. Succour the Egeffines, xvii. 355. Barbarity to the Selinunties, 352. xvii. 361. How repulsed before Himera, 363. Cruelty to the Himerians, xvii. 584. Take Agrigentum, xvii. 368. Way of encamping, 372 (S). Destroyed by a grievous plague, 376. Ravaged by Dionysius, 381. Defeated at sea, 387. 395. Retake Motya, 388. Defeat Leptines, 393. Reduced to a miserable state by a plague, &c. 396. Described, 397 (D). Defeated, 398. In the utmost consternation, 403. Endeavour to appease the offended gods, 403. Ill success in Sicily, 408. Defeat Dionysius at Cronion, 409. Under a new pestilence, 410. Peace with Dionysius II. 413. Undermined by the Syracusians, *ibid.* (F). Baffled by Timoleon, 415. Fresh preparations against Sicily, 418. Defeated by Timoleon, 419. Their terrible loss, 424. Peace with him, 427. Dread of Alexander, 430. War with Agathocles, 432, seq. Defeat him, 437. Invaded by him, 441, seq. Ravaged and defeated by him, 445. Their horrid superstition, 447. Dejected for their loss in Sicily, 454. A drawn battle with Agathocles, 457. A great revolution prevented, 462, seq. Defeat the Syracusians, 468. Intirely rout Agathocles, 471. Camp set on fire, *ibid.* End of the Sicilian war, 473. Renewed, 474, seq. Defensive treaty with Rome, 477. Drive Pyrrhus out of Sicily, 480. War with the Romans, 485, seq. Their reasons, 488; seq. Lay siege to Messina, 494. Defeated by the Romans, 496. Driven out of Sicily, Sardinia, &c. 508, seq. Sea preparations against the Romans, 513. Totally defeated, 515. Anew, 518. Saved by Xantirpus, 520, seq. Ingratitude to him, 523. Fall into fresh disasters, 526. Become again masters at sea, 528. Defeated by Lutatius, 538. Peace with him, 540. War with the mercenaries, 541, seq. Cause of that war, 542. 543. Preparations against them, *ibid.* seq. Defeat the mercenaries, 555. Are assisted by Hiero, 560. Libyan war concluded by Hamilcar, 564. Oppressed by the Romans, 565. Success in Spain, 578. Answer to the Romans, 584. Success against them, 600. 603. Operations by sea, 604. Defeated in Spain, 605. 615. Causes of their success at Cannæ, 623. Great joy at Hannibal's success, 628. Reduce Petelia, &c. xviii. 11. Prepare to invade Sardinia, 12. Treaty with King Philip, 13, seq. Their ambassadors sent prisoners to Rome, 15. Affairs go to decay, *ibid.* seq. Second treaty with Philip, 17. Drive out

of Sardinia, 18. Worked at sea, 19. Defeated in Spain, 20. Before Milturgis, 24. Before Mundus, 25. Admitted into Thurium, 30. Sent to despise the Romans, 41. Defeated in Spain, 45. By the consuls, 49. In Spain by Scipio, 54. Their decline there, *ibid.* seq. Abandoned by Masinissa, 57. Affairs in a bad state, 62. Buy king Philip's assistance, 63. Their terror at Scipio's landing, 65. Deserted in Italy, 67. Defeated by Scipio, 69. Sue for peace to him, 71. Their ambassadors suspected at Rome, 73. Treachery to the Romans, *ibid.* Defeated by Scipio, 76. Sue for peace, 77. Obtain a hard one, 78. So. Send the first sum to Rome, 81. Discover Hannibal's designs to the Romans, 85. Offer them corn and ships, 87. Proscribe Hannibal, 92. Fall out with Masinissa, 94. Abject appeal to the Romans, 95. Defeated by Masinissa, 97. Sue to him for peace, 98. Betrayed by the Romans, 99, *seq.* Forced to send three hundred hostages, 100. To deliver up their arms, 101. And abandon their city, *ibid.* Make some fresh efforts, 106. Defeated at sea, 109. Overcome and destroyed, 110, *seq.* See xii. 132. — 384.
Carthaginian *Conventus*, seven, their names, xviii. 487.
Carthago sent admiral against the Romans, xii. 197. Recalled for indiscretion, 199. Heads a deputation from Roman prisoners, xii. 272. Refused access to Rome, *ibid.*
 — crucified for disobeying his father, xvii. 336.
 — Takes Agrigentum, xvii. 527. Success against the Romans, 534. Recalled for indiscretion, *ibid.*
 — slain at Tarentum, xviii. 44.
 † *Carthago*, a city in Coos, described, viii. 314.
Carthaginians routed by the Carthaginians, xviii. 8.
Cartimandua's treachery to Caracacus, xix. 235.
Carris, why worshiped by the Phrygians, iv. 456.
 † *Carriculum* taken from the Romans by the *Equi*, xi. 518.
Cassius Spar. chosen consul, xii. 130. Success against the Samnites, 131. 133. 216.
 — *Rufa* forced to divorce his barren wife, xii. 216.
 — a Kentish prince, defeated by the Romans, xix. 128.
Cassius, king of the Icenii, his remarkable tomb, xix. 102.
Carna, a Spanish general, surprises the Romans, xii. 163. Defeated and killed, *ibid.*
 — *Maius* informs Domitian against Pliny, 79.
 — proclaimed emperor, xv. 480. His rise and death, *ibid.* Success in Sarmatia, 481.
 — Against the Persians, *ibid.* Death, *ibid.* Funeral, *ibid.* 483. (L.).
 † *Cassius* island, where, viii. 305.

Carystians worship Britton, viii. 372.
Carystian marble, found among the Romans, viii. 372.
 † *Caryssa* city taken by the Rhodians, viii. 190.
 † — a city in Cubana, viii. 372.
 † *Casbin*, a city of *Parthia*, v. 63.
 † — by whom, *ibid.* xi. 159.
Casca, two of that name, conspirators against Cæsar, xiii. 273. One of them greatly alarmed, 278.
 — *Servilius* gives him the first blow, xiii. 281.
Casca's advice to Brutus, concerning two Roman captives, xiii. 401 (U).
 † *Casilinum*, a city in Campania, xi. 216. Its brave defence, xii. 278. Taken by Hannibal, xii. 279. Retaken by Fabius, 287. Besieged by Hannibal, xviii. 4. Its dreadful fall, *ibid.* and surrender, 6. Put to fire and sword by Marcellus, 23.
 † *Casotis*, part of lower Egypt, i. 404. And of Seleucias, ii. 256.
 † *Cassibia*, where situated, x. 193 (U).
 † *Cassius* mount, in Egypt, i. 410.
 † — a river in Albania, x. 141.
 † — mount, in Syria, Adrian's sacrifice on it, xv. 167.
 † — a mountain in Arabia Petraea, xviii. 343.
Castubim, who, and where settled, i. 373. ii. 218 (A). Whether the same with the Colchi, 224 (K). The father of the Philistines, i. 373. See xviii. 367.
 † *Casos* island, described, viii. 308 (U).
Casparius *Ælianus* heads a tumult of the prætorian guards, xv. 111.
 † *Casperia*, a city of the Sabines, its situation, xi. 266.
 † *Caspin* city, where situate, ii. 482 (B).
 † *Caspian* Sea described, v. 9, *seq.* (E).
 † — straits, where, v. 7.
 † *Caspis* taken by Judas Maccabeus, x. 293.
Cassander opposed by Polyperchon, vi. 524. Subdues the Athenians, 526. Defeated by Demetrius, 527.
 — whether he poisoned Alexander, viii. 655 (G). His post after his death, ix. 20, *seq.* Leagues against Antigonus, 37. Murders Roxana and her son, 42. 87. Takes the title of king, 44. Forced to abandon Atica, 47. Makes a confederacy against Antigonus and Demetrius, 48. Invades Peloponnesus, 87, *seq.*
 — the son of Antipater, why he did not succeed him, ix. 71 (C). His ambitious views, 73. Prevails in Greece, 75. Kills Nicanor, 77. Attempts against Polyperchon, 79. Besieges Olympias in Pydna, 80. Takes it, and causes her to be put to death, *ibid.* Marries Thessalonica, 81. Assumes the government in Macedonia, *ibid.* Returns into Greece, 82. Rebuilds Thebes, *ibid.* War stirred up against him by Antigonus, *ibid.* Outwits him, 84. Makes war on the Illyrians, *ibid.* Ill success, 85.

- in Asia, 85. Subdues the Autariates, 87. Affiliates with Polypates, 88. War with Demetrius, 89, seq. Pursues Pyrrhus, 90. His death, 91. Hair of Alexander, whence, 92 (C).
- Cassander** causes Maronea to be plundered by Philip's order, ix. 117. Poisoned by his order, *ibid.*
- † **Cassandria**, by whom built, 81. Besieged by the Romans, 134.
- † — why so called, viii. 389.
- † — destroyed by the Munnis, xvi. 62 Q. xix. 247.
- † **Cassian** mountains divide Scythia from Seres, vi. 58.
- law, what, xiii. 4.
- Cassianus** relieves Jovian's army, xvi. 284.
- Killed by the crusaders, xvii. 150.
- Cassibelan**, a Gaul, xix. 118 (A). Heads all the Britons against Caesar, 125. Defeated, *ibid.*
- Defence against him, 127. Makes peace with, 128.
- Cassignatus**, general of the Gauls, defeated, x. 28.
- † **Cassinum** reduced by the Romans, xix. 614.
- Cassiodorus** publishes the *Historia Tripartita*, xvi. 561 (R).
- Cassiopei**, ancient inhabitants of Greece, vi. 138.
- † **Cassiope**, a city in Epirus, x. 65. In Coreyra, viii. 357.
- † **Cassr**, the ruins of, where, xviii. 131, seq.
- † **Cassiterides** islands, where, xviii. 485. Why so called by the Greeks, xix. 70. 76.
- Cassius**'s success against the Rhodians, viii. 210. Against Mithridates, ix. 549, seq.
- success against Alexander, x. 379 (P), seq. Seizes on Syria, 388.
- gives Crassus the slip in Parthia, xi. 29.
- Defeats the Parthians, 33. And Volageses, 60. Reduces the Sabines, 380. Chosen *Magister equitum*, 385 (L).
- **Spur**: defeats the Hernici, xi. 425. Condemned to death for his ambition, 428.
- made general of the Roman horse, xi. 511.
- **Q.** deprived for disobedience, xii. 187.
- **L.** condemns two vestals to be buried alive for incestuous, xii. 451. Sent to fetch Jugurtha, 464.
- **Longinus** made consul, xii. 479. Killed in Gaul, *ibid.*
- left to command in Spain, xiii. 193. See *Longinus*.
- **Scæva**'s valiant defence rewarded, xiii. 199 (L).
- **Cains**, Pompey's admiral, submits to Caesar, xiii. 215 (E). Conspires against him, 271. Endeavours to draw Brutus into the conspiracy, 272. Conference with him, *ibid.* seq. Success, 273. Stabs Caesar in the senate, 281. Sharp answer to Antony, 289 (B). Made governor of Syria, 297. Supplanted by Dolabella, 309. Sent by the senate against him, 316. Retires into the East, 324. Joins Brutus at Athens, 335. Honoured by the Athenians, *ibid.* Goes into Syria, *ibid.* Success in Asia, 340. In Syria, 341. Takes Laodicea, 343. Confirmed governor of Syria, 344. Proscribed, 345. Recalled from Egypt, 368. Meets Brutus at Smyrna, 370. Generosity to him, 371. Answer to the Rhodians, 372. Success against, and severity to them, 373, seq. In Asia, 374, seq. Reconciled to Brutus, 381. Epicurean notion about spirits, 384 (E). Passes into Europe, 385. Speech and largess to his army, *ibid.* Against fighting the triumvirs, 389. Is alarmed with prodigies, *ibid.* Last words to Brutus, 390. To Messala, *ibid.* (K). Defeated by Antony, 393. His death, 394. Character, 395, seq. (Q). Why an enemy to Caesar, 395 (O). His early aversion to tyranny, 396 (Q).
- Cassius Parmenf.** opposes the triumvirs in Asia, xiii. 417, seq. His character and writings, *ibid.* (B).
- a pantomime, infamous for his debaucheries, xiv. 106.
- **Severus** confined to Scriphos, xiv. 187. His character and writings, *ibid.* (R). Dies for want, *ibid.*
- **Chærea**'s bravery against the mutineers, xiv. 77. Conspires against Caligula, 304. What provoked him against him, 305 (Q). Singular intrepidity, 307. Murders him, 311. Causes his wife and daughter to be killed, 312. Conceals himself, 320. Brave opposition to Claudius, 324 (I). Put to death by him, 325 (K).
- **Longinus** chosen consul, xiv. 220. Marries Drusilla, *ibid.* (A). Banished by Nero, 438.
- **Dio**'s judgment about Adrian's adoption, xv. 145 (G).
- **Avidius**'s success against the Parthians, xv. 216. Barbarity to the Seleucians, *ibid.* Success in Egypt, 225. Revolt and character, 232. Cruel severity, *ibid.* seq. Reforms the army in Syria, 233 (F), seq. Hatred of monarchy, 234. His character drawn by Verus, 235 (H). Assumes the purple, 236. Proscribed, 237. His death, *ibid.* His relations burnt by Commodus, 267 (G).
- † **Jupiter**, the temple of, x. 65.
- † **Castellum Truentinum**, a city of the Picentes, xi. 215. Whence named, *ibid.*
- Cassinus** degraded by Macrinus, xv. 346.
- stirs up John to revolt, xvi. 538. Banished, 541. Ill success against the Vandals, xix. 339.
- Cassobacchi** over-run Greece, xv. 223. Are overcome by Aurelius, *ibid.*
- Caster** and **Pollux**, their fabulous original, vi. 254 (M). Arm for the recovery of their sister, 184. Bring her out of Aphidne, 185. Their other exploits, and death, 255 (P).
- their temple consecrated at Rome, 429.
- Caster** accuses Deiotarus at Rome, ix. 330. Revolts from Mithridates, 595.

Cæsar, a favourite of Severus's, put to death by Caracalla, xv. 326.

† *Cæfari*, Vitellius's forces defeated at, xiv. 522.

† *Cæstra Alata*, supposed Edinburgh, xix. 91.

Cæstration forbid by Nerva, xv. 108.

† *Cæstrum Peregrinorum*, where situate, ii. 461 (Z).

† — *Alexandrinum*, where, ii. 461 (A).

† — *Novum*, a city of the Picentes, xi. 215.

† — *Minerva*, a city in Calabria, xi. 217.

† — in *Picenum*, colonized by the Romans, xii. 140.

† — *Altum*, described, xviii. 24.

† *Castulo*, a strong city of Spain, xviii. 24. Revolts from the Carthaginians, *ibid.* Betrayed to Marcus, 58. Taken by the Romans, xii. 317. Reduced by Sertorius, xiii. 29.

† *Cæsuentum*, a city of Umbria, xi. 250.

Catabani, who, and where situate, xviii. 551.

Catacale Ambustus removed from the government of Antioch, xvii. 125.

Catacombs of Egypt described, i. 494, *seq.*

† *Catada* river, described, xvii. 242, *seq.*

Catagunis, a Tartarian tribe, their fabulous origin, xx. 37.

Catalans hired to assist the Greeks, xvii. 185. Revolt, and ravage their dominions, 186. Defeated by Michael, *ibid.* Call in the assistance of the Turks, *ibid.*

Catamanteles, king of the Sequani, befriends the Romans, xvii. 601.

† *Catana*, in Sicily, described, vii. 514. How destroyed, *ibid.* By whom founded, 530. Taken by the Athenians, 563. By Dionysius, viii. 13.

† *Catanea*, a city in Sicily, xiii. 86. Taken by stratagem by Pompey, *ibid.*

Catapulta described, xvii. 373 (T). 383 (Y).

Catenes overcome and killed by Alexander, viii. 605.

Cathæi, who, and where situate, xx. 56. 124 (I).

Cathæi defeated by Alexander, viii. 619.

Cathetus, father of king Latinus, his history, xvi. 70.

Catim, the last Amalekitish king in Egypt, ii. 117.

Catigern slain, xix. 182. His monument, *ibid.*

Catiline L. S. a tool of Sylla's cruelty, xiii.

84. His impiety, 85 (Q). Vile character, 133. His conspiracy defeated, *ibid.* The names of his associates, 135. Prepares for an open revolt, 137. Accused by Cicero, 138. Retires to Fefulæ, 139. Proscribed, *ibid.* Defeated and killed, 144.

Cato's pleasant speech in favour of the Achæans, vii. 305. Drives the Ætolians out of Oeta, 356. Sent against his will to take Cyprus, viii. 257, *seq.* Speech in favour of the Rhodians, 205. Sent quaestor into Sardinia, xii. 342. Appointed prætor, *ibid.* His wife admittant in there, *ibid.* Chosen consul, 342.

Against the appeal of the Oppian law, 343. Smelted in Spain, 344. Frugality, *ibid.* His

employment in his late life, *ibid.* (A). Promotes the prosecution of Scipio Africanus, 350. And of Asiaticus, his brother, 352. Plays the rigid censor, 354, *seq.* Hatred to the Cornelian family, 355. His true character, *ibid.* Partisanship against the Carthaginians, 361. Unconcilable hatred against them, xviii. 90, *seq.* 98. His death, xii. 374.

Cato Portius expounds the Sibylline oracles, in opposition to Ptolemy Auletes, ix. 442.

— *M. Port.* chosen consul, xii. 449. Dies in Numidia, *ibid.*

— *C. Port.* chosen consul, xii. 450. Ill success in Macedon, *ibid.* Banished, 451.

— *L. Port.* chosen consul, xiii. 414. Killed by Marius, 43.

— *Uticensis*, his noble speech against Cæsar, xiii. 86. Stiles Cicero the father of his country, 87.

Speech against Cæsar, and his accomplices, 141, *seq.* (A). Narrow escape in a tumult, 143. Opposes Pompey, 149. And the triumvirate, 151. Imprisoned, 152. Speech against the agrarian law, 153. Sent into Cyprus, 158. Wounded at the comitia, 167. Imprisoned, 169. Endeavours to prevent bribery, 171.

Expedient against Pompey, 173. Disappointed of the consulship, 176. Sent prætor of Sicily, 183. Forced out of it, 188. Displeased with Cicero, 192. Goes into Africa, 214. 228.

Saves Cicero's life, 227. Heads Pompey's party, 226. 228. Troublesome march through the deserts of Africa, 228 (C), *seq.* His behaviour at Utica, 229. Resigns the command to Scipio, *ibid.* Severely repents of it, 235.

Encourages the Romans at Utica to stand a siege, 237. Speech to the senate, *ibid.* (H). Remarkable instance of his humanity, 238.

His constancy, 239. Care for his friends, *ibid.* (I), 242. Conference with two philosophers, 241. Reads Plato's Phædo, *ibid.* Prepares for death, *ibid.* Stabs himself, 243.

His killing himself, whether justifiable, 241 (M), *seq.* Cæsar's saying on hearing of his death, 244. His effigy carried in Cæsar's triumph, 250 (T).

— his son, a debauched youth, xiii. 244 (O). His glorious death, *ibid.* 405.

— *Portius*, a base senator, the betrayer of Sabinus, xiv. 212 (S).

— a tragedy, written by Curiatius Maternus, xv. 37 (Q).

Catrou and *Rouille*, some of their mistakes, x. 42 (O). 48 (T). 109 (Q). 111 (T). 124 (K). xiii. 343 (O). 348 (B). Character of their Roman history, xiv. 261 (F).

Censured, xvi. 74. 90. 95 (G).

Cats, why had in veneration in Egypt, i. 477.

Why worshipped, 481. Killing one, highly resented by the Egyptians, *ibid.*

Cattus, who, and where situate, xv. 9. Invaded by Domitian, 53.

Catti, who, and where situate, xiv. 91 (U). Defeated by Drusus, xiii. 528. By Germanicus,

- nicus, xiv. 92. 94. 110. Defeated by Galba, 228. By Pomptinus Secundus, 356 (W). Domitian's Indian expedition against them, xv. 53.
- Canticubiani*, who, and where situate, xix. 82. Wars, 83.
- Carulus Q. Lut.* his confessions and character, xiii. 9 (C). Success against the Cimbri, 18, seq. Triumph and temple, 19.
- chosen consul, xiii. 97. Falls out with his colleague, 99. Made prince of the senate, 128. His artful speech against Pompey, 130. Strenuous opposition to the Manilian law, 132. Bold accusation of Cæsar, 135. Stiles Cicero the father of his country, 140.
- Cavadus*, king of Persia, subdues the Euthalites, xi. 98. Deposed, 97. His punishment, 98. Released by his queen, *ibid.* Restored, 99. Wars with the Romans, *ibid.* seq. Behaviour to the Amidiens, 100. Invaded by the Hunns, *ibid.* seq. Peace with Rome, 101. Said to have favoured the Christians, *ibid.* (R), seq. Success against the Romans, 104. Death, 106.
- the younger, saved by Adergudunbades, xi. 108, seq.
- Cavalry* not used in Persia till after Cyrus, v. 181 (G). Roman, when first received pay, xi. 521.
- Cavarus*, king of Thracian Gaul, makes peace between the Rhodians and Byzantines, viii. 187.
- † *Caucasus* mount, in Scythia, vi. 60. Called by the Arabians *Caf.* xx. 63. Its height, i. 218 (S).
- † *Caucabeni*, where situate, xviii. 344.
- Caucones*, whether antient Greeks, vi. 140.
- antient inhabitants of Bithynia, x. 124 (L).
- † *Caudine Forks*, where, xii. 84. The Romans entrapped in, *ibid.* seq.
- Cave*, a famous one at Heraclea, x. 122.
- † *Caulonia* besieged by Dionysius, viii. 28. Relieved by Heloris, *ibid.* Besieged by the Sicilian banditti, xviii. 43. Relieved by Hannibal, 44.
- Cauloniatæ* enter into the Achæan league, vii. 219.
- Caulonians*, their ingratitude and cruelty to the Romans, ix. 552.
- † *Cayster*, a river in Phrygia, iv. 440 (O). vi. 111.
- Cayumarras*, said to have been the son of Shem, i. 286.
- Cea*, prince of Bulgaria, defeated by Stephen, xix. 539.
- Caulin* defeats Ethelbert, xix. 195. His further success against the Britons, 198. Driven out, 199.
- Ceballinus* discovers a plot against Alexander, viii. 567.
- † *Cecina*, a river in Etruria, xvi. 26.
- Cecrops*, the first order of Athenian citizens, vi. 324.
- † *Cecropia*, Athens antiently so called, whence, vi. 171. 319. Taken by the Romans, vii. 394.
- Cecropida*, the Athenians whence so called, vii. 176.
- Cecrops* introduces religion into Greece, vi. 144, seq. 171. The fable of his naming Athens explained, 171 (D). The founder of that monarchy, 173. His reign, *ibid.* seq.
- II. king of Attica, expelled his kingdom, vi. 177.
- bishop of Carthage, killed by an earthquake, xvi. 207 (R).
- Cedars* of Libanus described, ii. 263. Various accounts of them, *ibid.* (D). 264 (E).
- † *Cedrus* river, in Cilicia, vi. 133. Its course, and for what famous, *ibid.*
- Cedrenus*, his character of Phocas, xvii. 13. The latter part of his history spurious, 58 (A).
- Celadus* imposed on by a Pseudo-Alexander, x. 516.
- Celbanus* put to death by Antigonus, ix. 33.
- † *Celene*, where situate, iv. 436.
- Celer*, a tribune, put to death, x. 642.
- *Propertius*, Tiberius's generosity to him, xiv. 103.
- *Marcus* and *Caninius*, two celebrated sophists in Adrian's time, xv. 187 (D).
- a horse, Verus's extravagant fondness for, xv. 220.
- *Anastasius* his general, ravages Arzazene, xvi. 610.
- the murderer of Silanus, xiv. 368. Acquitted by Nero, 382.
- one of that monarch's architects, xiv. 416.
- His projected canal, *ibid.*
- *Verien*, his bloody orders against the Mæstins, xv. 426 (A).
- Celeris*, Roman guards, appointed by Romulus, xi. 278. Why so called, *ibid.* Dismissed by Numa, 196.
- Roman priests so called, their office, xi. 297.
- Celtæ*, a people of Thrace, x. 64. Plunder Cn. Manlius, *ibid.*
- Celibacy*, how punished by the laws of Lycurgus, vii. 10. Condemned by Octavius, xiv. 19. Laws against, mitigated by Tiberius, 161.
- Celsa Noma*, wife of Macrinus, her offspring, xv. 341. Stiled Augusta, 342.
- Celsus* preferred Orpheus to Christ, i. 32.
- *Junius*'s extraordinary death, xiv. 236.
- *Mar.* repulsed at a revolt against Galba, xiv. 499. Saved by Otho, 503. Raised by him, 512. Sent against Vitellius, 517. Success against, 522. Degraded, *ibid.* (O). Wholesome advice to Otho, 523. 525. Spared by Vitellius, 536.
- *Juvenius* conspires against Domitian, 80.
- *P. Juventius*, one of Adrian's chief advisers, xv. 157.
- *L. Publ.* put to death, xv. 161.

Cælius L. Puh. his writings and character, xv. 247 (Q).

Cæsar, declared emperor, xv. 440. His death, *ibid.*

Cætes, descended from Japhet, i. 375, and vi. 3, *seq.* See *Gomerians*. Whence named, 6 (B). Give their name to Europe, xi. Various names, *ibid.* Territories, 12, 17, *seq.* Geography, 14. Their great figure, 14. Seas and lakes, 20. Mountains and rivers, 21. Government, 23, *seq.* Laws, 24. Religion, 25. Learning, 29. Cruel customs, 28. Warlike discipline, 29. Incitements to valour, *ibid.* Superstitious customs, *ibid.* Language, 30, *seq.* How preserved uncorrupted, 32. Poetry, *ibid.* Music, *ibid.* Food, *ib.* Traffic, *ibid.* *seq.* Character, 34. Chronology and history, 35, *seq.* Why confounded with the Scythians, &c. 36 (A). Sue to Alexander, viii. 500. Answer to him, *ibid.* Settle in Italy, xi. 531. Raise a drunken uproar in Asdrubal's camp, xvii. 531. Defeated in Spain, 568 (N). How far spread through Europe, xviii. 520, *seq.* Bravery, 612 (N).

† *Caliberia*, Spain antiently so called, vi. 7 (B). 9 (E). Described, 13, *seq.* xviii. 476, *seq.*

Caliberians, whence named, vi. 7 (B). Ally with the Romans, xii. 262. Their treachery to Cn. Scipio, 293. Defeated by Fulvius, 345. 356. By Albinus, 357. Their signal bravery, xiii. 30. Outwitted by Didius, *ibid.* Taken into the Roman service, xviii. 27. Defeated, 54. Desperate valour against the Romans, 70. Where seated, 476. 513. Their religion, 545.

Calic Gauls defeated by Cæsar, xiii. 176.

† *Calydnus* river, in Macedonia, described, viii. 395.

† *Camelium*, or *Cemenelium*, the metropolis of the Vedantii, xi. 210.

† *Cenchrea*, one of the two ports of Corinth, vi. 233. Reduced by the Rhodians, viii. 390.

Cendeban, invades Judæa, x. 331. Defeated, 332.

Cenagrus, his extraordinary bravery, v. 222 (X).

† *Cenæum*, a promontory of Eubœa, viii. 370, *seq.*

† *Cenomagni*, where situate, xix. 127 (F). Submit to J. Cæsar, *ibid.*

Cenomani, antient inhabitants of Gallia Transpadana, xi. 213.

Censorinus murders Octavius by Cinna's order, xiii. 65. Defeated, by Pompey and Crassus, 77. Beheaded, 81.

— *Lælus*, left governor of Greece by M. Antony, xiii. 419.

Cestus, his gallant death, xi. 26.

— his writings and character, xv. 406 (K). — besieged and taken, xvi. 550. Sent against Carthage, xviii. 99. Repulsed before it, 104,

Censorius first created, *seq.* to Ezech. xix. 100.

Censorius first created, *seq.* Confined to sixteen months, 108. Succeeded, xii. 19. Revived, 20. When first chosen out of the plebeians, 49. Restored by Decius, xv. 416. Its nature, *ibid.* (T). xiv. 4 (B).

— at Carthage, xviii. 237.

Census, how regulated by Servius, xi. 335, *seq.* Taken at Rome, xii. 59. When first taken out of Italy, xiii. 491. Another general one, xiv. 4 (B). A third, 36.

Centaurus, the fable of, whence, vi. 216 (E). Lustful attempt, 216. Killed by Hercules, 161 (I).

Centio relieves Athens, vii. 382. Surprises and pillages Chalcis, *ibid.*

Centonius defeated, xvii. 609.

Centory, an herb, whence named, *ibid.* — † *Centrites* river, the great difficulty the Jews had in crossing it, vii. 472, *seq.*

† *Centronas*, where situate, xviii. 599 (D).

† *Centum Cellæ*, port of, by whom built, xv. 124.

† — *Columnæ*, a Roman building burnt, 410.

Centumvirs, when first instituted, xii. 217. Their office, *ibid.*

— at Carthage, xvii. 252. Their office, 258.

Centuries, how regulated by Servius, xi. 336.

Centurion, in Judæa, his singular humility, x. 55.

Centurions abused by a party of mutinous Romans, xiv. 77. How many in a legion, *ibid.* (F).

— who had signalized themselves for Otho, put to death by Vitellius, xiv. 536.

† *Centuripe*, a city in Sicily, vii. 525.

† — taken by the Romans, xvii. 496, *seq.*

† *Ceos*, *Cea*, or *Cia* island, described, viii. 313. A remarkable law there, *ibid.* Its worthies, 314 (U). Subdued by the Romans, 315.

Cephalco, his writings, xv. 188 (D).

Cephalion brother of Antipater, killed, x. 367.

† *Cephaladium* taken by the Romans, xii. 185.

† *Cephalonia*. See *Sams*, viii. 299. Described, 360. Taken by the Athenians, vi. 440.

By the Romans, vii. 282. Given to the Athenians, xv. 172 (P).

Cephalus, an account of him, viii. 360.

† *Cephareus*, a promontory in Eubœa, 370.

Cephias, one of Christ's seventy disciples, x. 571 (T).

Cephania, an antient name of Ethiopia, xviii. 253.

Cephrenes, king of Egypt, ii. 74. His pyramid there, *ibid.* i. 429.

† *Cepi*, a city in Bosphorus, x. 147.

† *Ceramicus* at Athens, what, vi. 323. Two places of that name, vii. 393 (E).

† *Cerastis*, *Lyprus* what so called of old, viii. 237.

† *Cerastus*.

- † *Sanctus* in Pontus, wh. so called, ix. 333 (D).
- † *Sarmatian* mountains in Russia, x. 69.
- † *Sarmatians*, where situate, viii. 308 (U).
- Scherus* fetched out of hell by Hercules, vi. 163 (I). 344 (C).
- Scherians* subdued by the Romans, xv. 16.
- Scheria* ancient inhabitants of Bosphorus, x. 147.
- † *Scheria* island, where situate, xiii. 57. xviii. 246.
- † *Scherium* fortified by Dioclesian, xv. 500. Where situate, *ibid*.
- Serdick's* success in Britain, xix. 187. Sends for more Saxons, 198. Defeats the Britons, 192. Founde the West Saxon kingdom, *ibid*.
- Cerealis* / *Meddy* expedition against the Samaritans, 4948. Against the Idumeans, 663.
- *Cerealis* revolts from Otho, xiv. 521.
- *P. Silius* defeats the Britons, xix. 136.
- endeavours to save the capitol, xiv. 568, *seq*.
- Is repulsed, 569. Success against the revolted *Geribans*, xv. 16. Bravery against the Treverians, 17. Narrow escape and revenge, 18. Vainly tampered with by Domitian, 49.
- *Civitus* put to death by Domitian, xv. 56.
- Ceremonial* law instituted, iii. 405, *seq*. Whence borrowed from Egypt, 408 (Y), *seq*.
- Ceremony*, whence that word, xi. 534.
- Ceres*, one of the gods of the Egyptians, i. 468.
- civilizes the Athenians, vi. 292 (B).
- her feasts and mysteries, vii. 376, *seq*.
- Why and how performed, *ibid*. (Z), *seq*.
- of the Greeks, Sir Isaac Newton's account of, vii. 380 (Z), *seq*.
- where born, vii. 525. Magnificent temple of, *ibid*. First taught the use of corn, viii. 219.
- her worship at Carthage, xvii. 257. 280. Temple of, plundered, 394.
- statue in Arcadia burnt, vi. 211.
- Ceretrius Q. Aulius*, made Roman consul, xii. 94. Defeats the Samnites in Apulia, *ibid*. Takes Ferentum, *ibid*. Killed by the Samnites, 97.
- † *Cerinus*, a city of Cyprus, viii. 238.
- † *Cerintus* in Eubœa, by whom built, viii. 375.
- † *Cerge* island, where, xviii. 249.
- Cerullus* senator indicted by Pliny, xv. 76. Dies of grief, *ibid*. 109.
- † *Cerveteri*, a city of Etruria, xi. 214.
- Cerisyachus* attempts to assassinate Aetius, xvi. 587, *seq*.
- Cervinus* a Roman officer, condemned for cowardice, xiv. 27.
- Cestius Gallus* numbers the inhabitants of Jerusalem, x. 650. Marches against the revolted Jews, 652. Defeated by them, 654.
- *Maced.* burns Persus, xiii. 433.
- *Cestius*, forced to undertake an unjust prosecution, xiv. 232 (M), *seq*.
- † *Cephissus* river, its origin and course, ix. 267 (T).
- Cetropia*, the first woman after the flood, according to the Indians, i. 229.
- Cetes*, king of Egypt. See *Proteus*.
- Catagus Mare. Cornel.* made governor of Sicily, viii. 141. By his address prevents a mutiny, 152. His success, *ibid*.
- success against the Gauls, xii. 347.
- conspiracy with Catiline, and death, xiii. 135—142.
- a senator, put to death, xvi. 307.
- † *Cetii*, a people mentioned by Homer, i. 380.
- † *Cetusa* city, where situate, xviii. 174.
- Chabdanus's* revenge on Leo, xvii. 89. Defeated, 92.
- Chabrias*, Athenian general, defeats the Lacedæmonians, and kills their admiral, vi. 503. His character, 505. Success against the Spartans, 506. Slain, *ibid*. Different accounts of him, 509 (A).
- saves Corinth, vii. 117.
- † *Chacban*, a city of Parthia, v. 632.
- † *Chadaca*, metropolis of Albania, x. 141.
- Chæremón's* notion of the origin of the world, i. 26.
- † *Chærowea*, a remarkable victory obtained by the Romans near it, ix. 556.
- Chagan*, king of the Avari, invades the Romans, xvii. 7. Breaks truce with them, 10. Distressed by a pestilence, 11. Cruelty to his prisoners, *ibid*.
- ravages Thrace, xix. 626. Protects Partharist, 641. Forced to abandon him, *ibid*.
- Defeats Lupus, and over-runs his country, 646. Outwitted by Grimoald, 647.
- † *Chaboni*, who, and where situate, xix. 14.
- Invade Gaul, *ibid*.
- Chaisser*, post, by whom invented, xv. 145.
- † *Chala* city, where situate, iv. 247.
- † *Chale* island, where, viii. 308 (U).
- † *Chalcaspides*, whence so called, vii. 241.
- † *Chalce*, where situate, xviii. 182.
- † *Chalcedon* destroyed by the Goths, xv. 435. xix. 270 (F). Damaged by an earthquake, xvi. 476.
- See *Chalcedon*, x. 115.
- Chalcias*, a Jew, made general by Cleopatra, ix. 428. His death, *ibid*.
- † *Chalcidene*, the kingdom of, described, ii. 258. x. 173. Whence named, *ibid*.
- Chalcidians* defeated by the Athenians, vi. 360. Come into Sicily, vii. 530. Infamous for their lust and avarice, viii. 374.
- or *Chalybians*, described, vii. 422 (C). Annoy the Grecians in their passage, *ibid*.
- † *Chalcidica*, where situate, viii. 388.
- Chalcidius's* account of the star at Christ's birth, x. 464 (C), *seq*.
- † *Chalcis*, the capital of Chalcidene, ii. 258.
- † — taken by Antiochus, vii. 352. Proves fatal to him, 353. Ruined by Centaurs, 382.
- † — a mountain in Eubœa, viii. 374. Metropolis of Eubœa, described, 373. Plundered by Chalcidians, xvi. 622.

- Chabodan**, king of Eubœa, subdues the Thebans, viii. 377. Killed by Amphitryon, *ibid*.
† **Chalcherybii Montes**, where situate, xviii. 130.
† **Chaldaea**, whence so named, iv. 332. Its division, &c. *ibid*. Product, &c. 336. Conquered by Trajan, xi. 58.
— the antediluvian kings of, i. 192. Remarkable events under them, 193.
Chaldaean cosmogony, according to Diodorus, i. 29. To Berosus, *ibid*.
Chaldeans famed for owning one deity, i. 30. Their account of the flood, 194. From whom derived, 238 (C). Their language Syriac, ii. 293.
Chaldees, or Babylonish priests, iv. 347. Authors of the Sabian religion, *ibid*. Their learning not from Egypt, 374. Their institutions, 375. Cosmogony, *ibid*. Astrology, 376. Condemned, 377. Great valour, 416, *seq*. Subdued by Cyrus, 417.
— character, when, and by whom, brought into Judæa, x. 197 (A), *seq*.
— paraphrase, why first brought into use, x. 221.
Chaled, a Turkish general, defeated by Philes, xvii. 188.
† **Chalons**, the famed battle of, xix. 237. Number of the slain, 238. Authors reconciled about it, 233 (S), *seq*.
† **Chalontidis**, where situate, ix. 211 (L). A province of Assyria, iv. 247.
Chalybes, inhabitants of Pontus, why so named, ix. 535.
Chalybians described, vii. 491 (O). Whence named, *ibid*.
† **Chalybon** and **Chalybonitis**, in Syria, ii. 258.
† **Chamara** and **Chamarians**, where situate, vi. 13 (B).
Chamavi, who, xix. 370. Defeated by Constantine, xv. 548. By Julian, xvi. 206, *seq*.
Chaoers, antient inhabitants of Greece, vi. 138. And of Epirus, x. 71.
† **Chaonia**, a province of Epirus, described, x. 65. Cæsar enters it, xiii. 194.
Chaos, absurd opinions about it confuted, i. 21. 61, *seq*.
† **Characa**, where situate, x. 293. Taken by the Jews, *ibid*.
† **Characens** described, x. 170. Whence named, *ibid*. By whom founded, 171.
Chararic, king of the Franks, xix. 407. De-throned and murdered by Clovis, 431.
† **Charax**, a city of the Taurica Cherfoneus, x. 148. By whom founded, *ibid*.
† — a city in Parthia, xi. 3.
† — metropolis of Mæsiæ, submits to Trajan, xv. 140.
Charchedon, founder of Carthage, xvii. 220, *seq*.
† **Charchibas** assists Syroes to dethrone his father, xvii. 12.
Chares kills Artabazus against Ochus, v. 290. His success, *ibid*. Recalled, *ibid*. Success
against the Agriæ, vi. 503. His management and jealousy, 509. Expedition against Chios, *ibid*. Ill used by the Athenians, 510. Repelled by the Byzantines, 515.
Chares, maker of the Colossus, where born, viii. 158. Whether finished by him, 161. How long employed about it, 162.
— his character, viii. 463. Sent to relieve Perinthus, *ibid*. Being refused admittance, forced to return, *ibid*. Made general of the Athenians, 475. Defeated by Philip, 476.
Charidemus, banished by Alexander's order, viii. 503. Put to death, 521. See v. 303 (U).
† — promontory of, where, x. 473.
Charilaus, king of Sparta, his base, vi. 249. vii. 5. Defeated by the Tegean women, vi. 203. 212. and vii. 28. His reign and character, vii. 27, *seq*.
— his treachery to the Persians, viii. 278. *seq*.
— his stratagem against the Samnites, xii. 76, *seq*.
Charilus, the Samian, his character, viii. 275 (O).
Chariohaudes, a general, put to death by his soldiers, xvi. 500.
Charites, whether used by the antient Jews, iii. 182, *seq*. (A).
— of the Sun, among the Jews, iv. 175 (C).
— armed, when first introduced, and by whom invented, v. 133 (K).
Chariot-driving, a favourite exercise of Nero's, xiv. 399. xvii. 420 (H).
† **Charisius**, a river in Colchis, x. 135.
Charlemagne falls out with Desiderius, xix. 685. Invited against him by the pope, 687. Success in Italy, 688. Grand reception of Rome, 689. Large donatives to the pope, 690. Conquests, 692, *seq*. Crown'd king of the Lombards, 697. Second reception at Rome, 698. Form of government.
Charles the Great's embassy to Irene, xvii. 52. His design of marrying her opposed by Aetius, 53. Acknowledged emperor of the West, *ibid*. *seq*. See 67.
Charlton, doctor, his notion of Stonehenge, exploded, xix. 97.
Charms, the use of, severely punished, xvi. 340.
† **Charon**, lake Mæris, why so called, i. 451.
— assists in restoring the Theban liberty, vii. 163.
Charops obliged to receive the Athenian archonship, with limitations, vi. 188.
† **Charracharta**, a city of Bactria, x. 157.
Charonites, Antony's magistrates, why so called, xiii. 296 (K).
† **Charybdis**, the famed rock of, vii. 522.
Chastus, the third Jewish month, iii. 36 (K).
† **Chastena**, when and by whom built, vii. 531.

I N D E X

- Cicero*, where situate, xiv. 13 (I), 80 (I), 81 (I). Subdued by Tiberius, xiv. 80. By Drusus, xiii. 327. Defeated by Gabinus, xiv. 328.
- Cleantes*, his treachery turned to advantage by Ventidius, xi. 37.
- Cleaxari*, who, xvii. 21. Forty thousand join Heracleus, ibid. Where situate, xx. 50 (K).
- Cledorlaomer's* wars, ii. 196. Pillages Sodom, ibid.
- Cleirifophus*, encourages the Grecian army, vii. 455. Leads their van, 467. Reproached by Xenophon, for leaving him, 469. Leads the army cross the Centrites, 478. Falls out with Xenophon, 479. Smart answer to him; 480. Advice to the army, 487. Goes in quest of ships to transport them, ibid. Meets them with a few gallees at Harmene, 497. Made chief in a lucrative expedition, 498. Arrives with his party at Calpe, 499. Joins with the rest of the army, 500. His death, ibid.
- Cleisomocrates*, architect of the temple at Ephesus, vii. 417.
- † *Cbel*, of Solomon's temple, what, x. 254 (W).
- Cbelias*, a famed Jew of Alexandria, x. 349 (W).
- Cbelidonis*, her heroic resolution, vii. 127.
- Cbelonis*, her conjugal and filial piety, vii. 134. seq. Her remarkable speech to her father, 135 (T).
- † *Cbelonites*, a promontory of Elis, vi. 265.
- Cbelonophagi*, who, and where situate, xviii. 259. Their customs, 292.
- † *Cbemia*, Egypt, why so called, i. 390.
- Cbemistry*, books on it, burnt by Dioclesian, xv. 497 (Y).
- Cbemmis* said to have built the pyramids, i. 426.
- Cbenof*, *Baalpeor*, idol of the Moabites, ii. 125, seq. 127. Whence so called, ibid. Altar erected to it by Solomon, iv. 108.
- Cbenetis*, the supposed Pharaoh of the exod, iii. 369 (B).
- Cheops*, king of Egypt, forbids all sacrifices, ii. 73. His tyranny, ibid. Stately pyramids, ibid. i. 426. Prostitution of his daughter, 428. ii. 73. By which she also built a pyramid, 74. i. 428. Fine monument, 438.
- Chereas* defeated and killed by the Jews, x. 287.
- Cheerbitus* who, ii. 221 (G). iv. 68 (C). Egyptian name of the Philistines, ii. 223 (I).
- † *Cheirith*, a river in Palestine, for what famed, 427 (L).
- † *Cheronaea*, the battle of, vi. 517. viii. 476.
- Cherries*, whence called *cerasa*, ix. 533 (D).
- † *Cherronsus* city, where, and by whom built, x. 148.
- † *Chersa*, king of Salamis, viii. 245.
- Chersobleptes*, king of the Odrysæ, in Thrace, x. 58. Invaded by Philip of Macedon, ibid. viii. 459 (D).
- † *Cherson*, the ruins of, x. 148.
- † *Chersoneus* invaded by Demetrius, ix. 50.
- † *Chersoneus, Thracian*, its boundaries, 2. 52. Cities, &c. ibid. Kings of, 64.
- † — *Taurica* described, x. 148. Whence named, ibid. Cities, ibid. Bequeathed by Agrippa to Augustus, xiii. 526 (T).
- Chersontians* butchered by Justinian, xvii. 35. Submit to Philippicus, 36.
- Cheubim* placed in Paradise, i. 133. seq.
- of gold, over the mercy-seat, iii. 102. Their form, ibid. (T), seq. Whence so called, ibid. Those made by Hiram for the temple, described, iv. 97 (K).
- Cherusci* subdued by Drusus, xiii. 528. Stirred up by Arminius, xiv. 95. Defeated by Germanicus, 96. 115. Oppressed by Italics, 342. Defeated by Constantine, xv. 548.
- Cheusydus*, a most noxious species of serpents in Libya, xvii. 460 (Z).
- Chestnuts* eaten for want of corn, xvi. 512.
- Chezec*, son of Nahor, whether father of the Chaldim or Chaldees, iii. 266 (D).
- Chi*, a worthless emperor of China, deposed, xx. 147.
- Chian* slaves, their signal faithfulness, viii. 303.
- Chians*, their government, kings, &c. 299, seq. Fidelity to the Ionians, 301, seq. Subdued by the Persians, 302. Revolt, and reduced, 303. Join in the common confederacy, ibid. Subject to the Athenians, ibid. Various fates since, ibid. Why hated by Mithridates, ix. 554.
- Chiapaneca*, who, and whence derived, xx. 169.
- Chicbimeca*, who, and where situate, xx. 166.
- † *Chichestre* built by Cissa, xix. 192.
- Chickens*, how hatched in ovens, by the Egyptians, i. 462 (B). seq.
- sacred, thrown into the sea by Claudius, xii. 196.
- Childebert's* success against the Burgundi, xix. 446, seq. Against the Lombards, 618. Defeated, 620.
- Childeric* taken prisoner by Attila, xvi. 567. xix. 400. Restored, 401. His reign and conquests, ibid. seq. Death, 402. Tomb and character, ibid. Derthroning and restoration, ibid. seq. (U). King of the Franks, 375.
- Children* thought to be induced with a predictive faculty by the Egyptians, ii. 32. How educated among the Jews, iii. 226, seq. Solon's laws concerning them, vi. 314. 316.
- at Rome, slaves to their parents, xi. 292.
- poor, how provided for by Constantine, xv. 576 (N). Lycurgus's singular laws concerning them, vii. 9, seq. Romulus's laws about them, xi. 292, seq. How sacrificed by the Carthaginians, xvii. 257. 263. Devoured by their mothers in a famine, iv. 130.
- † *Chilminar* in Persia, its ruins described, v. 100, seq.
- Chile's* vain attempt on the crown of Sparta, vii. 149.

- C** *Chab. par. & d. by Gaba, xiv. 480*
- C** *Chab. doomed to death by Catralla, xv. 330. Rescued and spared, ibid.*
- C** *prosecutes several persons for magical practices, xvi. 306.*
- C** *Chab. Raba Marcellus and himself, xiii. 247 (R).*
- C** *Chab. mountain in Lycia, vi. 126. The stable of, explained, ibid. 239 (N). The hot baths of, x. 65.*
- C** *Monti della in Epirus, x. 69.*
- C** *Chab. not known to the ancient Greeks and Persians, xv. 120. Nor to the Jews in the time of Isaiah, 123. State of before Fo-hi, 135. Not so early peopled as they imagine, 152.*
- C** *Chinallaph, a river in Numidia, xviii. 131.*
- C** *Change, the opinion of a sect, concerning the origin of things, i. 49. Their notion of a god, &c. ibid. 70. In Formosa, their account of the creation, 84. Saying of a Chinese emperor, concerning the deluge, 204 (G). Court the friendship of the Romans, xiii. 494. Embassy to Aurelian, xv. 457 (U). Their boasted antiquity fabulous, xx. 7. 109, seq. Chronology very uncertain, ibid. From whom descended, 110 (A), seq. Government, 124 (K), seq. Absolute authority of their emperors, 125. Laws, 126. Religion, ibid. seq. Five volumes of canonical or classical books, ibid. Emperors their only priests, 128. Customs, 129 (K), seq. Language, 131, seq. Whether the primitive, i. 346, seq. Roots of it, xx. 132. Writings, 133. Arts and sciences, 134. Disposition, 135. Chronology to the reign of Yu false, 150. Celestial observations fictitious, 151. Some truth in their ancient history, 153. Have corrupted their own antiquities, 155. Antient history how to be esteemed, 156 (E), seq. Bloody sea-fight, and defeat by the Tartars, 191 (K).*
- C** *Chinurur, king of Babylon, iv. 392.*
- C** *Chios kingdom, by whom founded, vi. 188. Revolts from Athens, 470. Considerates against it, 509.*
- C** *Island described, viii. 296, seq. Whence named, 297. Famed for its wines, ibid. (E). Its great men, 298. By whom peopled, 299.*
- C** *the city of, described, viii. 298. Destroyed by the Persians, 302. Taken by the Turks, xvii. 143.*
- C** *Chios a centaur, educates Achilles, vi. 222. Teaches Æsculapus physic, xii. 135 (I).*
- C** *Chios, a name of Phoenice, ii. 319.*
- C** *indomatus heads the Barbarians against Justin, xvi. 200. Defeated and taken, 201. His death, 202. xix. 454.*
- C** *Chioses river, whether the same with the Euphrates, v. 124 (E).*
- C** *Chiosus, a mountain in Media, x. 100.*
- C** *Chiosus, a Greek measure, its quantity, (X).*
- C** *Chiosus, an account of his writings, viii. 277 (Q). A passage from him examined, x. 191 (R).*
- C** *Chiosus's suicide, xix. 429. Punishment, ibid.*
- C** *Cholobetena, a province of Armenia, ix. 483. Whence named, ibid.*
- C** *Chomatus antient inhabitants of Bactria, x. 100.*
- C** *Chomatus, where situate, xx. 168.*
- C** *Chomatus stops the overflowing of the Tigris, x. 170, seq.*
- C** *city, whence named, and by whom founded, x. 170.*
- C** *Cirines, rock of, surrendered to Alexander, viii. 603.*
- C** *supplies his army with provisions, ibid.*
- C** *Choroane, a province of Parthia, xi. 3.*
- C** *Chorsa, a city in Armenia, ix. 485.*
- C** *Cleoforus I. made king of Persia, xi. 106. Makes peace with the Romans, 107. Deceits a conspiracy, 108. War with the Romans, 110. Reduces Sura, 111. And Antioch, 112. Diffimulation with the Roman ambassadors, ibid. Repelled at Dara, 113. Assists the Lazi, 115. His progress checked by Belisarius, 116. Shamefully repulsed at Edessa, 117. Disobliges the Colchians, 119. War with the Romans, 122, seq. Grants a truce, 124. Refuses a peace, ibid. Is defeated by them, 125. His death, ibid. (A).*
- C** *II son of Hormidas, his father's bad character of him, xi. 130. Puts his father to death, 132. His great profusion, ibid. Solicits Varamus in vain, ibid. Driven from the throne by him, 133. Flies to the Romans, ibid. Restored by Mauritius, 135. Sends two golden crosses to the church of Sergius, ibid. His letter on that occasion, ibid. (E). Marries a Christian, and favours that doctrine, 136. Alters his conduct, ibid. His ingratitude to the Romans, 137. Wars against Phocas, ibid. seq. Devastations in Mesopotamia and Syria, 138. In Armenia and Cappadocia, ibid. Conquers Judaea, and plunders Jerusalem, ibid. Sells ninety thousand Christians for slaves, ibid. Conquers in Egypt, 139. His blasphemous answer to Heraclius, ibid. Defeated by him, ibid. Deposed and murdered by his son, ibid.*
- C** *II. king of Persia, according to oriental writers, xi. 144 (B).*
- C** *Chrestus conspires against Constantine, xvi. 16.*
- C** *Christ Jesus, his birth foretold, x. 455 (S), (T). Born at Bethlehem, 459. A general expectation of him, ibid. (Y). Year of his birth,*

... computed, *ibid.* (Z), *seq.* xiv. 3, *seq.*
 Why not acknowledged by the Jews, x.
 (Z). Manifested to the Magi, 461 (B).
 Presents to him, what, 465 (E), *seq.*
 Presented at the temple, 466. Not of the
 Essenian sect, 484. Conveyed into Egypt,
 496. Whence called a Nazarite, 497 (D).
 Stay at Jerusalem after the feast, 519. An-
 swer to his mother explained, 520 (W).
 First entrance upon his ministry, 527. Bap-
 tism, 529. Testimony from heaven, *ibid.*
 Calls some disciples, 530. His first mi-
 racle, *ibid.* *seq.* Answer to his mother on
 that occasion explained, *ibid.* (I). Drives
 the traders from the temple, 531. 531. Re-
 markable answer to the Jews, 531 (K).
 Fresh miracles, 532. Sublime discourse to
 Nicodemus, 534 (M), *seq.* Converts him,
 535. Answer to John's message, 537. Cures
 a nobleman's son, 539. Severe reproof to
 the Nazarites, *ibid.* Cures a dæmoniac,
 540 (Q). 552. 556. And a paralytic,
 542. 544. Vindicates his working miracles
 on the sabbath, 544. Silences the Pharisees,
 547. Chooses his twelve apostles, *ibid.*
 (V). Sermon on the mount, 549 (W).
 Heals the centurion's servant, 550. Raises
 the widow's son, *ibid.* The reasonableness
 of his doctrine, *ibid.* (X), *seq.* Absolves the
 sinful woman, 551. Condemns infidelity,
 552 (Z). His mission proved by his resur-
 rection, 553 (B), *seq.* Objections to his
 comparing himself with Jonah, answered, 554
 (B). Why he spoke in parables, 554. Stills the
 wind and sea, 555. Drowning the herd of
 swine, considered, 556 (E). Raises the ru-
 ler's daughter, 557. Touch of his garment
 cures a bloody-flux, *ibid.* Why he ordered
 his miracles to be concealed, 558 (G). Why
 so little noticed by historians, *ibid.* (H), *seq.*
 Sends his apostles to preach, 559. Instructions
 to them, *ibid.* Multiplies the loaves, 560.
 563. Walks on the sea, 560. Silences and
 rebukes the Pharisees, 562. Goes to Tyre
 and Sidon, 563. Heals the Syrophenician's
 daughter, *ibid.* The Jews opinion concern-
 ing him, 564. Foretells his own death and
 resurrection, *ibid.* (N), *seq.* 567. 583.
 Sharp rebuke to Peter, 565 (N). Trans-
 figured on the mount, 565, *seq.* Pays the
 tribute, 567 (P), *seq.* Instructs his disciples,
 568, *seq.* (R), and (S). Appoints seventy
 disciples, 570, *seq.* (T). Teaches in the tem-
 ple, 571, *seq.* (U). Acquits the adulteress,
 572 (U), *seq.* Reproves the Pharisees, 573.
 Entertained by Martha and Mary, 574. Pa-
 rable of the good Samaritan, *ibid.* (W).
 Cures the decrepit and blind, 575. Con-
 demned by the Sanhedrim, 576. Raises La-
 zarus from the dead, 577. Circumstances of the
 miracle examined, 578 (Y). Jews resolve on
 his death, 579. His feet anointed by Mary,
ibid. Triumphant entry into Jerusalem, 580.
 Foretells its ruin with tears, 581 (A). An-

swered by a voice from heaven, 582. Cures
 the barren fig-tree, 584 (D). Shews the
 Sadducees, 585. Describes and proves a future
 state, 586. Washes his disciples feet, 587.
 Describes the last day, 588. Celebrates the
 passover, 589. Institutes the sacrament of
 the supper, *ibid.* Agony in the garden, 591
 (M). Betrayed and apprehended, 591. Tried
 by the Sanhedrim, 592. Condemned by
 them, 593. Denied by Peter, *ibid.* Why
 sent to Pilate, *ibid.* (P), *seq.* Answer to
 him, 596. Sent to Herod, *ibid.* Silence be-
 fore him, 597. Barabbas preferred to him,
ibid. Scourged and mocked, 598 (T). Ac-
 cused of blasphemy, 599. Bears his cross
 to mount Calvary, 600. Prophecy against
 the Jews, *ibid.* Crucified, 601. xiv. 242.
 What hour, x. 600 (Y). Mixture given him
 to drink, why and what, 601 (Z). Recom-
 mends his mother to John, 602. Inscription
 on his cross, *ibid.* (B). Promise to the peni-
 tent thief, *ibid.* Darkness, and other prodig-
 ies, on that occasion, 603 (C). 605 (E).
 Last prayer, 603 (D), *seq.* Expires, 605.
 Why pierced in the side, 606. And buried
 apart, 607 (G). His tomb sealed, and
 guarded by the Jews, *ibid.* (H). His resur-
 rection, 608. Appears to Mary Magdalene,
 609. To the two disciples going to Emmaus,
 610. To the twelve, 611. Satisfies Thomas,
 612. Commission to his disciples, *ibid.* Ap-
 pears forty days, 613. Promises the Com-
 forter, *ibid.* Taken up into heaven, *ibid.*
 (D), *seq.* Testimony of profane authors
 concerning him, 614 (E), *seq.*
Christians, primitive, their admirable lives, x. 618
 (H), *seq.* Persecuted in Judæa, 623. By
 Agrippa, 637. Leave Jerusalem before its
 siege, 654 (P). Persecuted by Nero, xiv.
 417, *seq.* Confounded with the Jews by
 Tacitus, 418 (E). Persecuted by Domitian,
 xv. 59. 87 (R), *seq.* Tolerated by Nerva,
 107. Persecuted by Trajan, 146. Favoured
 by Antoninus, 203. Their prayers obtain a
 miraculous victory, 225 (D), *seq.* Favoured
 by Marcus Aurelius, *ibid.* Persecuted by Se-
 verus, 312. Encouraged by Philip, 472 (Q).
 Why favoured by Alexander, 358 (N).
 Grievously persecuted by Decius, 414. By
 Gallus, 418. By Valerian, 423. By Dio-
 clesian, 502 (C), *seq.* By Maximin, 567.
 Constantine's edicts in their favour, 563.
 569. Forbid to turn Jews, xvi. 203. Joy at
 Julian's death, 270. Encouraged by Julian,
 285 (E), *seq.* Massacred by Geroncius,
 517. Massacred by the pagans at Alexandria,
 427. Persecuted in Persia, 529. Restored,
 532. Massacred by the Jews, xvii. 16, 18.
 By the Mohammedans, 39. By the Saracens,
 47. By the Turks, 210, *seq.*
Christopher banished and murdered, xvii. 52.
 — son of Romanus, crowned, xvii. 86. — His
 death, 87.

Chrobati defeat the Bulgarians, xix. 529.

Chronicles and Kings, books of, by whom written, iii. 228 (K).

— *Paschal or Alexandrian account of*, xvi. 237 (F).

Chronology of the patriarchs, according to the Hebrews, i. 144. Septuagint, 145. Samaritan pentateuch, 146. Conjectures on that of the antediluvians, 149.

— from the creation to the flood, stated, i. 143. From thence to Abraham's departure, uncertain, 252.

— of the Egyptians, i. 199, seq. (D).

— from the time of Alexander the Great, ii. 4, seq.

— of the Jews, uncertain, iii. 22 (C). From Abraham's vocation to the Babylonish captivity, 238, seq. Difficulties in it, 239, seq.

— fabulous, a table of, iv. 343.

— of the Babylonians, iv. 382.

Chronus, the same with Saturn, i. 194. xvii. 262. The Ham of Moses, i. 306 (H). His various other names, xvii. 264 (P). Where worshiped, 267.

Chrysanthus refuses Julian's invitation, xvi. 252. Made pontif, *ibid.* (Q). His writings, 277 (D).

Chrysanthus made governor of Britain, xix. 165.

Chrysaphus's treachery to Attila forgiven, xvi. 559. xix. 227.

Chrysargyrum falsely ascribed to Constantine, xvi. 140 (K). What tax it was, *ibid.* Abolished by Anastasius, 604, seq. (D). Various sorts of it, 605 (E).

Chryse the wife of Dardanus, her dowry, iv. 478.

† — island, where, viii. 344.

Chrysippus put to death for treachery, ix. 379.

— witty sarcasm on Cæsar's triumph, xiii. 267.

Chrysobir, general of the Manichæans, defeated and killed, xvii. 75.

Chrysobires, his eyes put out by the soldiers, xvii. 50.

† *Chrysopolis*, city, its antient and modern state, vii. 506 (Z).

Chrysor, in the Phœnician history, the same with Vulcan, i. 185. Inventor of iron weapons, and several arts, 186. First sailor, according to Sanchoniatho, *ibid.* The first who was worshiped after his death, 187.

Chrysores, his writings, xv. 253 (Q).

† *Chrysorrhoas*, a river in Lydia, vi. 110.

Chrysothom, Saint, his narrow escape, xvi. 340 (Q). Excellent homilies to the Antiochians, 393 (F). Dreadful account of their trial and punishment, 395. Intercedes for them, *ibid.* seq. Piety to the prisoners, 417. Joyful speech on their being pardoned, 419. Pægyric on Eudoxia, 460. Banished by her, *ibid.* & 468 (F). Letters to Pentadia, *ibid.* Zeal for the church's asyla, 481. Saves three considerable lives, 484. Intrepidity

against the Arians, 485. Manuscript burnt, xvii. 49.

Chrysothomus Dia forced to abandon Rome, 79. His employment and comfort in his exile, *ibid.* Quells a mutiny on the death of Domitian, 87, seq.

Chrysotelia, a new tax raised by Anastasius, xvi. 606. Occasions a tumult at Constantinople, *ibid.*

Chun-cieou, an history of China written by Confucius, its character, xx. 156 (E).

Cluni, who, and where situate, xix. 208.

Churches built by Constantine, xv. 564 (G), seq. When first made asyla, xvi. 439. Supported by Eutropius, 468 (F). Restored, 469 (F). Respected by Alaric, 514. By the Goths, 515. By Honorius, 525. Enlarged fifty paces round, 527.

Chwen-hyo emperor of China, his reign and improvements, xx. 145, seq.

Chymical books in Egypt burnt by Dioclesian, xv. 497 (Y).

Clynaladan king of Assyria, iv. 329. Nabopolassar's revolt from him, *ibid.* Burns his palace, wealth, and himself, 330.

Claconius's description of Trajan's column, xv. 146 (H).

Ciaxares's character and exploits, v. 30. Driven out by the Scythians, 31. Treachery to them, 33. War with the Lydians, 34. Takes and destroys Nineveh, 36, seq. Other conquests with the king of Babylon, 38, seq.

— II. the Darius of Daniel, v. 40. Wars with Nerigissar, 41. Destroys Babylon, 42. Why taken notice of but by few Greek writers, *ibid.* Divides the empire into 120 provinces, 188.

† *Cibala*, Licinius defeated there, xv. 575. Taken by Constantine, *ibid.*

Cicero's injustice to Archimedes, viii. 145. Discovers his tomb, 148. Letter to Lentulus, ix. 443 (K). Opposes the Romans taking possession of Egypt, 436 (H). Success against the Parthians, xi. 33, seq. Birth, xii. 495. Whence named, ix. 424 (Y). xi. 213. His character of Caius Gracchus, xii. 425 (G). Method to prevent too much vehemence in pleading, *ibid.* Character of Optimus, 467 (H). His first campaign, xiii. 43. Character of Marcus Antonius, 68. Of the Sibylline oracle, 90 (A). First appearance in public, 96 (H). Retires to Athens, *ibid.* Opinion of Pompey's designs, 126 (Y). Caution about the Gabinian law, 130. Speech in favour of the Manilian law, 132. Judgment of Jul. Cæsar, 134. Consulship, 136. Unravels Catiline's plot, 137. Accuses him, 138. Stiled father of his country, 140. 142. Acquires high renown, 143. Partiality to Cæsar, 145. Speech against Clodius, *ibid.* (B). Fatal satires against the triumvirs, 154 (B). Regard paid him by the knights and senators, 155, seq. Outwitted by Clodius,

156. Abandoned by Pompey, 157. Retires into banishment, *ibid.* (C). Turns melancholy during it, 158 (C). Recalled, 163. Enters Rome in great honour, *ibid.* Bravery in Cilicia, 176. Is saluted Imperator, 177. Returns to Rome, 181. Attempts a reconciliation between Pompey and Cæsar, *ibid.* Rejects Cæsar's proposal, 188 (D). Goes over to Pompey, 192. Repents of it, *ibid.* (G). Forgiven by Cæsar, 224. His life saved by Cato, 227. Encomium on Cato, 244 (N). Intercedes for Marcellus, 247 (R). Sneer at Labienus an actor, 250 (U). Ill-timed jest on Cæsar's calendar, 257 (Y). And on the consulship of Caninius, 269 (D). Not concerned in the conspiracy against Cæsar, 273 (H). Speech on Cæsar's death, 288. Imposed on by M. Antony, 296 (I). Joins with Octavianus, 301 (P). Dream concerning him, 302 (P). Bitter speech against Antony, 311 (U). 314 (X). Severely reproved by Brutus, *ibid.* His conduct censured, 312 (W). Narrow escape, 317. Untimely zeal against Antony, 325. Vanity mortified, 328. By Octavian, 332 (F). Abandons Rome at the approach of Octavius, 331. His character of Dec. Brutus, 348 (B). Condemned by the triumvirs, 351. His flight, 358. Perplexities, 359. Death, 361 (N), *seq.* Character, 362 (O). His high opinion of Brutus, 410 (D). Wrong character of the Gaulish religion, xviii. 561 (W).

Cicero's son assists Brutus, xiii. 336. Returns to Rome, 446 (W).

— 2, bravery against the Gauls, xiii. 170. Forgiven by Cæsar, 224.

— Tullius, the son of Cicero. See *Tullius*, 335.

Cicones, a people of Thrace, x. 56.

Cidaris, a Persian diadem, described, v. 121.

† *Cithia*, whence so called, vi. 129. Described, 130, *seq.* Government, and various *seq.* 133, *seq.* Kings, 135, *seq.* Invaded by Alexander, v. 300. viii. 523. By Demetrius, ix. 51. Made a Roman province, xv. 28. Divided by Valens, xvi. 334. Invaded by the Saracens, xvii. 34.

Cilician treachery and cruelty, a proverb, vi. 134 (G).

— pirates destroyed by M. Antonius, xiii. 10. Assist Sertorius, 102.

Cilix, the pretended founder of Cilicia, ii. 357, *seq.*

Cilix defeated, and made prisoner by Demetrius, ix. 38.

Cils accused by the Bithynians, xiv. 360. Acquitted by the treachery of Narcissus, 361.

Cimber Tullius, one of the conspirators against Cæsar, xiii. 273.

— Metellus petitions Cæsar in behalf of his brother, xii. 280. Gives the signal for killing him, 281.

Cimbri. See *Cimmerians*, i. 375. Driven out of Spain, xiii. 8. Begin their march into Italy, 10, *seq.* Defeat the Romans, xii. 458. Their origin, names, and territories, xix. 5. Ill success in Italy, 57 (D).

— women, their signal valour, xviii. 612. xix. 58 (F).

† — *Cberseofus*, whence named, xix. 6. Described, 254. When and by whom inhabited, *ibid.*

† *Cimetria*, city, taken and raised by Fabius, xii. 119.

† *Ciminias* forest penetrated by the Romans, xii. 105. xvi. 119.

Cimmerians, the descendants of Gomer, i. 375. The same with the Gauls of Asia Minor, *ibid.* Their invasion of it, vi. 118. Take Sardis, *ibid.* A colony of them in Italy, *ibid.* Antient inhabitants of Bithynia, x. 124 (K). Famous robbers, 147.

— where seated in Europe, xii. 452. Invade Italy, *ibid.* Defeat the Romans, 497. March towards Rome, xiii. 10. Infect a panic through Italy, 19. Totally defeated, and dreadful slaughter, *ibid.*

— women, their desperate valour, xiii. 18.

Cimmerian darkness, a proverb, whence, x. 147 (B).

† *Cimmerium*, a city of Bosphorus, x. 147.

† *Cimolis*, island, described, viii. 318. Its earth, *ibid.* (Z).

Cimon deslows Callirrhoe, iv. 467.

— admiral of Athens, defeats the Persian fleet and army, v. 253. vi. 405. His great character, vi. 405. Conquests in Cyprus, 406. His immense booty, how employed, *ibid.* Magnificence in his private capacity, *ibid.* Conquests in Chersonesus, 407. Makes the Athenians most powerful at sea, how, *ibid.* Success against the Persians, vi. 406. Aids the Lacedæmonians, 408. Tried for treason, 412. Banished into Cyprus, 413. His offer to serve his country rejected, 415. Recalled, 418. Success of the Athenians under him, *ibid.* Death and glorious character, 419. Several remarkable occurrences of his life, *ibid.* (E), *seq.* Carries Theseus's bones to Athens, viii. 342.

Cinada's conspiracy discovered, vii. 97 (O).

Cincian law, what, xiv. 341 (E), *seq.*

Cinnatus. See *Quintus*, xi. 457, *seq.*

Cineas, prime minister to Ptolemy Physcon, ix. 408.

Cinethii, who, and where situate, xviii. 244.

Cingetorix, a Kentish king, taken prisoner by the Romans, xix. 128.

Cingonius Varro, his cruel motion rejected, xiv. 402.

Ciana, L. Corn. chosen consul, xiii. 50. His sad character, *ibid.* Falseness to Sylla, 58. Recals Marius, 59. Driven from Rome, *ibid.* Heads the allies, *ibid.* Treachery to Pompey,

Pompey, 62. Enters Rome, 64. Murders **Octavius**, 65. Causes Marius's guards to be destroyed, 66. Seizes on the consulship, 68. Opposes Sylla's return, 70. Third consulship and tyranny, 71. Allies with Cæsar, *ibid.*
Marches against Sylla, 72. Stabbed to death, *ibid.* (P).

Cinna, Cæsar's brother-in-law, joins with his murderers, xiii. 285. Lays down his dignities, *ibid.*

— another, mistaken for him, torn in pieces, xiii. 294 (G). His dream, *ibid.*

— **C. Cornel.** one of the conspirators against Cæsar, xiii. 273.

— forced to surrender his troops to Brutus, xiii. 336.

— **Cornel.** conspires against Augustus, xiv. 10. Pardoned by him, 11. Made consul, *ibid.*

Cinnamus made king of Parthia, xi. 51. Resigns, *ibid.*

† **Cinyra**, district and city, where, xviii. 244.

† — river, xviii. 245.

Cinyras, first king of Cyprus, viii. 243. His vast wealth, *ibid.*

panegyric poem on king Philip, so called, viii. 486 (O).

Cros, general of the Mamertines, xvii. 483. Deceived by a prediction, *ibid.* (Q). Defeat and desperate end, 484.

Cipus, M. general, sent against the Boii, xii. 211. His statue erected at Rome, 212 (E). The fable of his two horns, *ibid.* (E).

Circæi revolt from the Romans, xii. 14.

† **Circassian Tartary**, part of Scythia, vi. 59.

Circe, a famed sorceress, vi. 220 (I).

Circensian games instituted by Augustus, xi. 47 (U). Why exhibited by Totila, xix. 603.

† **Circinium**, city, where situate, vii. 337 (B).

Circumcision very antient in Egypt, i. 487. By whom first introduced, iii. 257 (R), *seq.* Why enjoined on the eighth day, 259 (R). Reasons of its institution, 260 (R). Why discontinued in the desert, 446 (K). Renewed after the passage of Jordan, 459. How performed, 161. Superstitious additions of the Jews, 162 (A, B). Why sometimes omitted by them, x. 231 (E). Performed after death, *ibid.* Used in Ethiopia, xviii. 295 (D), *seq.* By the Arabians, 412.

Circumvallation and **Contravallation-lines**, when introduced, xi. 521. xvi. 105.

Circus, Roman, built by Tarquin, xi. 319. (T). Described, 320 (T).

† **Cireæus**, a river in Eubœa, viii. 371. Particular quality of its water, *ibid.*

† **Cirencester** taken by the Saxons, xix. 198.

Cirræans, a general war decreed against them by the Greeks, vi. 303. On what account, *ibid.* Vanquished by stratagem, 304.

† **Ciriba** described, xviii. 117. When and by whom built, 119. Besieged by Jugurtha, xii. 458. Surrendered upon terms, 459. xviii. 155.

† **Cisalpine Gaul** described, xi. 209. xviii. 530 (B). Its origin, xii. 228. Made a Roman province, *ibid.*

† **Cissa**, a city in the Thracian Chersonesus, x. 52.

† — a river in Colchis, x. 135.

— second king of the Saxons, xix. 192.

Cissæus, a Macedonian monarch, conquered by Cæsar, viii. 415 (C). A remarkable event on that occasion, *ibid.*

Cissus king of Thrace, iv. 490.

Cissidas the Gaul assists the Spartans, vii. 118.

† **Cithæron**, mount, described, vi. 165.

Cities, how dedicated by the Hetrurians, xi. 238 (I), *seq.* Despised by the Germans, xix. 36.

— of refuge. See *Refuge*.

† **Citium** in Cyprus, whence so called, i. 380. By whom built, viii. 239.

Citizen, Solon's laws about them, vi. 315.

Few at Athens, 221 (L). How admitted, *ibid.* *seq.* Lycurgus's law concerning them, vii. 9, *seq.*

— Roman, their privileges, xii. 18 (E).

† **City**, the great, razed by Agathocles, viii. 77.

† **Cityra**, a city in Asia, xiv. 183. Ruined by an earthquake, *ibid.* Relieved by Tiberius, *ibid.*

Civic crown, on whom bestowed, xii. 13.

Civis Claudius heads the revolted Batavians, xiv. 574.

Civismaro, the Gaul, slain in Spain, xviii. 25.

† **Civita Castellana**, a city of Etruria, xi. 214.

† **Cius**, a city and river in Bithynia, x. 114.

Clælia's surprising flight across the Tiber, xi. 274 (G). xvi. 90.

Clæra, a loaf, bread made of, in Cæsar's camp, xii. 199 (K).

Clarissimi and **Illustres**, these titles to whom given among the Romans, xvi. 143 (N).

Clarus Erucius, Trajan's general, his success, xv. 141.

— **Septicius** disgraced by Adrian, xv. 163.

Classes of Romans, how regulated by Servius, xi. 335.

Clasificus Julius defeated by Otho, xiv. 519.

Clasificus heads the revolted Gauls, xv. 13. Success against the Romans, 14. Total defeat, 18.

— accused of extortion, xv. 120. Kills himself, *ibid.*

† **Claude**, an island, where, viii. 309.

Claudebald, the supposed elder brother of Merovæus, xix. 398 (S).

Claudia fined by the ædiles for treasonable words, xii. 201.

— the Vestal, saves her father, xii. 387.

— a miracle related of her, xiv. 7, *seq.* 59 (L).

— **Pulchra** accused of adultery and treason, xiv. 200. Condemned, 201.

— married to Caligula, xiv. 242.

— daughter of Claudius, disowned by him, xiv. 317, *seq.*

Claudius's encomiums on Theodosius, xvi. 367. Poem against Eutropius, 465 (D). On Honorius's marriage, 475 (M). On Stilicho's exploits, 476 (N). On Maenius's consulship, 477 (O). Other writings, and character, 533 (G).

— family, an account of, xiv. 59 (L) seq.

Claudianus, one of the murderers of Domitian, xv. 87.

Claudius Appius, his character, viii. 93. Sent against Messana, *ibid.* Speech to the Mamertines, 94. His intrepidity and resolution, *ibid.* Takes Messana, 95. Besieged in it, 97. Arrives at Rhegium, *ib.* His message to Hiero, *ibid.* Passes into Sicily, 98. Defeats Hiero, *ibid.* Whence surnamed Caudex, *ibid.* Attacks the Carthaginian camp, and is repulsed, 99. See xii. 161.

— *Cento*, his exploits against the Macedonians, viii. 190.

— *Appius* sent ambassador to Armenia, ix. 582. Cashiered by Lucullus, 587.

— *Pulcher* chosen consul, x. 45.

— succeeds Caius, x. 635. Puts a stop to the fortifying of Bezetha, 636. Makes Judæa a Roman province, 639. Favours the Jews, 640.

— *Appius* comes over to the Romans, xi. 377. He and his followers rewarded, *ibid.* Chosen consul, 390. His rigid character, 391. Severity to the debtors, 395, seq. See *Appius*.

— his son chosen consul, xi. 446. Falls out with his colleague, *ibid.* Affronted by the tribunes, 447. Stiled the tyrant of the army, 449. Betrayed by his troops, *ibid.* Received at Rome with contempt, 450. Cited by the tribunes, *ibid.* Heads of his accusation, *ibid.* Kills himself, 451.

— *Caius* chosen consul, xi. 459. Noble speech against the tribunes, 461. Opposes his nephew's tyranny, 485. Reproves him with great freedom, 487. Retires from Rome, *ibid.* Returns, and intercedes for him, 499.

— *M.* the hellish pool of Appius, xi. 491. Stratagem against Virginia, *ibid.* seq. His imposture exposed, 493, seq. His punishment, 500.

— *Appius* inveighs against the tribunes, xii. 28.

— *Marcellus* divested of his dictatorship, xii. 75.

— *Carina*, consul, triumphs over the Samnites, &c. xii. 152.

— *Pulcher* made consul, xii. 195. Character, *ibid.* Contempt of religion, 196.

— Attempt on Drepanum, *ibid.* Defeated, *ibid.* Deposed and tried, 197.

— *Glycias* chosen dictator in derision, xii. 214. Shameful peace with Corsica, *ibid.* His punishment, *ibid.* (F).

— *M. Marcell*, chosen consul, xii. 227. Kills the Gaulish king in single combat, 228. Honoured with an extraordinary triumph, *ibid.*

Sent against Hannibal, 271. Defends Nola, 277. Abdicates his second consulship, 281. Defeats Hannibal, 282. Third consulship, 284. Success in Sicily, 288. In Apulia, 303. Pursues Hannibal from place to place, *ibid.* seq. Routed by him, 307. Gains a complete victory over him, 308. Surprised and killed, 311.

Claudius Cento made dictator, xii. 290.

— *Pulcher* triumphs over the Salassi in spite of the senate, xii. 387. Exhibits games, xiii. 27 (F). The first who caused scenes to be painted at Rome, *ibid.* Defeated by the Campanian slaves, 124.

— *Appius* betrays the Janiculum, xiii. 63. A brave young patrician killed in the defence of Rome, 79.

— the emperor, his extract, xiii. 432 (X). 530. Why neglected at first, xiv. 149 (S). Chosen consul by Caligula, 267. Despised by him, 271. Forced to fill all his effects, 280. Affronted in Gaul, 296. His character, pedigree, &c. 312, seq. Why universally despised, 313 (A) seq. 315 (B) and (C). His learning and writings, 316 (E), seq. Person described, 317. Wives and children, *ibid.* Freedmen, 318. Greatly frightened, and hides himself, 321. Proclaimed by the soldiers, senate, &c. 324 (I). Modesty, equity, &c. 326. Beloved by the people, *ibid.* Cowardice, *ibid.* Becomes contemptible, 327 (M). Restores several princes to their dominions, 327. New haven at Ostia, 329 (O), seq. Imposed on by his cowardice, 331 (P). Triumph, 335 (U). Some wise ordinances of his, 335. His clemency, 336. Exposes his weakness as censor, 337 (Z). Supports the pleaders, 341. Appriated of his wife's lewdness, 344. His remarkable stupidity, 349. (L). Declares his intention to marry again, 350. Prefers Agrippina, *ibid.* Marries her, 352. Enlarges the city, 354. Adopts Domitius, *ibid.* (T). Insulted by the people, 357 (Y). Aqueduct, canal, and sea-fight, 359, seq. Imposed on by his freedmen, 361. And by Agrippina, 362. Appriated of her wickedness, 363. Omens preceding his death, *ibid.* (G). Taken ill, 364. Poisoned by the contrivance of Agrippina, 365 (L). His character vindicated against Seneca, 366. Funeral honours, 369. Apotheosis, 370 (O). His edict against the Druids, xvi. 564 (C). Colony in Britain destroyed, xix. 83. Expedition into Britain, 133. Success there, *ibid.* Honours done to him for it, *ibid.* seq. Success against the Goths, 273.

— *Cassius* intercedes with Vitellius for the Helvetii, xiv. 510.

— *Cicero* revolts in Britain, xv. 9. Joined by the Caninefates, 10. Dissimulation to Vespasian, 11. Resolves to shake off the Roman yoke, 12. Surprises their camp, *ibid.* 17. Totally defeated, *ibid.*

— submits to Cerealis, and forgiven, xv. 12.

Claudius Appian enlarges Alexander's museum, xv. 163 (L).

— *Maximus*, his writings, and character, xv. 206 (O).

— *Pompeianus* marries the widow of L. Verus, xv. 222. His consulship, 242. Plots against Commodus, 260. Put to death, *ibid.*

— refuses the empire from Pertinax, xv. 275 (M).

— the emperor's cautious letter to Regilliana, xv. 427 (B). Funeral of Galienus, 445. Proclaimed emperor, 446. His extract and preferences, *ibid.* Success against Aureolus, 447. Against the Germans, *ibid.* Letters on his signal victory, 448. Death and character, 449. Honoured after his death, *ibid.*

— *Eusthenius*, his writings, xv. 510 (K).

— *Appian* sent into Sicily, xvii. 491. Message to *Hiero*, 495. Success, 497. Defeated at sea, 531.

— *Caius* sent into Sicily, xvii. 491. Gains over the Mamertines, *ibid.* Strengthens Messana, 493. Treachery to Hanno, 494.

— the consul defeats Hannibal, xviii. 49. Joins his colleague, 50. Defeats Aldrubal, 51. Signal bravery against him, 52. Throws his head into Hannibal's camp, *ibid.*

Clavi among the Romans, what, xi. 322 (W).

† *Claxomene*, by whom founded, vi. 138, vii. 413 (F). The state of, *ibid.*

Claxmenians driven out of Abdera, x. 47.

Cleanastris, tyrant of Lesbos, vii. 294.

Cleander brings two gallees to the Grecians, vii. 504. Occasions an uproar in their army, *ibid.* Tries some of their officers, 505. Xenophon's speech to him, *ibid.* Reconciled, *ibid.* Leaves them, 506.

— murders Anterus, a favourite of Commodus, xv. 261. Chosen his prime minister, 263. His wicked administration, *ibid.* seq. Made captain of the guards, 264. Put to death with all his family, 266, *seq.*

Cleanness, Moses's laws for it reasonable, iii. 156 (E).

Cleone's answer to Arius, vii. 451. Encourages the Grecian army, 455.

Cleombates, Cato's physician, xiii. 242.

Clearchus, Cyrus's only confidant among the Greeks, v. 268. Reduces them when mutinied, *ibid.* His noble retreat with them, 270. Cut off by treachery, *ibid.*

— his brave reply to the Persian messenger, vii. 443, *seq.* His prudent conduct, 445. Conference with Tissaphernes, 449. His ill-fated confidence in him, *ibid.* Treacherously seized with four more chiefs by him, 451. His attendants murdered, *ibid.* Is put to death, 452. His character, *ibid.* (H).

— tyrant of Heraclea's parricide and death, x. 118.

Clementis put to death for his continence, xvi. 180.

Clementis, a temple erected to, at what occasion, xiii. 268.

Clemens Julius spared by the mutinous Roman soldiers, xiv. 77. Proposes their demands to Drusus, 73. Brings them to their duty, 74.

— bondman to Agrippa Posthumus, personates him, xiv. 124. Raises great tumults, *ibid.* seq. Seized by Stratagem, 125. Dispatched by Tiberius, *ibid.*

— declines acting in a conspiracy against Caligula, xiv. 306 (R).

— *Arretinus* made captain of the guards, xv. 21.

— *Flavius*, his consulship, xv. 80. Put to death for being a Christian, xv. 81.

— bishop of Caesarea, his letter to Valentinian, xvi. 311.

Clement of Alexandria, his account of an Egyptian procession, ii. 30. Of the Septuagint version, x. 242 (N).

Cleo, a famous robber, iv. 438 (M).

Cleobolina, princess of Rhodes, her great learning, viii. 167.

Cleobulus, one of the seven wise men, viii. 167. Where born, 158.

Cleobus and *Biton*, two Argives, why pronounced happy by Solon, vii. 121 (D).

Cleobarus, his cruelty at Sinope, ix. 583 (M).

Cleombrotus succeeds Agesiopolis, vii. 111. Invades Boeotia, 112. Slain, 114 173.

— II. deposes and succeeds Leonidas, vii. 134. Banished, 135.

Cleomenes, king of Lacedæmon, his interview with Aristagoras, v. 213 (W). vii. 55. His child's remarkable saying on that occasion, v. 214 (W). Procures his colleague to be deposed, vii. 54. Flies into Thebæly, 55. Recalled and restored, *ibid.* Several particulars laid to his charge, 56 (F). Runs mad, *ibid.* Kills himself, *ibid.*

— son of Leonidas, restores the Spartan glory, vii. 138. 141. Resolves to suppress the ephori, 139. Kills four of them, *ibid.* His apology to the people, 140 (U). His plain way of living, 141. Gains great advantages over the Achæans, 142. His generous use of his victories, *ibid.* Invades Achæa, and takes several cities, 143. Makes alliance with the king of Egypt, *ibid.* His great natural affection, *ibid.* Defeated by Antigonus, 144. Flies into Egypt, where he puts an end to his life, 145. His body exposed on a cross, and family murdered, *ibid.* The above account vindicated in opposition to Polybius, &c. *ibid.* (X). See vol. ix. 111. and 397.

— besieged in the citadel of Athens, and forced to retire, vi. 358. Attempts to make Isagoras tyrant of Athens, 359. Abandoned by his confederates, *ibid.*

— son of Anaxandrides, his contempt of Mamandrus's riches, viii. 278.

I N D E X.

Cleomenic war, the causes of, vii. 225 (C). The success of, 227—235.

Cleomistra daughter of Tros, iv. 483.

Cleon, his cruel proposal concerning the Mitylenians, vi. 449. Occasions the continuance of the Peloponnesian war, 454. His debate with Nicias, *ibid.* Appointed commander of the Lacedæmonians at Sphacteria, 455. His remarkable success there, *ibid.* seq. Descend into Thrace, 460. Surprised and killed by Brasidas, *ibid.* vii. 77.

— brings a reinforcement of 5000 men to the Sicilian slaves, xii. 415. Taken and impaled by the Romans, 416.

Cleondrides put to death for bribery, vii. 73.

Cleonicus, one of Seneca's freedmen, employed by Nero to poison him, xiv. 420 (H).

Cleonymus claims a title to the throne of Sparta, vii. 125. Is assisted by Pyrrhus in support of it, 226. x. 105.

Cleopatra, the common name of the Egyptian princesses, ix. 434 (E).

— daughter of king Phillip, marries her uncle, viii. 486.

— put to death by Antigonus, ix. 43.

— daughter of Antiochus, married to Ptolemy, ix. 242.

— wife of Demetrius, marries Sidetes, ix. 330. Shares Syria with Zebina, 338. Murders her own son, 340. Put to death by Grypus her son, 342. Her bloody character, *ibid.* (T).

— daughter of Ptolemy, marries Alexander Balas, ix. 312.

— wife of Physcon, invites Demetrius against him, ix. 337. 442. Flies to Syria, *ibid.* Makes Alexander king of Cyprus, 424. Places him on the throne of Egypt, 425. Takes Ptolemais, 428.

— daughter of Physcon, marries Cyzicenus, ix. 343. Murdered by her sister, 344. Her coin, 360 (A).

— wife of Philometor, left regent, ix. 416. Cruelly used by Physcon, *ibid.* seq. Divorced, 420. Takes refuge in Syria, 422.

— wife of Physcon, left regent, ix. 423. Her ambition and partiality, 424, seq. Treachery to Lathyrus, 425. Drives him out of Phœnicæ, 428. Murdered by her son Ptolemy Alexander, 429.

— falsely confounded with the former, ix. 433 (D).

— daughter of Lathyrus, succeeds him, ix. 434. Marries Alexander II. 435. Assassinated by him, *ibid.*

— daughter of Auletes, married to her brother, ix. 459. Driven out by her ministers, 449. Gets admittance to Cæsar by stratagem, 452. Reinforced by him, 459. His passion for her, *ibid.* (P). Put her brother to death, 460. Joins the triumvirs to revenge Cæsar's death, *ibid.* seq. Her extraordinary endowments and charms, xiii. 423, seq. (F). Arrives at Tarsus, and captivates

M. Antony, 424. ix. 461. Her magnificence and profusions, 462, seq. (Q). Cruelty and avarice, 464. Prevails on Antony to send back Octavia, xiii. 466. Her children provided for, *ibid.* Takes the name of Isis, *ibid.* ix. 467. Honours paid her at Athens, xiii. 468 (I). Fatal counsel to Antony, 476, ix. 469. Occasions the loss of the battle of Actium, *ibid.* Her flight, 470. xiii. 479. Her cruelties in Egypt, ix. 470. Treachery to M. Antony, 473. Behaviour at his death, 475, seq. Taken by surprise by Proculeius, 476. Her magnificent funeral of M. Antony, 477. Vain attempt to captivate Octavianus, *ibid.* Delivers up her treasures, 478. Outwits Octavianus, *ibid.* Kills herself, 479. Her character and funeral, 480. Her image led in triumph at Rome, xiii. 483 (Y).

Cleopatra, her daughter by Antony, made queen of Libya, xiii. 466. Married to Juba king of Mauritania, 482 (X). xviii. 208. Led in triumph, xiii. 483 (Y).

— the wife of Antiochus Pius, put to death by Tigranes, ix. 498.

— mother of Lathyrus, opposes him in Judæa, x. 349. Why, *ibid.* (W). Her friendship to the Jews, *ibid.* (X). 398 (F). Careless to Herod, 410. Intrigues against him, *ibid.* Reception in Judæa, 413, seq. Her character, *ibid.* Hellish plot against Herod, 414, seq.

— one of Herod's wives, x. 443 (N). Her progeny, *ibid.* Supplants Archelaus, 508 (L).

— *Silene*, married to Juba, xiii. 482 (X).

Cleophes, queen of India, subdued by Alexander, viii. 607, seq.

Cleopbon assassinated at Athens, vii. 485.

Clephis chosen king of the Lombards, xix. 511. Murdered, *ibid.*

Clepsydra, a fountain at Athens, whence named, x.ii. 448.

Clergy, their immunities under Constantine, xv. 564 (G). 569 (K), seq. Under Constantius, xvi. 156. 159. 195. 203. 230 (E). Renewed by Jovian, 287. Curtailed by Valentinian, 308. Enlarged by Gratian, 347. 472. By Marcian, 577.

— *British*, their horrid degeneracy, xix. 272. 196, seq.

† *Clermont*, in France, the council of, xvii. 146, seq.

† *Clides*, a promontory of Cyprus, viii. 237.

Clients at Rome, what, xi. 277.

Clinias king of Sicyon, killed, vii. 231 (B).

Chippides, Athenian general, subdues Mitylene, vi. 449.

Clitander put to death for oppression, viii. 619.

Clitaribus, author of a fabulous history of Alexander, vii. 657 (H).

† *Clitor*, a city of Arcadia, vi. 205.

— king of Arcadia, vi. 209.

† *Clitumnus*, *Clitomo*, a Sabine river, xi. 267.

Cæsar saves Alexander the Great's life, v. 297.
Clock-work greatly improved by the Germans, xix. 44 (S).

Clodia married to Octavius, xiii. 351 (E). Divorced, 427.

Clodius, a Cimbrian general, defeated and taken prisoner by the Romans, xiii. 18.

Clodius king of the Franks, xix. 375. Settles afresh in Gaul, *ibid.* His character and reign, 393. Founders the French monarchy, *ibid.* (M). Why surnamed Long-haired, *ibid.* His conquests, 396, *seq.* Death, 398.

Clodius, his revenge against the king of Cyprus, viii. 256, *seq.* Unjust decree against that kingdom, ix. 438. Raises a mutiny against Lucullus, 507. His lewdness and sacrilege, xiii. 145, *seq.* Courtied by Pompey, 149. Chosen tribune, 154. Cabals against Cicero, *ibid.* *seq.* Banishes him, 158. Insults Pompey, 162. Opposes Cicero's recall, *ibid.* How killed by Milo, 172, *seq.*

— **P.** his intrigue with Cæsar's wife, xiii. 145.

— **Caius** kills Caius Antonius, xiii. 369.

— informs Brutus of the defeat of the triumvirs fleet, xiii. 400 (T). Discredited by him, *ibid.*

Clodomir's success against Sigismund, xix. 444. Defeated and killed, 445.

Clondicus king of the Bastarnæ, ix. 136. Outwitted by Perseus, *ibid.* *seq.* His resentment, 137.

Clothildis, her character, xix. 409. Married to Clovis, *ibid.* (Y), *seq.* Strives to convert him, 411, *seq.*

Clovis, Clodovæus, king of the Franks, xix. 375. Fixes his seat at Paris, *ibid.* His birth, 407. Dominions and conquests, *ibid.* *seq.* Stratagem to gain Clothildis, 409 (Y). Defeats the Alemans, 411. His conversion and baptism, 412, *seq.* When, 413 (A). The first Christian king, 414 (B). Wars with the Burgundi, 416. Defeats them, 417. Outwitted by Theodoric, 418. Falls out with Alaric, 420. Interview with him, 423. Defeats and kills him, 424. Zeal for the Catholics, 425. Conquests, *ibid.* *seq.* Peace with Theodoric, 427. Made consul by Anastasius, *ibid.* Treachery to Sigebert, 429. Proclaimed king, *ibid.* Seizes on his dominions, 430. Dethrones and murders Chararic, and his son, 431. And some other princes, 432. Acknowledged king of all the Franks in Gaul, 433. His death and progeny, *ibid.* Division of his kingdom, *ibid.* *seq.* Success against Theodoric, xix. 426.

Clauisius defeated and killed by Sylla, xiii. 44.

Cluthas king of Alba outwitted by Tullus, xi. 303. Sudden death, *ibid.*

— general of the Æqui, brings the Romans into great danger, xi. 467.

— heads the mutinous Ardeans, xi. 505.

† **Clupea** taken by the Romans, xii. 177 (X). Where situated, 184. See xvii. 235. Invested by the Romans, xii. 576. Relieved, *ibid.*

† **Clusum**, formerly Camers, a city of Etruria, xi. 258. Invaded by the Gauls, xi. 531. Apply to the Romans for assistance, *ibid.*

† — a city of Etruria, described, xvi. 10, *seq.* By whom built, and whence named, *ibid.*

† — the lake of, xvi. 28.

† **Cluvia** taken from the Samnites by Brutus, xii. 103.

Cluvius Rufus falsely accused to Vitellius, xiv. 538. Honourably acquitted by him, *ibid.*

— an historian, his writings and character, xv. 38 (Q).

Clypei, at Rome, what, xiv. 148 (M).

† **Clypedra**, the foundation of, at Athens, xiii. 448 (Z).

Clytheus, commander in chief of the Grecians, vi. 303.

— head of the Athenian faction, banished, vi. 358.

Clytemnestra kills her husband, iv. 499. Her fabulous birth, vi. 254 (M). Agamemnon's wife, 163. Killed by Orestes, *ibid.* and iv. 499.

Clytus killed by Alexander, viii. 587 (W), *seq.*

— his lot after Alexander's death, ix. 21.

Cnebba, a Saxon general, killed, xix. 195.

Cneii at Rome, who, xiii. 297, *seq.*

Cneius, Pompey's son, hindered from killing Cicero, xiii. 227. Joins Cato at Utica, 230.

Defeated by Cæsar, 261.

— defeated and killed, xviii. 34.

† **Cnemis**, a city of Locri, vi. 278.

Cneph, the architect of the world, according to the Egyptians, i. 27. How represented, *ibid.* Thought by some of them the only immortal god, 469, iii. 494.

† **Cnidus**, a city of Doris, its situation, vi. 426.

† — whether in Cyprus or no, viii. 240.

Cniva, king of the Goths, invests Eufestium, xv. 415. Is repulsed by Gallus, *ibid.* Defeats young Decius, *ibid.*

— a Bathanian prince, xix. 268. Success and ravages in Thrace, 270.

Cnizus, a Gaulish slave, defeated and killed, xiii. 124.

Coaches by whom invented, vi. 176.

† **Coan** stuffs described, viii. 306.

Coans, their government, kings, wars, &c. viii. 307.

Cobad plots against his brother, king of Persia, xi. 173. Mounts the throne peaceably, *ibid.* His character, *ibid.* *seq.* Embraces the doctrine of Mazdec, 174. Imprisoned by his subjects, 175. Recovers his kingdom, and reforms, *ibid.* Death, 176.

Cocalus, king of Sicily, murders Minos, vii. 533. viii. 227.

† **Cocaz**,

- † *Ceras*, the famed mountain of, x. 145 (D).
- Cecilius*, makes an accommodation between Antony and Octavianus, xiii. 439.
- *Nerva* accompanies *Tiberius*, xiv. 205. Starves himself to death, 241.
- † *Cæche* taken by *Carus*, xv. 481.
- Cock*, the ceremony performed with one at the Jewish expiation, iii. 49 (V).
- why sacrificed to *Æsculapius*, xii. 137 (I).
- Code* of *Justinian*, when published, xvi. 548. Of *Theodosius*, 549 (M).
- † *Codropolis*, where situate, xiii. 440 (S).
- Codrus* king of *Athens* sacrifices his life for his country, vi. 187.
- funeral of *Pompey the Great*, xiii. 218 (F).
- Cælestis* a goddess, brought from *Carthage* to *Rome*, xv. 353. Married to *Eleagabalus*, *ibid*.
- *Dea*. See *Urania*, xvii. 270, seq.
- her answer to *Antoninus Pius*, xv. 196 (I).
- her temple at *Carthage*, made a church, xvi. 483 (R).
- † *Cælesyria*, where situate, ii. 259. The same with *Syria Cava*, *ibid*. Its cities, *ibid*. Reduced by *Alexander*, 529, seq.
- † *Cælius* mount, whence so called, xi. 285.
- Cænacula* at *Rome* described, 279.
- † *Cænina* city, where situate, 283 (H). Taken and rased by *Romulus*, 284.
- Cænus* king of *Macedon*, his reign, viii. 415.
- made commander of *Bactria*, viii. 599. Defeats the rebels there, *ibid*. Speech in behalf of the soldiers, 622. His death, 626 (N).
- Cæreion* among the Romans, what, xi. 390 (M).
- Cærebus* kills the fury *Pene*, vi. 155. Erects : temple to *Apollo*, *ibid*.
- Cætes* why made king of *Lesbos*, viii. 295. And named, *ibid*.
- Cætanus* among the Romans, what, xi. 313 (O).
- Cæbort*, how regulated by *Adrian*, xv. 181. Their different stations in *Britain*, xix. 112.
- † *Coimbra* taken and plundered by the *Sueyi*, xix. 307, 368, 369.
- Coins* of gold and silver first invented by the *Lydiars*, vi. 113. And of iron by the *Spartans*, vii. 19. Where first made, viii. 364. Of *Macedon*, 407. Of *Syria*, ix. 354 (A). Of the Jews, x. 329 (Y), seq. When first coined at *Rome*, xi. 338. How ordered, xiv. 56 (I) seq. False coiners severely punished, xv. 462.
- Colæus*'s fortunate voyage to *Tartessus*, viii. 264.
- Colatib*, a proud prince of *Arabia*, killed, xviii. [440].
- Colchi*, whether the *Cassuhim* of *Moses*, ii. 224 (K). Tributary to *Persia*, v. 143.
- Colchians* sent in pursuit of the *Argonauts*, vi. 220 (I). Overtake them, and settle at *Coryra*, *ibid*.
- submit to *Mithridates*, ix. 564.
- originally *Egyptians*, x. 135.
- Colchian* war begun, xi. 114. Ended, 121 (Y).
- † *Colchis*, an *Egyptian* colony, ii. 62. Part of *Seythia*, vi. 59. Described, *ibid*. Its origin, x. 134. Cities, *ibid*. seq. Kings, &c. 136. Gold mines, *ibid*. Subdued by *Mithridates*, *ibid*. seq. Submits to *Trajan*, xv. 33.
- Cold*, extreme, changing to a sudden heat, its bad effects, x. 524.
- † *Colenda*, a city in *Spain*, xiii. 30. Taken by *Didius*, *ibid*.
- † *Collatia*, a city of the *Sabines*, its situation, xi. 264, seq. Taken by *Tarquin*, 265, 319.
- Collatinus*, whence so called, 319. Defeated, 321.
- *Lucretia*'s husband, xi. 350.
- chosen consul, xi. 354. Partiality to the conspirators, 361. 364 (C). Deposed, *ibid*.
- *Egerius* defeated by the *Etruscans*, xvi. 82.
- Collina*, a Roman tribe, xii. 230.
- † *Collops*, a city in *Lusitania*, xviii. 463.
- † *Collops Magnus*, its ruins, xviii. 120.
- † — *Parvus*, ditto, *ibid*.
- † *Colonia*, the strongest city in *Armenia*, ix. 485.
- *Commodiana*, *Rome* so called by *Commodus*, xv. 269 (I).
- † — *Cologne*, whence called by *Agrippina*, xiv. 355. Declares for *Vitellius*, 507. Taken by the *Franks*, xvi. 192. Relieved by *Julian*, 194.
- † — the metropolis of the *Ubii*, xiv. 355, xix. 22.
- † — taken by the *Franks*, xix. 386. By *Julian*, *ibid*. By *Clodio*, 397. Destroyed by the *Alemans*, 453. Rased by the *Franks*, xvi. 192. Rebuilt by *Julian*, 194.
- † — ancient *Colchester*, xix. 83.
- † *Colonia Trianana*, where situate, xix. 22.
- † *Colonis*, island, where, viii. 362.
- † *Colophon*, by whom founded, vi. 188. The state of, vii. 415. Treachery of its inhabitants to those of *Smirna*, 412. Described, ix. 254. Besieged by *Antiochus*, *ibid*.
- † *Colosse*, a city in *Phrygia*, iv. 439.
- Colossus* of *Rhodes* described, vii. 161 (C), seq. Overturned by an earthquake, 162. 187. Its weight, 162. When first shaken, xv. 167. Destroyed by the *Saracens*, xvii. 26 (B).
- Colour* of white and black men, how accounted for, i. 99.
- † *Colpas*, a river in *Bithynia*, x. 123.

- Caurus**, a wind, and his wife Baau, the parents of the first men, i. 95.
- † **Colapitis**, Phœnice whence so named, ii. 319 (A).
- † **Colibene**, a province of Armenia, ix. 483.
- † **Calabraria**, island, described, xviii. 486.
- Columbus, Christopher**, the first discoverer of America, where born, xx. 157 (A), seq.
- Columna rostrata**, at Rome, on what occasion erected, xii. 171 (U). The inscription, ibid. Described, xvii. 506 (O).
- Columns of Hermes in Egypt**, i. 505.
- Columns, military**, when and by whom first erected, xii. 426.
- **Trajan's famous one at Rome**, xv. 145, seq. (H).
- † **Com**, a city in Parthia, v. 63.
- Coma Berenices**, a constellation, whence named, ix. 390.
- † **Comana**, a city in Cappadocia, x. 4.
- Comas**, tyrant of Ephesus, vii. 420.
- † **Comata Gallia**, whence so called, xviii. 530.
- Combalus**, the founder of the priests of the Syrian goddess, his story, ii. 287, seq.
- Combats**, single, an ancient way of deciding, vi. 168. How regulated by Julian, xvi. 245.
- Comedy**, when and by whom introduced at Rome, xii. 216.
- Comes domesticorum**, his office, xv. 420 (Y).
- **limitis Saxonici**, his office, xix. 166 (W).
- Comet**, testimonies that one appeared at the deluge, i. 214 (R). The tract of one supposed to have caused it, 214, seq.
- two large ones at the birth of Mithridates, ix. 542 (H).
- one in Nero's reign, xiv. 400. Under Theodosius, xvi. 426 (I). Under Arcadius, 485. Under Constantine, xvii. 45 (F). Under Romanus II. 114. Under Ducas, 129.
- Cometopoli**, four joint kings of Bulgaria, why so called, xix. 531.
- Comi**, ancient inhabitants of Bactria, x. 158.
- † **Cominium** taken by the Romans, xii. 133. 238.
- Cominius Pontius** swims down the Tiber to the capitol, xi. 536.
- Cominius Posthumus** chosen Roman consul, xi. 401.
- Defeats the Volsci, 405. Takes Corioli, and defeats the Centriates, ibid. Bestows great honours on Coriolanus, ibid.
- Comites**, their office, xvi. 144. Their different orders, ibid.
- **Britanniarum**, their office, xix. 111. Extensive power, 113.
- Comitia**, disputes in Rome about the form of them, xi. 412. A law concerning them, xii. 45.
- Comitum** at Rome, whence so called, xi. 288 (R).
- Comius**, prince of the Atrabates, defeated by J. Cæsar, xiii. 175. Made king of the Atrabates, xix. 62. Sent into Britain, 119. Imprisoned, 121.
- † **Comitagenæ**, part of Spain, ii. 256. Its situation and chief cities, ibid. The kingdom of, described, x. 171. Subdued by the Romans, 172. Made a Roman province, xiv. 196. Restored to Antiochus, 267. Again reduced, xv. 28.
- Commandants**. See *Decalogue*, iii. 405, seq.
- Commentariensis**, a gaoler, his office, xix. 110.
- Commentiolus's** success against the Persians, xvii. 9. Put to death by Phocas, 12. 15. See vol. xi. 128, seq.
- Commerce**, the origin of, after the flood, i. 389.
- among the Romans, confined to the plebeians, xii. 250.
- † **Commodiana Colonia**, Rome whence so called, xv. 269 (I).
- Commodianus's** writings and character, xvi. 152 (O).
- Commodus, L. Ver.** See *Verus*.
- the emperor, born, xv. 210 (Q). Created Cæsar, 217. Committed to the care of Pitholaus and Galen, 223. Takes the manly robe, 237. His tribuneship, 246. Goes with the emperor into the East, 241. His legitimacy doubtful, ibid. 256. Sued the father of his country, and Augustus, 243. Consulship, ibid. Marries Crispina, 244. Goes against the Marcomanni, ibid. His character and bloody reign, 256 (A). Herculean feat, 257 (A). Lewdness and debauchery, 257. Fights among the common gladiators, ibid. Avarice and rapines, 258. Peace with the Marcomanni, ibid. Triumph, 259. Takes the names of Pius, Imperator, and Britannicus, ibid. Escapes being murdered, 260. His cruel persecutions, 261. Retires to Laurentum, 265. Assaulted in his palace, 266. New butcheries, 267 (G). Assists in extinguishing a great fire at Rome, 268. Mad exploits, 269, seq. Changes the names of the months, ibid. (I). Conspired against, 270. Strangled, 271. Buried, ibid. His bones pulled down, and acts annulled, 272. His good deeds, 272. Authors in his reign, ibid. (L), seq. Catamites sold by Pertinax, 279. Silver statues turned into money, ibid. Letter to Albinus in Britain, 287 (R). Deified by Severus, 309.
- Commonwealth**, when and by whom established at Rome, xi. 353, seq.
- Commena Anna**, her character of her father, xvii. 153. Plots against her brother, who forgives her, ibid.
- Comnenus** first emperor of Trebizond, ix. 534 (E).
- Comneni**, their residence at Trapezus, ix. 534. Their family, xviii. 445 (B). Their empire at Trebizond erected, xvii. 172. xviii. 451. Butchered by Mohammed II. 456.
- Comnenus Alexius** founds the empire of Trebizond, ix. 608. Its extent, ibid.
- Comnenus, Isaac**, chosen emperor, xvii. 196. Defeats Stratoniceus, 127. Crowned, 128. Reigns,

- Refuge*, *ibid.* Defeated and taken prisoner by the Turks, 133.
- Commenge Alexius*, his success against Rufetius, xvii. 134. Strategem against Bryennius, 136. Against Basilacius, *ibid.* Crowned emperor, 138. Does penance, 139. Peace with the Turks, *ibid.* Defeated by Guiscard, 141. By the Scythians, 143. Signal victory over them, *ibid.* Peace with them, 146. Jealousy of the crusaders, 148. Treachery to them, 150. Success against the Turks, *ibid.* Quarrel with Bohemond, 151. Peace with him, 152. Death and character, 153.
- *John*, his son proclaimed, xvii. 153. His singular character, *ibid.* Victory, and peace with the Turks, 154. Success against sundry barbarians, *ibid.* Reduces some provinces, *ibid.* Impious attempt upon Antioch, 155. Death and character, *ibid.* seq.
- *Alexius II.* succeeds his father, xvii. 159. Government made odious by his mother's wicked administration, *ibid.* A college imposed on him, 161. Who causes him to be murdered, *ibid.*
- Companius*, Roman, erected by Numa, xi. 299.
- Comptaleddi*, who, xi. 334. Slaves only their priests, *ibid.*
- Complutensian* polyglot bible, when and by whom published, xviii. 482 (R).
- † *Complutum*, where situate, *ibid.*
- Compostinus*'s revolt and death, xix. 629 (E), seq.
- † *Compsa* surrenders to Hannibal, xii. 273. xvii. 625.
- † *Comum* taken by the Romans, xii. 223. The place of Pliny's birth, xv. 151 (K). His benefactions to it, *ibid.*
- Conadorix* betrays Heraclea to the Romans, ix. 580.
- Conanus Aurelius*, a wicked British prince, xix. 195, seq.
- Concolitanus* invades Rome, xii. 222. Taken at, 224. Killed, xviii. 642. the temple of, why and where built, — A monument of Opimius's cruelty, — Repaired by Tiberius, 535.
- † *Concordia*, a city in Lusitania, xviii. 463.
- Concubines* of Commodus sold by auction, xv. 279.
- suppressed by Constantine, xv. 579.
- † *Condrusia*, where situate, xviii. 599 (D).
- Confidius* repulses Cæsar from Adrumetum, xiii. 232.
- *Proculus* put to death by Tiberius, xiv. 237 (Q).
- Confusion of tongues*. See *Tongues*, i. 326.
- Congraria*, among the Romans, what, xi. 317.
- Conventus*, prince of the Avernus, brought to Rome, xii. 444.
- † *Conimbricia*, a city in Lusitania, xviii. 463.
- Conjuratio*, a military oath among the Romans, xi. 399 (P).
- Conon* succeeds Alcibiades, vi. 483. His success against the Spartans, v. 277. vi. 484. Accused and disengaged, v. 278. His project for restoring the affairs of the Athenians, d. 498, seq. Appointed admiral of the Persian fleet, 499. Defeats the Lacedæmonians, 500. Returns to Athens, and rebuilds it, *ibid.* Imprisoned by the Persian governor, *ibid.*
- Conon* the Samian, his character, viii. 276 (O).
- the inventor of Berenices Corna, *ibid.* ix. 389, seq.
- *Meriodoc* comes into Britany, xvi. 379 (U).
- bishop, his bravery against the Romans, xvi. 606. Slain, 607.
- † *Cononium*, ancient Conondens, xix. 33.
- † *Conovium*, *Conuwy*, the ancient ruins of, xix. 87.
- Conrad* defeats and kills Branas, xvii. 164.
- † *Consentia*, the metropolis of the Brutii, xii. 218. Taken by Hannibal, xii. 281. xviii. 11. Revolts to the Romans, 27.
- Consians*'s war with Sapor king of Persia, xi. 79. Answer to his letter, 80.
- I. son of Constantine, born, xv. 540 (O). Created Cæsar, 585. xvi. 131. His share of the empire, 133. Proclaimed, 145. Stiled Augustus, 149. Defeats and kills his brother, 154. Marches against the Franks, 155. And Scots, 156. xix. 385. Zeal for orthodoxy, xvi. 157. Murdered, 162. His character vindicated, *ibid.* (S), seq. His charity and piety, 158.
- II. the son of the British Constantine, made Cæsar, xvi. 498. Conquers Spain, *ibid.* Driven out of it, 516. Taken and put to death by Grontius, 517.
- III. the grandson of Heraclius, crowned, xvii. 26. Great disasters during his reign, *ibid.* Promotes monothelism, 27. Defeated at sea, *ibid.* Wars against the Slavi, *ibid.* Peace with the Saracens, *ibid.* Fratricide, *ibid.* Dismal condition after, 28. Extortions and death, *ibid.*
- why he invaded Italy, xix. 643. Repulsed before Benevento, 644. Other defeats, 645. Enters Rome, *ibid.*
- Constantia*, the daughter of Constantius, xv. 525. Married to Licinius, *ibid.* (D). 568.
- daughter of Constantine, born, xv. 540 (O). When converted, 557.
- daughter of Constantius, born, xvi. 226. Married to Gratian, 375. Her death, *ibid.*
- † — city, burnt by the Saracens, xvii. 26.
- Constantianus*, his eyes put out by the soldiers, xvii. 50.
- Constantina*, the widow of Annibalianus, married to Gallus, xvi. 167. Instigates him by her pride and cruelty, 179. 183. Invited by him into Italy, 184. Dies on her journey, 185.
- the widow of Mauritius, racked and executed, xvii. 14, seq.
- a Turkish garrison in Numidia, xviii. 119.
- Constantinacius* sent ambassador to Simeon, xix. 525. Imprisoned by him, *ibid.*

Constantine, the family of, xv. 446. 525.

— the emperor, when and where born, xv. 525 (D), 526 (E). Receives an embassy from Sapor king of Persia, xi. 77. Letter to him in favour of the Christians, *ibid.* (F), seq. Answer to his manifesto, 78. Speech on Diocletian's abdication, xv. 505 (E). Favours the persecuted Christians, 507 (F). Censure of Porphyry, 519 (K). Excellent character, 531, seq. Why hated by Galerius, 533. Exposed to danger by him, 534 (I). Outwits him, *ibid.* Joins his father in Gaul, 535 (K). Proclaimed emperor in Britain, 536. Named Cæsar by Galerius, *ibid.* Severity to the Franks, 538. Bridge over the Rhine, *ibid.* (A). Allies with Maximian, 544. His ill timed clemency to him, 545. Betrayed by him, *ibid.* Forced to put him to death, 547. Whence surnamed Maximus, 548 (U). Generosity to Autun, 551. Marches against Maxentius, 554. Miraculous conversion, 555 (Z), seq. Instructed in the Christian religion, 557 (A). Success against Maxentius, 559, seq. Singular dream, 560 (C). And victory, 561. Mildness to the Maxentians, *ibid.* seq. Makes several good regulations, 562. Triumphal arch and honours, 563. Pays great respect to the cross, *ibid.* Stops the persecution, *ibid.* Favours the clergy of Rome, 564 (G). Did not make the pope sovereign of Rome, *ibid.* Eusebius's great character of him, *ibid.* seq. Cycle called indiction, 565. Whence intitled Franciscus, 569. Rescript in favour of the clergy, *ibid.* Against schismatics, 570 (K). Defeats Licinius, 575. Makes peace with him, *ibid.* His laws in Greece, 576 (N), seq. (O). Several other laws, 578, seq. Success against the Sarmatians, 580. And the Goths, *ibid.* Defeats Licinius, 581. Grants him a new peace in Asia, 583. Puts him to death, 584 (T). Edicts in favour of the Christians, 585. Against idolatry, *ibid.* Heretics, 586. At Nicomedia, 587. Insulted at Rome, *ibid.* (W). Severity to Crispus and others, 588. Fatal to his whole family, 589. Makes Drepanum a city, *ibid.* Builds a bridge over the Danube, 590. Favours the Arians, *ibid.* Inlarges and adorns Byzantium, 591 (Z). Largesses to it, 592. Defeats the Goths, xvi. 131. And the Sarmatians, *ibid.* Generosity to Antioch, 132. Celebrates the thirtieth year of his reign, 133. Divides the empire among his children, *ibid.* seq. Wars with the Persians, 135. Last sickness, *ibid.* By whom baptized, *ibid.* (E). Death, 136. Left will put into bad hands, *ibid.* (F). Honours after his death, 137. Obsequies and stately mausoleum, *ibid.* (G). High encomiums, 138 (I). Vindicated, 139 (K), seq. Wholesome regulations, 141, seq. (L). Writers in his time, 144 (O), seq. The end of his family, 152 (P), seq.

Constantine II. born, xv. 540 (O). 576. Created

Cæsar, 577. Made consul, 578. Share of the empire, xvi. 133. Proclaimed, 145. Title of Augustus, 149. Invades Constantia, 154. Defeated and killed, *ibid.* His character, *ibid.*

— III. chosen emperor in Britain, xvi. 497. xix. 163. Success in Gaul, xvi. 497. In Spain, 498. Repulsed out of Italy, 516. Besieged in Arles, 517. Surrenders, and beheaded, 519. See vol. xix. 166, seq.

— IV. the son of Heraclius, made Cæsar, xvii. 18. Meets his father's triumph, 22. Crowned and poisoned, 26.

— V. the son of Constantine, proclaimed, xvii. 28. Why surnamed Pogonatus, 29. Jealous of his two brothers, *ibid.* Makes peace with Mahuvias, 30. With the Bulgarians, *ibid.* Calls a council, *ibid.* Dies, 31.

— VI. *Copronymus*, born, xvii. 39. Why so called, *ibid.* Crowned, 40. Marries Irene, 42. Deposed, 43. His revenge, *ibid.* seq. Success against the Saracens, 44. Stopped by public calamities, *ibid.* seq. (F). Defeated by the Bulgarians, 45. Persecutes image-worshippers and friars, *ibid.* Defeats the Bulgarians, 46. Is deluded by their king, *ibid.* His death and character, *ibid.*

— VII. the son of Leo, by Irene, made his colleague, xvii. 47. Crowned, *ibid.* Conspired against, *ibid.* Confined by his mother, 48, seq. Restored, and deposes her, 49. Cruelty to Nicephorus and his friends, 50. To the mutinous Armenians, *ibid.* Divorces Mary, and marries Theodora, 51. Noble answer to Cardames, *ibid.* Puts the Bulgarians to flight, *ibid.* Put to a cruel death, *ibid.*

— VIII. the son of Michael, his Cæsarship and death, xvii. 75.

— IX. the son of Leo, born, xvii. 79.

— *Ducas*, son of Andronicus, his artful escape from the Saracens, xvii. 81. Leo's prophetic caution to him, *ibid.* Attempts the sovereignty, and is killed, 84.

— son of Leo, kept under by the Romans, xvii. 86. Resumes his power, 89. Severity to him and his family, *ibid.* Death and character, 91.

— son of Romanus, made partner in the Imperial dignity, xvii. 88. Banished, *ibid.* His death, 89.

— X. the brother of Basilus, made his colleague, xvii. 96. Sole emperor after his death, 111. His wicked reign, *ibid.* Death, 118.

— XI. *Mommacus* confined to a castle, 115. Recalled from banishment, 119. Marries Zoe, and is crowned emperor, *ibid.* Success against the Rossi and Saracens, *ibid.* Against the Turks, 122. His death, 124.

— XII. *Ducas* chosen emperor, xvii. 128. His fatal avarice and death, 129.

— XIII. *Palaeologus*. See *Palaeologus*, xvii. 209.

— *Attalus*'s, cut off in Africa, xvii. 510.

— Leo's high chamberlain, xvii. 82. Swears the Romans before the holy cross, 83. Poisoned

- soned by Romanus, 91. His character, *ibid.*
- Constantine**, son of *Andronic. Paleol.* sent against his rebellious grandson, xvii. 192. Kept prisoner by him, *ibid.*
- the son of king Arthur, xix. 194. His wicked reign, 195.
- *Pogonatus*, defeated by the Bulgarians, xix. 515. Shameful peace with them, *ibid.*
- † *Constantine's* square burnt by the mob, xvi. 608.
- † *Constantinople* when begun, xv. 590: Why built by Constantine, 591 (Z). How adorned, *ibid.* Consecrated, 592 (B). How governed, xvi. 210 (S). Beautified by Constantius, 228. By Julian, 252. Damaged by an earthquake, 254. Acknowledges Procopius, 323. In danger from the Goths, 461. Shattered by an earthquake, 476. 488. A dreadful fire at, 496. In a tumult for want of corn, 512. Surrounded with new walls, 523. Burnt by a three days fire, 546. Damaged by an earthquake, 556. By a six days fire, 586. The city and library burnt, 599. In a tumult on account of a tax, 606. 608. Three thousand killed in it, *ibid.* Disturbances on account of religion, 611. In a tumult through various factions, 619. Thirty thousand persons killed in it, 620. Laid waste by pestilence and the Huns, 626. Besieged by the Saracens, xvii. 29. Surprised by Justinian, 35. Taken by Theodosius, 37. Noble defence against the Saracens, 39. In a tumult on account of images, 40. Damaged by an earthquake, 43. Taken and plundered, *ibid.* Both seas of it frozen, 45 (F). Damaged by a great fire, 49. And an earthquake, *ibid.* Besieged by Thomas, 61. Damaged by fire, 87. By an earthquake, 129. Plundered and ravaged, 138. Besieged by Alexius, 163. Set on fire, 169. Besieged by the Latins, 170. Taken and plundered, 171. Retaken by the Greeks, 181. Rebuilt, 182. Besieged by Bajazet, 205. Relieved, 206. Blockaded by Amurath II. 207. Besieged, 211. Taken, and put to the sword, 216. Made the capital of the Turkish empire, 217.
- Constantius Chlorus** made Cæsar by Maximian, xv. 491. His share of the empire, 492. Success in Gaul, 494. Buildings and works there, 495 (W). Sails into Britain, xix. 162. Success against the Alemani, and other Germans, xv. 501 (A). xix. 452. Declared emperor, xv. 506. Whence named Chlorus, 521. His extract, *ibid.* (A). Rise and excellent character, 522, seq. Generous way of raising money, 523. Protects the Christians, 524 (B). Discards the apostates, *ibid.* (C). New share of the empire, 533. Success against the Britons, 535 (K). Bequeaths the empire to Constantine, 536. Death and obsequies, *ibid.* (M).
- Constantius Julius**, son of *Chlorus*, his family, xv. 525 (D).
- the son of Constantine, xv. 540 (O). 578. Murders several of his father's friends and favourites, 589. His share of the empire, xvi. 133. Marries his uncle's daughter, 134 (D). Made executor to his father, 136. Performs his obsequies, 137. Proclaimed, 145, seq. Whether the murderer of his relations, 153 (P). Wars with the Armenians, *ibid.* Yields Constantine's share to Constans, 155. Triumphs over the Persians, 156 (Q). Recalls the orthodox bishops, 157. Marches against Magnentius, 165. Promotes the Christian faith, *ibid.* (U). Artful speech to his army, 166. Rejects th: offered terms of accommodation, *ibid.* His success, 170. Pity and clemency to the Magnentians, 171. Enters Italy, *ibid.* A great favourer of eunuchs, *ibid.* Affection for, and marriage of Eusebia, 173. Success against Magnentius, 175. Clemency to the revolted, 176. Contradicted by other authors, *ibid.* Attempts in vain to lay a bridge over the Rhine, 181. Design against Gallus frustrated, 182. Puts him to death, 186. His abominable pride, 187 (I). Success against the Germans, 188. Letter in commendation of Themistius, *ibid.* (K). Creates Julian Cæsar, 192. Directions to him, 193. Success in Rhetia, 195. Grand entry into Rome, 197. Takes the honour of Julian's victories, 202. Answer to Sapor's haughty letter, 204. Success and cruelties in Sarmatia, 205. 209. See vol. xix. 487. Marches against Sapor, xvi. 215. Policy and menaces against Julian, 216 (U). 221, seq. Stirs up the Germans against him, 223 (A), seq. Marries Faustina, 226. His death, &c. 227 (C). Library at Constantinople, 228. Character, *ibid.*— 230 (D), (E). Writers in his time, 230 (F), seq. His pompous obsequies, 247.
- the brother of Constantine, xvi. 134. Made a patrician, 144. Murdered by the soldiers, 151.
- Theodosius's general, his character and success against Constantine, xvi. 517. Succeeds him, 519. Allows the Burgundians to settle in Gaul, 522. Chosen consul, 523. Baffles Ataulphus, 524. Marries Placidia, 526. Raised to the purple, 528. His death, *ibid.*
- secretary to Attila, his embassy to Constantinople, xix. 228 (O).
- Consulars** among the Romans, their office, xvi. 143. Several banished from Rome, xii. 467. Six put to death in one day by Commodus, xv. 267 (G).
- Consulate** shortened to three months, xv. 119.
- Consuls** when first chosen at Rome, xi. 354. Their office, dress, &c. *ibid.* (I). Whence named, *ibid.* Oath against the Tarquins, 357. Their contests with the tribunes,

477. Supplanted by the decemvirs, 483.
 Restored, 498. 530. When first chosen from the plebeians, xii. 30. Forced to abdicate, 62. Begin to enter on their office the first of January, 362. Are affronted by the tribunes, 365. Whether any distinction between the first and last named, xiii. 98 (I). Highly respected by Tiberius, xiv. 89, seq. Twenty-five of one name in one year, xv. 266. Their office restored, xvii. 3.
Confus, equestrian Neptune, a feast in honour of him, xi. 232.
 † *Contenebra*, city, where situate, xii. 5. Demolished by the Romans, *ibid.* See xvi. 113.
Contention and friendship, held by Empedocles the causes of all things, i. 60. His explanation of that, *ibid.*
 † *Contestani*, where situate, xviii. 469.
Contrasts, how made among the Scythians, vi. 71.
 † *Constrabia*, a city in Spain, xii. 387. Taken by the Romans, *ibid.*
Contumely, chapel of, by whom erected, vi. 297.
Cooks at Rome, reduced by Julian, xvi. 249.
Coon, the son of Antenor, killed by Agamemnon, iv. 485.
 † *Copais*, the spring head of the Asopus, vi. 172. Described, 191.
 † *Copares* river, where, ix. 26.
 † *Copias* lake described, vii. 399 (G). Whence named, *ibid.*
Coponius, a Roman general, preserves the peace of Judæa, x. 518. Made procurator of Judæa, xiv. 18.
 — a senator, saved by the baseness of his wife, xiii. 357 (I).
 — his just censure of Plancus, xiii. 469.
 † *Copria*, the coast of Sicily, whence so called, vii. 514.
Coptic letters, whether the same with the old Egyptian, i. 509. The Coptic alphabet, 512. Tongue how compounded, 513. Modern Coptic language very difficult, *ibid.*
 † *Coptos*, an ancient city of Thebais, 395. The residence of the ancient Egyptians, *ibid.* Destroyed, xv. 497 (Y).
Cops, the Christians why so called by the Mohammedans, i. 395.
 † *Coracejum* reduced by Antiochus, viii. 193. ix. 232. Described, *ibid.* (T).
Coral, whence named, xviii. 350 (I).
 † *Corax* mountain, where, vii. 362 (R).
 — a river in Colchis, x. 135.
Coraxi, ancient inhabitants of Bosphorus, x. 147.
Corbans repulsed before Edessa, xvii. 150.
Corbulo sent to quiet Armenia, ix. 519. His severe discipline, 520. Success against Tigrilates, 521. Interview with him, 525.
 Invested with great authority, *ibid.* Invaded Armenia, *ibid.*
Corbulo Domitius, his success against Vologases, xi. 55. Defeats the Chauci, xiv. 342. Reduces Armenia, 389.
 † *Corcyra* island described, viii. 357. By whom first inhabited, 358. Invaded by the Corinthians, vi. 431. The dreadful sedition of, 450, seq. 456.
 † — the metropolis of the island, viii. 357. Betrayed to the Romans, xii. 220. Taken by Manuel, xvii. 157.
Corcyrans, a colony of Corinth, vi. 430. War with the Epidamnians, *ibid.* seq. Treachery to the Spartans, 431, seq. Their famous sedition, 450. Its motives, *ibid.* seq. Bloody consequences, 451. Their government, navigation, &c. viii. 358. Skillful mariners, *ibid.* Treachery to the Greeks, *ibid.* Protected by the Samians, 266. War with the Corinthians, 425.
 † *Corduba*, a city in ancient Spain, xiii. 264. xviii. 472. Besieged by Julius Cæsar, xiii. 264. Taken after a great slaughter, 265.
Cordus Crenatius accused for praising Brutus and Cassius, xiv. 191. His noble defence, *ibid.* (X). Ends his life by abstinence, *ibid.*
 — *Ælius Julius's* character and writings, xv. 407 (K), seq.
Corellia, a Roman lady, Pliny's generosity to her, xv. 152 (K).
Coretus, the goat-herd, who discovered the Delphic oracle, vi. 227.
 † *Corfinium* made the capital of the Marsi, xiii. 37. Of the Peligni, 186. Surrendered to Julius Cæsar, *ibid.* (C).
 † *Corfu* wasted by Totila, xix. 605.
Coriand defeated and killed by the Romans, xvi. 624.
 † *Coricus*, reduced by Antiochus, viii. 193.
 † — city, where situate, xiii. 119 (W).
 † *Corinea*, a province of Aimeris, ix. 483.
 † *Corinium* in Britain, where situate, 82.
 † *Corinth*, the kingdom of, part of ancient Greece, vi. 138. Described, 231. When, and by whom, founded, *ibid.* Subdued by the Heraclidæ, 235. The whole duration of it, 241.
 † — the city of, by whom built, vi. 232. Why so called, *ibid.* And Heliopolis, *ibid.* Described, 233. Its situation, opulence, and buildings, *ibid.* Artificial rarities, 234. Besieged by Agesilaus, vii. 107. Surprised by Aratus, 222. Accedes to the Achæan league, 224 (C). Besieged by the Romans and Achæans, 270. Taken and burnt by the Romans, 319. Its rich spoils, *ibid.* xii. 384. Rebuilt and reoccupied by the Romans, xiii. 245, seq. 268 (C). Burnt by the Heruli, xv. 443. Damaged by an earthquake, xvi. 615. Plundered by Roger, king

- ing of Sicily, xvii. 157. In great joy at Imoleon's victory, xvii. 425.
 † *Corinth*, citadel, by what stratagem taken by Antigonus, ix. 108. Surprised by Aratus, 109. How, vii. 222 (C).
Corinthian order, whence named, vi. 233.
 — metal, what, vii. 321 (F).
Corinthians given to traffick, vi. 233. Their character, antiquity, and government, *ibid.* seq. Great assertors of liberty, 235. Their kings, *ibid.* Subdued by the Dorians, 241. Subdued by the Athenians, 413. War with the Corcyrians, 430, seq. Engage them at sea, 432. Their politic treatment of their prisoners, 450. Reject the Nicean peace, 450. Are defeated and slaughtered by the Thebans, vii. 177. Ally with them, 188. Sue for peace with them, 198. Speech to the Spartan council to obtain their consent, *ibid.* Peace confirmed by means of Epaminondas, 199. Join with the Achæans, 222. Affront the Roman deputies, 313. Subdued and sold for slaves, 319, seq. Restore liberty to Syracuse, viii. 65. War with the Samnians, why, 265. With the Corcyrians, 425. Their noble defence of Syracuse, xvii. 416. And of the citadel, *ibid.* Take Acradina, *ibid.*
Corinthus, whose son he was, vi. 232 (B).
Coriolani, their origin, xi. 223.
Coriolanus's bravery, xi. 405. Whence named, 406. Defeats the Antiates, *ibid.* Falls out with the tribunes, 408. Haughty speech to the curia, 409. Condemned to death, 410. Rescued by the patricians, *ibid.* His noble defence, 413. Banished, 414. His firmness and constancy, 415. Resolves to revenge the affront, *ibid.* Goes to the Volsci, *ibid.* Kindly received by their general, 416. His stratagem and revenge, *ibid.* Excites the Volsci to war with Rome, 417. Is appointed senator and general, *ibid.* Takes many cities, and ravages the Roman territories, *ibid.* seq. Invests Rome, 418. A deputation from the senate sent to him, *ibid.* His answer to the deputies, 419. Makes new conquests, and returns before Rome, *ibid.* A new deputation sent to him, *ibid.* A third, 429. His answer to the priests, *ibid.* Interview with his mother, 421, seq. Is prevailed on to raise the siege of Rome, 422. Accused by Attius Tullus, the Volscian general, 423. Assassinated by his means, *ibid.* Honours paid him by the Roman matrons, 424. His character, *ibid.*
 † *Corioli* taken by the Romans, xi. 405.
 † *Corioli*, who, and where situate, xix. 34.
Coriscus, king of Samothrace, iv. 479 (I).
 † *Cornelius*, who, and where situate, xix. 85.
Cornelius refuses Phyccon's offer of marriage, ix. 411.
 — a prisoner, put to death, xii. 72.
Cornelia, the mother of Græchus, incites him to sedition, 403. Her two letters to Caius, 425 (F), seq.
 — daughter of Cinna, married to Julius Cæsar, xiii. 71.
 — daughter of Cæcil. Metellus, married to Pompey, xii. 176. Her affecting meeting with him after the battle of Pharsalia, 213. Narrow escape with her son from Egypt, 217.
 — chosen superior of the Vestals, xiv. 185.
 — *Julia Paula*, married to Heliogabalus, xv. 350 (I). Her excellent character, *ibid.* Divorced, *ibid.*
Cornelians, slaves made free at Rome, why so called, xiii. 91.
Cornelius Cethegus's cabals against Marcellus, viii. 152. Subdues the rest of Sicily, 155.
 — *L.* his haughty speech to Antiochus, ix. 234.
 — a centurion converted by St. Peter, x. 629 (P). The first-fruits of the gentiles, *ibid.*
 — *Servius* made Roman consul, xi. 428. Defeats the Veientes, 429.
 — *Maluginensis* made consul, xi. 466. Defeats the Æqui, and takes Antium, 467.
 — *M.* chosen a decemvir, 483. His influential speech to Claudius, 487.
 — *L.* his speech in the senate, *ibid.*
 — *Arvina* chosen consul, xii. 55. Hemmed in by the Samnites, 57. Defeats them, 58. Honoured with a triumph, 59. Second consulship, 111. Kills thirty thousand Samnites, *ibid.*
 — *P.* a Roman admiral, his bad success, xii. 106.
 — *Barbatus* chosen dictator, xii. 112.
 — *Scipio*. See *Scipio*, xii. 117.
 — *Lentulus* triumphs over the Lucanians, xii. 151. Over the Ligurians, 213.
 — *Asina* his success in Sicily, xii. 185. Triumph, 186.
 — praetor of Sardinia, dies of the plague, xii. 216.
 — *Tiber. Coruncan*, a plebeian, chosen consul, 150. And pontifex maximus, 187. Degrades thirteen lewd senators, *ibid.*
 — a Roman knight, one of Catiline's conspirators, xiii. 135.
 — a deputy from Octavianus's army, his bold reply to the senate, xiii. 330.
 — an accuser, banished for bribery, xiv. 242, seq.
 — a senator, put to death, xvi. 307.
Cornicularii in Britain, their office, xix. 140. Whence named, *ibid.*
 † *Corniculi Montes*, where situate, and whence named, xi. 264.
 † *Corniculum*, a city of the Sabines, its situation, xi. 264. Taken by Tarquin, *ibid.* 319.

- Cornelius R.** made proconsul of Syria, xiii. 253.
Octavian's admiral, h's bravery, xiii. 452.
 Made general, 457. His bravery and success, 458.
L. the prosecutor of Brutus, for killing Cæsar, xiii. 345.
Cornucopia, whence named, vi. 271 (A).
Cornutus saved by the remarkable fidelity of his slaves, xiii. 67 (O).
Marcus, his zeal against Octavianus, xiii. 331.
Annæus. See *Annæus*, xiv. 451.
† Cornwall made part of the West Saxon kingdom, xix. 192.
† Coren, or *Corone* city, where situate, vii. 289 (X).
Corona Obfidentialis among the Romans, what, xii. 58.
† Coronæa, city, besieged by the Romans, vii. 400. Where situate, *ibid.* (H).
Coronas Silicis stands alone in Brutus's defence, xiii. 345. Assassinated by Octavian, 346.
Coronation of Charlemagne described, xix. 697.
† Coronyon, a promontory of Cyprus, viii. 237.
Corsæ, the Egyptians custom of introducing one at their entertainments, i. 437. How ordered and interred by the ancient Jews, iiii. 173.
Correctors at Rome, their office, xvi. 143.
Correus, a Gaulish general, defeated and killed by Julius Cæsar, xiii. 177, seq.
† Corsica conquered by the Romans, xii. 174. Revolts, 214. Reduced by Varus, *ibid.* Made a Roman province, 218. A rebellion there quelled, 359. When invaded by the Carthaginians, xvii. 346. Described, *ibid.* Reduced by Scipio, 509. Taken by the Ostrogoths, xix. 606.
† Corfula, a city of the Sabines, its situation, xi. 266.
† Cortona, a city of Etruria, xi. 214. Described, xvi. 12, seq.
† — and other lucumonies, make truce with Rome, xii. 106.
† Cortoneses Montes in Etruria, xvi. 25.
† Cornelia city, where situate, xii. 5. Taken and demolished by the Romans, *ibid.* xvi. 113.
Cornelius Sp. made consul, xii. 130. His success against Samnium, 131, seq.
Maxim. quite subdues it, xii. 152, seq.
Cornucanius Tib. a plebeian made pontifex maximus, xii. 187. His strict discipline, *ibid.* seq. Made dictator, 201.
Cornus, a warlike engine, by whom invented, xii. 168. Described, *ibid.* (S). See vol. xvii. 505 (M). Whether different from the *manus ferrea*, *ibid.* (N).
Corbantes, whence sprung, iv. 450. (W). Ancient Cretans so called, viii. 219. Among the Carthaginians, who, xvii. 289.
Corybas, the son of Cybele by Inus, iv. 450. (W). Goes into Phrygia, viii. 356.
† Corycus, the naval fight of, ix. 247.
† Cymbia, an ancient name of Rhodes, vii. 157.
Corybæe among the Gauls, who, xviii. 630 (D).
† Cos, island, described, viii. 305. Subdued by Macareus, 293. Nicander made king of, *ibid.* Famous for fine wines, 306. Great men born in it, *ibid.* (T). Subdued by Mithridates, 307. By the Romans, 308.
† — metropolis, described, viii. 306. Overthrown by an earthquake, 307. Repaired by Antonianus, xv. 204.
† Cosæ, Cosa, a town and promontory in Etruria, xvi. 25.
Cosconius defeats and kills Marius Egnatius, xiii. 43. Defeats Trebatius, *ibid.* Success against the allies, *ibid.* Killed by Cæsar's tenth legion, 230.
Cosdruces king of Parthia, his success in Armenia, xi. 57. Driven out by Trajan, 58. Recalled by the Parthians, 59.
Cossis, prince of Albania, killed by Pompey, x. 144.
Cosmi in Crete, their office, viii. 232.
Cosroes, king, a great favourite of the Caesars, x. 489 (G).
— invaded by Trajan, xv. 130. Submits, 131. 134 (W). Gives him the slip, 138. His daughter and golden throne seized by him, *ibid.* Recalled by Adrian, 160. His daughter restored by him, 166.
— invades Iberia, xvi. 614. And Syria, 621. Destroys Antioch, *ibid.* Makes peace with Justinian, *ibid.* Treachery to him, 622. To Gubazes, 623. Repulsed by Belisarius, *ibid.* Before Edessa, *ibid.* Truce with Rome, *ibid.* Sues for peace, 625. Renews the war, xvii. 4. New truce made and broken, 6. Defeated, and breaks his heart, *ibid.*
— the son of Hormisdas, forced to ~~depart~~ and put him to death, 10. Driven from the kingdom, *ibid.* Restored by Mauricius, *ibid.* Wars against Phocas, 13, seq. Devastations in Syria, 14, seq. In Cappadocia, 17. In Egypt, Palestine, &c. 18. Blasphemous answer to Heraclius, *ibid.* Defeated by him, 19. Bloody revenge on the Christians, 21. Deposed and murdered, 22.
† Cassa, its inhabitants driven from it by rats, xvi. 535 (G).
Cassians, why subdued by Alexander, viii. 648, seq. (B). Harass the army of Antigonus, ix. 27.
† Cassai, ancient inhabitants of Elymais, x. 170.
† Cassi submit to Julius Cæsar, xix. 127. Where situate, 128 (F).
Cassius Cornet kills Tolumnius, xi. 502. xvi. 100. Chosen consul, xi. 510. General of horse, 511. Military tribune, *ibid.* Consul, 517. Dictator, xii. 9. Defeats the Volsci,

- Vol. 22.**
† *Hadrian*, with a
Lucas Nannia, xv. 3.
Agrippa, a famous drunkard, made governor of
 Rome, xiv. 24. (T). His singular secrecy,
 104.
† *Calpurnius Capito* banished for extortion, xv. 382.
† *Cosyra*, island, described, xvii. 243 (E).
† *Cosyrus* taken by *Servilius*, xvii. 616.
Cosrobarts put to death by *Herod*, x. 423.
Cossabochi revolt from the Romans, xv. 218.
 Over-run Pannonia, 223. Subdued by *Au-*
relius, *ibid.* seq.
† *Catas* promontory, where, xviii. 185.
† — port, xviii. 187.
† *Cotbo*, island, taken by the Romans, xii.
 380.
† *Corbon*, island, where, viii. 362.
† — one of the three parts of Carthage, xvii.
 227. Its etymon, 228.
Cottra, governor of Paphlagonia, iv. 304 (R).
 — his ill success against *Mithridates*, ix.
 568. Plunders *Heraclea*, 580. Burns it,
 581. Loses great part of his booty, *ibid.*
 Returns to Rome, *ibid.* Successful consul-
 ate, xii. 446. Pleads for *Dolabella*, xiii.
 110. Chosen consul, 114. Law in favour
 of the tribunes, *ibid.* Made propraetor of
 Sardinia, 183. Driven out by the *Caralitani*,
 183. Proposes making *Cæsar* king, 274.
 — *Aurelius* chosen consul, xiii. 120. De-
 feated by *Mithridates*, *ibid.* Relieved by
Lucullus, *ibid.* Consul, 123. His decision
 concerning *Piso's* wife and children, xiv. 158.
 — one of *Cæsar's* officers, defeated by the
 Gauls, xiii. 170.
 — *Messalinus*, his cruel motion against *Nero*
 and *Agrippina* opposed, xiv. 241 (T). Ac-
 cused of several gross crimes, 231 (K). Par-
 doned by *Tiberius*, *ibid.* seq.
† — mount in Mauritania, xviii. 186.
† *Cotti*, who, and where situate, xix. 8.
† *Cottus*, the kingdom of, where, xi. 210.
† *Cotys*, a mountain in Euboea, viii. 371.
Corperans refuse the Greeks admittance, vii.
 490.
Corys second king of Lydia, vi. 115.
 — I. king of the *Odryse* assassinated, x. 58.
 — II. joins the Persians against Macedon,
 ix. 129 (P). x. 59.
 — III. allies with the Romans, x. 60.
 — IV. made king by *Brutus*, *ibid.*
 — V. murdered by his brother, x. 61.
 — king of the *Sapæi*, x. 63. Murdered, 64.
 — murdered by his uncle *Rhescuporis*, xiv.
 238 (B).
 — king of Thrace, made king of Arabia,
 xiv. 273.
Covenants, ceremonies anciently used in ratifying
 them, iii. 483, seq.
Covenantists prohibited by the Jewish law, iii.
 153, seq.
- to Jason,**
ibid. Re-
† *Cornia* castle, its noble defence against the
 Goths, xix. 309.
Council of Ayles, xv. 574. Of Nice, 586.
 Of Sardis, xvi. 157. Of Antioch, 188
 (G). Of Constantinople, xvii. 30. Second
 of Nice, 54. 71. Of Clermont decrees the
 holy war, 146, seq. Of Lyons, 154. Of
 Ferrara and Florence, unites the Greek and
 Latin churches, 208.
Cornets, whence derived, xv. 421 (Y).
 — of Afric, their origin, xiv. 291 (Z).
 — of Italy, their origin, xix. 694. See
Comites.
 — of the sea-coast, a Roman officer in Bri-
 tain, xix. 82.
Couridachus invites *Attila* against the *Aestiri*,
 xix. 219.
Courtiers, their precarious and uncertain state,
 vii. 254 (I).
Courts, *ships* and *Contracts*, how manage among
 the Jews, iii. 142.
Cousin-germans, forbid to intermarry, xvi.
 385. That law when put into the code,
 386. Reverted by *Arcadius*, *ibid.*
Cowardice, how punished by the Athenians, vi.
 314.
† *Coway Stakes*, whence so called, xix. 81.
 On what occasion placed, 126 (E).
Cæbi, a Medianitish prince, killed by *Phinehas*,
 ii. 158. iii. 433.
Crabs in Persia, said to live on trees, v. 97.
Crales, king of Servia, assists the Greeks,
 xvii. 189. Kind reception of *Cantacuzenus*,
 200. Falls out with him, 202.
Craneus, king of Athens, dethroned, vi. 176.
Crane, a dance so called, by whom invented,
 viii. 339.
† *Craganore*, where situate, xx. 87 (A). Ac-
 count of Jews settled there, *ibid.*
† *Crane* island, where, viii. 362.
Crausus Licin. defeated and killed in Pergamos,
 x. 44. His ruin occasioned by his covetous-
 ness, *ibid.*
 — succeeds *Gabinus* in Judæa, x. 378. Plun-
 ders the temple, *ibid.* Sent into Syria, xi. 13.
 His motly character, *ibid.* seq. Meets with
 violent opposition in leaving Rome, 14 (G).
 Plunders the temple of Jerusalem, 15. In-
 vades Parthia, *ibid.* Reduces Mesopotamia,
ibid. His foolish vanity, *ibid.* His ill-
 timed retreat, 16. Is joined by his son, *ibid.*
 Extortions and sacrilege in Syria, *ibid.* Answer
 to the Parthian ambassadors, 17. Disfused
 by *Cassius* from proceeding, 19. Is joined by
Artabazus, *ibid.* Despites his advice, *ibid.*
 March through Mesopotamia, 20. His ill
 success portended by prodigies, *ibid.* (N). Be-
 trayed by *Abgarus*, 21. Becomes infuriated,
 22. Defeated by the Parthians, 26. Re-
 tires to Carrhæ, 27. Betrayed to *Suren*,
 30. Is killed, 31. His head abused by *Orontes*,
 33.

- Cassius*, his son accompanies him into Parthia, xi.
 16. His bravery, 25. Defeated and killed, 26.
 — *Licin*, chosen consul, xii. 319. Carries on the war against Hannibal, *ibid.* A plague in his camp, 320.
 — impeaches Papyr. Curbo, xii. 446. His generosity, 447. Famous oration, *ibid.* (C). A severe judge, 451. Accused by his colleague, xiii. 33. Puts on mourning for a fish, 34. Turns his accusation into ridicule, *ibid.*
 — *Pub. Marc.* murdered by his father, xiii. 66.
 — *M.* defeats the Samnites, and saves Rome, xiii. 81.
 — *Licin*, sent against the Spartans, xiii. 124. Kills twenty-two thousand rebels, 125. Defeats and kills Spartacus, and forty thousand rebels, 126. Falls out with Pompey, *ibid.* seq. Disbands his army, 127. His profuse popularity, and vast estate, *ibid.* Favours Catiline's conspiracy, 135. Strives to clear himself, 138 (Z). Accused by L. Tarquin, 141. Acquitted, *ibid.* His immense riches, 143. Security for Cæsar, 150. Reconciled to Pompey, 151. Chosen consul with him, 163. Passes into Asia, 169. Defeated and killed, 172.
 — the son of the triumvir, his friendship to Cicero, xii. 155. Success against the Veneti, 165 (K). Slain in Asia, 172.
 — *Licin*, made governor of Cisalpine Gaul, xiii. 190.
 — conquers the Mæsans, xiii. 493.
 — *Frugi* put to death by Messalina, xiv. 337.
 — his conspiracy against Nerva, xv. 110. Banished, *ibid.*
 — against Trajan, xv. 130. Banished, *ibid.*
 — *Dulpius* put to death by Commodus, xv. 267 (G).
Cassius's bravery at Pharsalia, xiii. 207. Honourable funeral, 210.
Craterus said to have written memoirs of Alexander's victories, viii. 657 (H). Made protector after Alexander's death, ix. 9. Sent against Eumenes, 17. Defeated and killed, 18.
 — Assists Antipater, viii. 66. His death, 69.
 — murders Archelaus, viii. 433. Is murdered soon after, *ibid.*
 — defeats the Massagetes, viii. 599. And other rebels, 605. Made governor of Andacia, 606.
 — defeated in Crete, xvii. 64. Crucified, *ibid.*
Cratæa queen of Sparta's signal love to her country, vii. 139. 143. Baskly murdered, 146.
Cratæopolis, her conduct and bravery, ix. 83.
 — *Cræbis*, a river in Italy, xi. 218.
Cratippus's interview with routed Pompey, xiii. 223 (D). Brutus studies under him at Athens, 225.
Cratippus's treachery to Cæsar, 227.
 135. Dethroned, *ibid.*
Crato, a Sajian captive set at liberty with one hundred of his countrymen, xiii. 447.
Creation, the true notion of it, i. 3. *Moses's* account of it explained, 72, seq. Of man, 91, seq. The time and season, 100. Whether completed in six days, *ibid.*
 — *Cræanford*, the battle of, xix. 183.
Cræthia, Attila's favourite wife, xix. 225.
Creditors, their great power over debtors among the Romans, xi. 389 (M) seq. Their power clipped, xii. 78. xv. 579. The cruelty of one punished, xii. 141.
 — *Cremera*, a fort erected on it by the Fabii, xi. 435.
 — *Cremona* colonized by the Romans, xii. 228. Given to the disbanded soldiers, xiii. 425 (G). Set on fire by Primus, xiv. 557. Surrendered to him, 558. Plundered and burnt, *ibid.* When founded, 559 (Q). Destroyed by Attila, xvi. 568. By Agilulf, xix. 626.
 — the battle of, xiv. 555, seq. Barbarities committed there, 559.
 — *Crenides*, an ancient city in Macedonia, viii. 389. Taken, and called Philippi by Philip, 446.
 — *Crenonia*, a city in Parthia, xi. 3.
Creon, prince of Thebes, his cruelty to his niece, vi. 199. The same with Glaucus, 238 (L).
 — the first annual archon at Athens, vi. 287.
Creophilus the poet, an account of him, viii. 276 (O).
Crepertius Gallus accompanies Agrippina, xiv. 293. Is crushed to death, *ibid.*
Cret, one of the Curetes, and the first king of Crete, vi. 51 (X). viii. 222 (K). 224.
Crescentius, a lewd cynic philosopher, xv. 246 (Q).
Cresphontes made king of Mycene, vi. 168. Murdered by his nobles with his two sons, 169. 211.
Cret the son of Jupiter, from whom Crete, vi. 51.
 — Cretan historians account of him, *ibid.*
 — *Cretan* sea, the isles of, viii. 308, seq.
Cretans, whence, viii. 217, seq. Their colonies, 218, seq. Government, kings, &c. 221, seq. According to Apollodorus and Diodorus Siculus, 222 (K). Come into Sicily, 227, seq. Their laws, 228. Degeneracy, 229. Reduced to a commonwealth, 232. Their civil war, 233. Enslaved by the Romans, 234, seq.
 — *Cræ*, island, described, viii. 212, seq. By whom first inhabited, *ibid.* The kings of, 221. Subdued by the Romans, 234, seq. Seized by the Saracens, xvii. 63. Whence called Candia, *ibid.* Recovered by the Romans, 91, seq.
Cretes king of Crete, viii. 221.
Creteus king of Crete, viii. 230. Killed, 232.
Criæus king of Argos, vi. 155.

INDEX

- Cæsar**, founds the seventh Saxon kingdom, xix. 196.
- Cædmon**, how tried and executed among the Jews, iii. 227 (T). How buried, 232 (X). xv. 607 (G). Executed out of Jerusalem, 600 (K).
- at Rome, inflicted, xii. 275. Regulations concerning their trial by Augustus, xiii. 505. Respite for ten days, xiv. 167 (Y). A sea-fight of nineteen thousand of them exhibited by Claudius, 359 (B). Released at the feast of Easter, xvi. 367 (I). Constantine's law in their favour, xv. 579.
- † **Crim Tartary** described, x. 149.
- Crispina** married to Commodus, xv. 244. Banished and murdered, 260, seq.
- Crispinita**, one of Nero's bawds, xiv. 490. Her plot to famish Rome, *ibid.* Escapes punishment, *ibid.*
- Crispinus** defends the Roman camp, viii. 139.
- **Ruf.** turned out by Agrippina, xiv. 357. Put to death by Nero, 440 (Y).
- **Poppæa's** husband, divorces her, xiv. 384.
- a centurion, murders Capito, xiv. 490. Put to death, 501.
- **Varius** the innocent cause of a sedition, xiv. 515. And of his own death, *ibid.*
- **Tullius**, made prætor of the guards, xv. 285. Sent to assassinate Severus, 295. Cut in pieces, *ibid.*
- **Julius**, a tribune, put to death by Severus, xv. 311.
- noble defence of Aquileia, xv. 396.
- **Quintius** diverted from besieging Locri, xviii. 46. Defeat and escape, 47.
- Crispus Mart.** joins Marcus against Bassus, xiii. 255. Joins Cassius in Syria, 341.
- the father of Claudia, xv. 446.
- the son of Constantine, born, xv. 532. Made Cæsar, 577. His character, 578. 588. Defeats the Franks, 579. xix. 385. Defeats Licinius at sea, xv. 582. Falsely accused by Fausta, 588. Put to death, *ibid.*
- † **Croton**, a sea-port of Delphos, vi. 230.
- Crisis**, one of the thirty tyrants of Athens, vi. 427. His treachery to Theramenes, 488. Is killed, 489. His treachery to Alcibiades, 492 (X).
- Critolæus** inflames the Achæans against Rome, vii. 311, seq. Declares war against it, 313. Defeated and killed, 314.
- † **Crobyne**, a people of Thrace, x. 62.
- Crocodyli**, a people famous for enmity to them, i. 393, seq. Worshiped by others, 400. Described, 420. Where found, *ibid.* How taken, *ibid.* Little or land ones used in Physics, 421. Why worshiped by the Egyptians, 478 (D). 430, 421. Regard shewn to the bodies of such as were killed by them, 492.
- Of India, lead Alexander into a wild notion about the Nile, viii. 625 (N). A large one mistaken for a monstrous serpent, xii. 179 (Y). Killed by the Romans, *ibid.* First fought on the Roman circus, xiii. 542. Battle between them and the dolphins, xiv. 470 (U).
- Crodo**, a Saxon deity, xix. 177.
- Croci**, an ancient gold coin, v. 130.
- Croesus**, the last of the Mermandean race of Lydian kings, vi. 112. King of Lydia's conquests and wealth, 120, seq. Interview with Solon, 121. Remarkable answers of the Delphic oracle to him, 122 (E). His rich presents to it, *ibid.* seq. Taken prisoner by Cyrus at Sardis, 124. How saved from being burnt, *ibid.* Restored, v. 186. His treasure found and carried off by Heracles, xvii. 20.
- Crones's** writings and character, xv. 250 (Q).
- Cronus** supposed the same with Ham, i. 274-306 (H).
- son of Uranus, dethrones his father, i. 308. Founds Byblus, 309. Kills his mother Atlas, *ibid.* Kills his own son and daughter, 310. His father, 313.
- the younger, sacrifices his only son, i. 314. This whether a misrepresentation of Abraham's offering Isaac, *ibid.* (X). Consecrated to the planet Saturn, 314. Circumcised with his auxiliaries, *ibid.* seq. The emblematic representation of him by Tautus, 316. Gives Egypt to him, *ibid.*
- **Baal**, likely the Baal-berish of Betytus, ii. 332.
- Cross** of Christ carried off by Cosroes, xi. 138. Restored by his son, 140. See also vol. xvii. 18. 21. Brought to Jerusalem, 23. Miraculous apparition of one to Constantine, xv. 555 (Z), seq. The true cross, where placed by him, 565 (G). Crosses said to have been found engraved on several stones of the temple of Serapis, xvi. 429 (K). Prove a means of converting many Egyptians, *ibid.* Two rich ones presented by Cosroes, xi. 135 (E). Several kinds of crosses used by the Jews, xvii. 336 (D) seq.
- † **Croton** taken by the Pelasgi, &c. xvi. 68. Surrendered to Hannibal, xii. 281. xviii. 11. The citadel of, abandoned to the Locri, 21.
- Crotoniates**, an epic poet, wrote the adventures of the Argonauts, vi. 348.
- enter into the Achæan league, vii. 219.
- in Italy, their extracts, xi. 225.
- Crotonius** exhibits shews at Rome, xiii. 305. Contest between Antony and Octavianus on that occasion, *ibid.*
- Crotopus**, king of Argos, vi. 155.
- Crow**, one knocked down by a shout in the forum at Rome, xiii. 130. An ominous flight of them attend Cicero, 359 seq. (L).
- Crown** first used by Nimrod, i. 279 (O).
- of *grasses*, a Roman reward, xii. 174.
- of bread, distributed among the Romans by Aurelian, xv. 461 (Y).
- Crucifixion** not a Jewish punishment, iii. 133 (X). Forbidden by Constantine, xv. 576 (N).

- An account of that possession, xvii.
 (D). Dedicated to Carthage on the 11
 persons, 232 (D).
 Cruelty disapproved by the Jewish laws, iii. 136
 (B). The propriety of this, *ibid*.
 Cuneus's success and indignities to Nicephorus,
 xix. 55, seq. Defeated by Leo, 59. xix. 521,
 524.
 Crusade, or holy war, the beginning of, xviii.
 146. Published by the pope, 147. The chief
 commanders in it, *ibid*.
 † *Crustumium*, a city of the Sabines, its situa-
 tion, xi. 264.
 † *Crustumium*, where situate, xi. 284 (I).
 Taken by Romulus, 285. By Tarquin, 319.
 † *Crustumius*, a river in Umbria, xi. 250.
Cryphotes, his attempt to reconcile Eumenes
 and Perseus, x. 80.
Cryptia, a barbarous Spartan custom, vii. 22
 (A).
Clephas of Cnidos, his character, iv. 264. His
 antiquity of the Assyrian empire fabulous and
 absurd, 265. xviii. 305. xx. 71. 84. An
 abridgement of his history, iv. 272—308.
 See vol. v. 444 (A) seq.
 † *Cleisophon*, where situate, iv. 247. xi. 3. By
 whom founded, 4. Taken, 58. xv. 137.
 Made the capital of Parthia, xi. 85. De-
 stroyed by Severus, xv. 310. Its dreadful
 fate, *ibid*. Closely besieged by Odenatus, 431.
 Taken by him, 440. Besieged by Carus,
 431.
Cubits, conjectures about those of the ark, i.
 219 (I). Whether the Jews had two, ii. 468.
 (F).
 † *Cusamburic* and *Cusdhariff*, the Turkish names
 of Jerusalem, ii. 471.
Cuse character, whence named, xviii. 396.
Culcianus, a persecutor of the Christians, put
 to death, xv. 575.
Custa driven by M. Antony, xiii. 325.
Cuma (the Sibyl), her tomb, vii. 522. Her books
 brought to Tarquin, xi. 347.
 † *Cuma*, by whom built, xii. 74. Damaged
 by an earthquake, xiv. 129 (F). xv. 43.
 Attacked by the Etruscans, xvi. 96. Noble
 defence against Hannibal, xviii. 16. Ravaged
 by him, 22. Besieged by the Romans, xix.
 411. Surrendered, 511. Retaken by the
 Lombards, 656. Sold to the pope, *ibid*.
Cumani, prime minister to Ptolemy Physcon,
 ix. 458.
 — *Ventid*, sent governor of Judaea, xi. 641.
 Killed by the Samaritans, *ibid*. Sent to Rome,
ibid. Executed, 643.
Cumertius, by his remark on the Phœnician
 records, i. 303 (C) seq. His amendments of
 Sanchoniathon considered, 317. The gulfy
 of mistakes, his made many valuable observa-
 tions, 327. His calculation of the increase of
 mankind after the flood, 361 (C).
 † — the count of, forced by the Romans,
 xix. 59.
Cunari, noted for their simplicity, xix. 270
 (F).
Cunari, or *Cuneri*, the ancient name of the
 town, xix. 69.
Cunabatur's treachery to Brutus, xix. 403.
 † *Cunaxa*, the famed battle of, v. 269.
Cunenund king of the Gepide defeated and
 killed by Alboin, xix. 77. His skull used as
 a drinking-cup, *ibid*. (N).
Cunipert, while an infant, seized by Grimwald,
 xix. 641. Restored, 648. Made colleague
 with his father, *ibid*. Driven out by Alachis,
 649. Defeats and kills him, 650. His
 death, 651.
Cumbeline tributary to Augustus, xix. 130. His
 coin, *ibid*. (H).
Cupid, the famed statue of, at Parium, vi.
 102.
 † *Curalus*, river, where, vii. 337 (D).
Curatores vicorum, their office, xiii. 535.
Curcius defeats the Saracens, xvii. 87. Forces
 Nicephorus to assume the purple, 93.
 † *Curges*, nation of, their original, v. 339.
 † *Curdesan*, the same as Ashur and Assyria, i.
 368.
 † — a province of Persia, v. 72.
 † *Cures*, ancient metropolis of the Sabini, xi.
 214. Its situation, 265 (F).
Curates, their office among the Celtes, vi. 25,
 26 (A). Pleuronians so called, 273. Whence
 named, 276 (D). Their origin, *ibid*.
 — a temple built in honour of, vii. 337 (F).
 — sacrificed their children to Saturn, ii. 223
 (I).
Curia first appointed by Romulus, xi. 277.
 Their privileges, 279.
 † *Curia*, a promontory of Cyprus, viii. 237.
Curatius, their famous combat with the Hori-
 tii, xi. 305, seq. Killed by the remaining
 Horatius, 307.
Curatius's dramatic works, xv. 37 (Q).
Curid, *Caius*, chosen consul, xiii. 119. *Bassus*
Scinius, a pragmatic tribune, 110.
 — *Scribon*, a young spendthrift, chosen tri-
 bune, xiii. 179. Bought over by *Cassius*, 180.
 Artful speeches to the comitia and Senate,
ibid. Withdraws to *Cassius*'s camp, 182.
 Sent into Sicily, 188. Defeated and killed,
 228.
 — his son, put to death by Octavianus, xiii.
 431 (W).
Curiones, Roman priests, their office, xi.
 296.
Curios at court, who, xv. 508 (G). Reduced,
ibid. Suppressed, xvi. 249.
Carisophilus, who, xiii. 165 (K). Subdued by
 the Romans, *ibid*.
Curia Demetrius chosen consul, xii. 119. His
 brave answer to the Samnite deputies, *ibid*.
 Concludes an alliance with them, and tri-
 umphs, *ibid*. Reduces the Sabines, and tri-
 umphs again, 140. His remarkable ill-
 treatedness, *ibid*. Defeats the Lucanians,
ibid.

- Lays** waste the country of the Senones, 144. His sons triumph over Pyrrhus, 151.
Lucius, *Quintus*, one of Catiline's conspirators, xlii.
 126. Accuses Cicerus as one of them, 145.
Lucius, the African, list in the Roman senate, xix. 228.
Lucius, attempts to raise a servile war, xix. 188. Suppressed, *ibid.*
Lucius attacks the Persians, xi. 125.
 — **Lucius**, held of the Satines, xi. 288.
 — **Lucius**, why so called, *ibid.* (Q).
 — **Lucius** leaps into the gulph, xii. 38. Whence that story, xi. 288 (Q).
 — **Lucius**, advanced by Claudius, xiv. 343. Whether the same with Quintus the historian, 343 (G).
 — **Lucius**, where situate, xvii. 235.
Lucius chairs, how and on whom bestowed, xiv. 147 (K).
Lucius ediles, their office, xii. 32.
Lucius, a Saracen kalif, taken prisoner by the Romans, xvii. 91.
 — **Lucius** wrongly supposed the land of the Gossians, i. 115.
 — Ham's eldest son, where fixed, i. 370.
 — the father of Nimrod, whether a king, i. 281 (R).
 — what land it means in Scripture, xviii. 264 (B). 255 (C). 275 (P), *seq.*
Lucius, *Isidore* enslaves the Israelites, iv. 10. Is defeated by Othniel, ii. Who he was, 253 (L).
Lucius, when first laid on the seats of the senators, xiv. 209.
Lucius defeated by the king of Judah, iv. 116. Their extradition, xviii. 254 (B). 275 (P). Their kingdom in Arabia, 367.
Lucius defeats and beheads Theudas, x. 640.
Lucius, a Saxon prince, defeats Ethelbert, xix. 195. Is killed, 198.
Lucius, a term of reproach given by the Jews to the Christians, ii. 181 (Y). The Jews, Samaritans, why so called, iv. 162.
Lucius, success against the Britons, xix. 197. Death, 198.
 — **Lucius**, *Cicely*, or *Cutylia*, a city of the Sabines, its situation, xi. 266.
Lucius, *Moses*'s ill success against the Arabians, xvii. 121. Revolt against Tangrologis, 124. Makes peace with his son Asan, *ibid.* Assists Nisephorus, 135.
Lucius, *Hannu*, why so called, xix. 205. Fall out with the Uturgurians, 248. Defeated by Belisarius, *ibid.*
Lucius, the famous painter, where born, viii. 115.
 — **Lucius**, the fountain of, its spring, vii. 325. *seq.*
 — **Lucius**, a river in Colchis, x. 135.
Lucius, the chief deity of the Phrygians, iv. 446. Account of her from the Greek mythology, 447. From the Phrygians, 448. And Romans, 449 (U). How painted, 449. Her priests, 450. How worshipped, *ibid.* (W).
 Different genealogies, *ibid.* Worshipped by the Trojans, 472. Her temple at Samos burnt, x. 418.
Lucius, the statue of, carried to the temple of Elagabalus, xv. 353.
 — temple of, enriched by Julian, xvi. 492. Worshipped by the Gauls, xviii. 584 (C).
Lucius, king of Lycia, vi. 129.
 — **Lucius**, islands, whence so called, viii. 288. Described, *ibid.* *seq.* Invaded by Demetrius, xii. 229.
 — the province of, what, xv. 29 (I).
Lucius, a new one introduced in Judaea, x. 402 (Y).
Lucius, the fable, whence, vii. 528. Who they were, *ibid.*
Lucius, king of Colone in Troas, iv. 468.
Lucius, *Cyclops*, first king of Salamis, viii. 367.
Lucius reigns in Crete, viii. 224.
 — **Lucius**, a city in Crete, viii. 214. By whom founded, 271.
Lucius made governor of Armenia, xvi. 315. Betrays the Persians, *ibid.* Put to death by Paras, 336.
 — **Lucius**, a mount in Arcadia, vi. 209 (H).
 — a sea-port, vi. 211.
Lucius, the insurrection at Athens, vi. 295, *seq.* Is killed with his associates, *ibid.* *seq.*
 — **Lucius**, *Cuma*, metropolis of *Æolis*, vii. 425. A city in Asia, destroyed by an earthquake, xiv. 129 (P).
 — **Lucius**, the battle of, xix. 185.
Lucius, a people of Ethiopia, xviii. 260. Where situate, 294.
Lucius put to death by Pericles, ix. 15. Is honourably interred by Cassander, 31.
Lucius's excellent character, x. 33, *seq.* Advice to Pyrrhus, 84, *seq.* Sent to Tarentum, 85. xii. 149. Just judgment of the Romans, x. 90 (L). Sent ambassador to Rome, 95. Success there, 96. Second embassy, 100.
 — his embassy from Pyrrhus to Thynion, xvii. 476 (K).
Lucius, the Athenian, his signal bravery, vi. 369.
Lucius ordered to suppress idolatry, xvi. 385 (Z). His death and character, *ibid.*
Lucius, whence so called, vi. 322.
 — philosopher, his speech to Commodus, x. 162. Burnt alive for it, *ibid.*
 — **Lucius**, the famous battle of, vii. 191. 338. Whence named, 191 (R).
Lucius, a large kind of ape in Egypt, i. 431.
Lucius, why so called, xviii. 260. 261.
Lucius, king of Lacedæmon, vi. 251, *seq.*
Lucius, at Athens, for what famous, vi. 393. Their office, *ibid.* *seq.*
 — **Lucius**, a colony of the Argives, vi. 266.
 — **Lucius**, a mountain in *Diocia*, described, viii. 340.

Cyprian women prostitute themselves for a dowry, xvii. 327.

— Jews, two hundred and fifty thousand re. vol. xv. 141. All destroyed, *ibid.*

Cyprius oppressed by the Persians, viii. 246. Make peace with them, 248. Subdued by Evagoras, 250. Invaded by Ochus, 251. By Ptolemy, 252. By Demetrius, *ibid.* seq. Subdued, 254. Restored by Ptolemy, 255. Enslaved by the Romans, 257. Assist Alexander against the Tyrians, ii. 376.

Cypriis, the wife of Antipater, her progeny, x. 384 (T).

† *Cyprius Vicus*, whence so called, xi. 341 (A). Why called *Sceleratus*, 342.

† *Cyprus* built by Herod, x. 437 (H).

† *Cyprus*, the feast of the Kittim, according to Josephus, i. 380. First conquered by Amos, ii. 93. The island described, viii. 236, seq. How divided, 241. Its soil, 242. Government, 243. Kings, and petty kingdoms, 244. Taken by Cyrus, *ibid.* By Ptolemy, ix. 43. By Antiochus, 286. Sold by Archias to Demetrius, 414. Given to a bastard of Lathyrus, 437. Seized by the Romans, 438. xiii. 158. Delivered up by Augustus to the senate, 505. Taken by the Saracens, xvii. 26. Recovered by the Romans, 94.

† — the mines of, given to Herod, x. 437 (G).

† — the castle of, taken and rased by the zealots, x. 652.

Cypselus kills the tyrant of Mycenæ, vi. 169.

— king of Arcadia, vi. 211.

— a Lapitha, becomes king of Corinth, vi. 236. Fable of his birth, *ibid.* (I) seq. Whence named, *ibid.*

† *Cyrs*, mount, where, ix. 431 (A). xviii. 233 (C).

Cyrbus, what, vi. 318.

† *Cyre*, the fountain of, where, ix. 431 (A).

† *Cyrenaica* described, xviii. 232, seq. Its soil, fruits, &c. 233, seq. Various nations, 235. Transactions and wars, 237. Invaded by Thymbrio, 240. Delivered up to Ptolemy, *ibid.* Bequeathed to Rome, *ibid.* Under the Turks, 241. Learned men produced in it, *ibid.* (F), seq.

— *Cyrene* ravished by Jupiter, vi. 217 (F).

† — the fountain of, *ibid.*

† — city, by whom founded, viii. 311. Described, ix. 431 (A). Yielded to Phylcon, 410. Revolts from him, 412, seq. Given to Apion, 423.

† — a colony of the Greeks, ii. 87. Drive out the Lydians, *ibid.* Defeat the Egyptians, *ibid.*

— Jews, whence, x. 227 (B). Relieved by Augustus, 437 (H).

† — metropolis of Cyrenaica, xviii. 232. Described, 233. By whom built, 236. Seized by Phereptima, 238.

Cyreneans defeat the Egyptians, ii. 87. Dispute with the Carthaginians, xvii. 353. Make peace with them, 354. Their customs, xviii. 236.

Cyrenean ambassadors over-reached by the Philæni, xvii. 354.

Cyrenius sent to tax the Jews, x. 518.

† *Cyretia*, city, where situate, vii. 337 (D).

Cyriades assumes the purple in the East, xi. 70.

Is murdered by his soldiers, 71. His character, xv. 424.

Cyris, Saint, his testimony that Pythagoras held one God of the universe, i. 53.

Cyrellus Statius, his writings and character, xv. 513 (K).

† *Cyrnus*, the Greek name of Corsica, xvii. 346.

† *Cyropolis* taken by Alexander, viii. 580.

† *Cyrrba*, the sea-port of Delphos, vi. 229, seq. Made its arsenal, 304. Invaded by the Phocians, 229.

Cyrrbeans, their attempt on Delphos punished, vi. 304.

† *Cyrrbessica*, whence named, and where situate, ii. 257. Cities in it, *ibid.*

† *Cyrrbus*, the metropolis of it, *ibid.*

Cyrsilius, an Athenian orator, and his wife, stoned to death, why, vi. 382, seq.

Cyrus subdues the Chaldeans, iv. 417. Defeats Neriglossar, 418. And Nabonadius, 422. Takes Babylon, *ibid.*

— his birth, v. 40. Exploits under his grandfather, *ibid.* Fabulous birth and deeds, 170. Brought up by the king's herdsman, 171. Discovered, and sent to his parents, 172. Stratagem against the Persians, 175, seq. Conquers the Medes, 176. Imprisons his grandfather, 177. Killed by the Scythian queen, 178. The more authentic account of him out of Xenophon, *ibid.* seq. Assists Cyaxares against the king of Babylon, 181 (O). Kills him, 182. Wars against Ctesus, 183. Takes him in Sardis, 186. vi. 124. Behaviour towards him, *ibid.* Takes Babylon by stratagem, v. 188. Ascends the throne, 189. Favours the Jews, *ibid.* Death, 190. Edict in favour of the Jews, 189 (L). Various accounts of his death, 191 (M).

— the son of Darius Nothus, his cruel government in Asia Minor, v. 264. Conspires against his brother, 265. Sentenced to death, *ibid.* Raises a revolt, 266, seq. His fleet and army, 267. Over-reaches Artaxerxes, *ibid.* Wounds him twice, 269. Slain, *ibid.* Prophecies concerning him, 390, seq. (M).

— his remarkable answer to the Greek ambassadors, vii. 431. To the Lacedæmonians, 432.

— his tomb described, viii. 641. Visited and repaired by Alexander, *ibid.*

— his rise and character, xvi. 552.

† — a river of Armenia, ix. 486. In Iberia, x. 138. In Albania, 142 (A).

† *Cyrrus*,

- † *Cyffus*, the harbour of Erythra, vii. 414.
 † *Cyra*, a city of Colchia, x. 134, seq.
 † *Cythera* mount, in Phocis, vi. 226.
 † *Cythera*, city, whether of Cyprus, viii. 441.
 † — given to the Lacedæmonians, xiii. 507.
 † — island, described, viii. 362. Whether in Cyprus, 240. Taken by the Athenians, vi. 457; vii. 76.
 † *Cydonia*, island, described, viii. 315. Whence called Therminia, *ibid.*
 † *Cytinium*, a city of Doris, vi. 279.
Cyzicans deprived of their liberty by the Romans, xiv. 193 (Y), seq.
 — disfranchised, xiii. 507. xiv. 193 (Y), seq.
 † *Cyzicean* island described, viii. 285 (Q), seq.
 † *Cyzicum*, a city of Mysia, vi. 100. Remarkable on several accounts, 101.
 † — besieged by Mithridates, ix. 569. Relieved by Lucullus, 570. 572. A prodigy there, 571 (Y). Taken by Procopius, xvi. 224. Part of, overturned by an earthquake, 584.
Cyzicus king of Mysia killed by the Argonauts, vi. 101. 218 (H).
 † — city, by whom built, x. 64. Niger's general and troops defeated at, xv. 300.

D.

- Dabar*, a Numidian prince, his attachment to the Romans, xii. 490.
Daci, where situate, xii. 462. Defeated by the Romans, 463. Subdued by Tiberius, xiii. 529. Defeat the Romans, and kill their general, xv. 62, seq. Subdued by Maximinus, 384, seq. Whence named, xx. 63.
 † *Dacia* seized by the Goths, xv. 440. Returned to the empire, 490. Subdued by the Goths, xix. 270. Yielded to Theodoric III. 322. Described, 490. Made a Roman province, 495.
 † — *New*, by whom founded, xv. 463 (A). Part of, yielded to Theodoric, xvi. 600. Where situate, xix. 496.
 † — its diocese, xvi. 142 (L).
 † *Dacians*. See *Geta*, vi. 61. Their revolt suppressed by Mucianus, xiv. 574. Character, xv. 61. Where situate, *ibid.* (B). Invade the Romans, *ibid.* seq. Force them to make peace, 64, seq. War with Trajan, 121, seq. Ravaged by him, 122. Subdued 123. By Decius, 415. Their origin, xix. 439. Whence named, *ibid.* (A). Character, customs, &c. 490. Notion of death, *ibid.* (B). Irruptions, & defeats, &c. *ibid.* seq. Conquests, 492. War with Trajan, 424. Subdued by him, 495. Fresh re-
- volts and submissions, *ibid.* seq. Dispersion, 496.
Dacier, Madam, her slavish principles censured, xiii. 399 (S). 408 (B).
Dafyli, why so called, iv. 450.
 † *Dadastana*, where situate, xvi. 289. Jovian dies there, *ibid.*
Dadubi, their dignity, vi. 371 (W). 378 (Z).
Dadalus's treachery to Minos, viii. 227.
 — king of Bithynia, invaded by the Byzantines, &c. x. 126.
Dæmoniæ in our Saviour's time, of what kind, x. 540 (Q). Cured by him, 541.
Dæmons, two kinds of, i. 172 (F). The notions of the Jews concerning them, x. 540 (Q). The antiquity of their belief, xviii. 389.
Dæsus, a Macedonian month, viii. 406. Held unfortunate, *ibid.*
Dagalaiph promotes Valentinian's lection, xvi. 290, seq. Noble answer to him, 295 (N). Success against the Germans, 298, seq. Treachery, 299, seq.
 † *Dagana*, a city in India sacred to the Moon, xx. 65.
Dagistheus comes to the assistance of Gubazes king of the Lazi, xi. 119. Defeats the Persians, xvi. 624.
Dagobert's embassy to Heraclius, xvii. 23.
Dagon Siton the son of Uranus, i. 189. 328 (H). Worshiped in Canaan, *ibid.* The inventor of bread-corn, and the plough, 311. Worshiped at Azotus, ii. 221. From whence named, 222 (H). Learned conjectures about him, *ibid.* His festival celebrated by the Philistines, 234, 235 (Z). Falls down and is mutilated before the ark of God, 236. His temple burnt by Jonathan, x. 317.
Daltrians, a sect of philosophers among the Turks, i. 7.
 † *Dalmanutha*, where situate, x. 564.
 † *Dalmatia* subdued by Cotta, xii. 446. Revolts, xiv. 15. Reduced, 19. Anew, 22. Destroyed by the Quadi, xvi. 355. By the Goths, 461. Made a new empire, 585.
Dalmatians insult the Romans, xii. 361. Subdued by them, 362. By Tiberius, xiii. 528.
Dalmatian women, their bravery, xviii. 611, seq.
Dalmatius the son of Constantius, xv. 525. His death, *ibid.* (D).
 — his son born, *ibid.* Created Cæsar, xvi. 133. His share of the empire, *ibid.* His defeat, and cruel usage of Calocerus, 134. Murdered by the soldiers, 151.
Dalrudini, who, and whence named, xix. 73.
Daluka, a famed queen of Egypt, ii. 178.
Damagetus king of Rhodes, viii. 167.
Damagoras, Rhodian admiral, defeats Miltiades, ix. 553.

- Damareteus* the banished king of Sparta, his gallant behaviour, v. 236 (F).
 — how deposed by his colleague, vii. 54. Retires into Persia, where he is well received, *ibid.* His character, 55.
 — the Corinthian, his freedom with Philip of Macedon, viii. 483.
Damastria, a Sicilian coin so called, xvii. 351 (G).
Damascene, *Damask-rose*, and *Damaski*, whence ii. 261 (A).
Damascene, *Nicolar*, his address in vindicating Herod to Augustus, x. 441 (M). Intercedes with him for his two sons, 442. Pleads against Antipater, 499. Goes to Rome with Archelaus, 507. Defends him in answer to Antipater, 509. And to the accusations of the Jews, 514.
 † *Damascus*, metropolis of Syria, ii. 260. Its great antiquity, *ibid.* By whom built, *ibid.* Its present state, *ibid.* (A). A republic in David's time, 281. Its origin, *ibid.* Fabulous traditions concerning it, *ibid.* (C). Famous altar of, 286.
 — chronology, kings, &c. ii. 298. When founded by Rezin, 299. The end of that kingdom, according to the prophets, 316.
 † — the city, betrayed to Parmenio, v. 305, *seq.* Taken by Coirhoes, xi. 138. By the *Sarraceni*, xvii. 24.
 — a fabulous historian, xvi. 570.
Damascenor tyrant of Miletus, vii. 424.
Damascibta king of Thebes, vi. 200.
Damastes killed by Theseus, vi. 179 (H).
 † *Dambea*, river, falls into the Nile, xviii. 266.
Damianus defeated and killed, xvii. 63.
Damias, who, viii. 365 (I).
Damides's stratagem against Polyperchon, ix. 76, *seq.*
Damippus sent by the Syracusians to demand succours of the Macedonians, viii. 134. Taken prisoner by the Romans, *ibid.*
Damis intercedes with the Romans, in favour of the *Ætolians*, vii. 373.
 — the favourite disciple of Apollonius Tyanæus, xv. 95.
 † *Damnii*, who, and where situate, xix. 91.
Damocles's surprising chastity, vi. 529 (F).
 — made sensible of a tyrant's unhappiness, viii. 37 (A).
Damocritus suspends the *Ætolians* resolutions, vii. 336. Sent to engage Nabis, 343. Besieged and taken at Heracles, 358.
 — stops the progress of Scopas, ix. 229 (R).
Damophantes's violent combat with Philopemen, vii. 264.
Damophilus's cruelty to his slaves, xii. 413. His punishment, 414.
 — his writings and character, xv. 232 (L).
Damoetis, a Rhodian magistrate, killed, viii. 182.
Dan, tribe of, confined by the Amorites, ii. 210. Overcome them by the assistance of the house of Joseph, *ibid.*
Dan, the son of Jacob, born, iii. 220. Jacob's prophecy to him and his tribe, 220. How sacrificed, *ibid.* (L). Why likened to a viper, 221 (L). His lot in the promised land, ii. 481. Cries in it, *ibid.*
 † — the city of, *ibid.* 437 (T). Idol set up there by Jeroboam, *ibid.* iv. 112.
Danae debauched by Jupiter, vi. 138.
Danaus king of Argos, his daughters' treachery to their husbands, vi. 156. Their punishment, *ibid.* (C).
Dancers used by the Phrygians in their worship, iv. 453.
Dandolo, Henry, his signal bravery, xvii. 168.
Dandarii, ancient inhabitants of Bosphorus, x. 147.
 † *Dandera*, *Tentyra*, a city in Egypt, i. 453, *seq.*
 † — the stately temple of, described, i. 453, *seq.*
Daniel sent captive into Babylon, iv. 185. Interprets Nebuchadnezzar's dream, 396. Raised by him, 397. Expounds Belsazzar's vision, 412. Depreciated by the Jews, iii. 237 (P). x. 186 (M). Promoted by Cyaxares, v. 43. Delivered from the lions, *ibid.* His prophecies shewn to Alexander the Great, viii. 535. Sundry of them fulfilled, ix. 197 (A). 199 (B). 271 (Z). 274 (B). 276 (D). 291. 294 (O). A further account of them, x. 186 (M). The occasion of his three weeks fast, *ibid.* A signal prophecy of his fulfilled, 267 (L), *seq.* His weeks, how computed, 446 (Q), *seq.*
Danes, their origin, xix. 254, *seq.*
 † *Dania*, *Denmark*, by whom first peopled, xix. 255.
Danites endeavour to enlarge their territories, iv. 7. Rob Micah of his idols, *ibid.* Take and destroy Laish, *ibid.*
 † *Danmonii* in Britain, who, and where situate, xix. 79.
 † *Danube* separates the Celtes from the Scythians, vi. 62.
 † — the famous bridge over, xv. 126. Broken by Adrian, 160.
 † — its rise and course, xix. 20.
 † *Danum*, antient Doncaster, xix. 87.
Daphidas the grammarian put to death by Attalus, x. 19.
 † *Daphne's* temple at Rome burnt, xvi. 254.
 † — an infamous suburb of Antioch, xv. 219. Magnificent games celebrated there by Antiochus, ix. 289 (I), *seq.*
Daphneus's success against the Carthaginians, xvii. 368 (P).
 † *Daphnine*, island, in Ethiopia, xviii. 272.
Daphnomelus's desperate attempt on Isauræ, xvii. 109, *seq.* His success rewarded, 110.
Dara, princess of Persia, married to a rich Jew, xi. 205.
 † *Daräs*, where situate, xvi. 617.
 † — a city, proof against Coirhoes, xi. 113, *Reduced,*

I N D E X.

- Reduced, 222 (Z). Restored to the Roman, 235. Retaken by Calpurn, 238. See vol. xiii. 5.
- Dard I.** prince of Persia, according to Oriental writers, exposed in a wooden ark, v. 424. Serves and distinguishes himself in the army, ibid. Owned by his mother, and declared her successor, ibid. 426 (V). Wages a successful war against Philip of Macedon, 427. Marries his daughter, and finds her back, ibid. Settles posts through Persia, ibid. His other works, 428. Persians, whether partial in their account of him, ibid. (V).
- II. his evil qualities, v. 429. His subjects revolt, and join Alexander, ibid. Is defeated by Alexander, 430. Murdered by his own subjects, 431.
- † *Dardana* built by Dardanus, iv. 478.
- † *Dardani*, why so called, iv. 463 (B).
- † *Dardania*. See *Troas*, iv. 427.
- Dardanius* invade Macedon, vii. 265. Expelled by the Bistarnæ, ix. 118.
- † *Dardanus*, city, founded by *Dardanus*, who, iv. 464. Marries Teucer's daughter, 476. His descent and reign, 478. Founders his Trojan kingdom, ibid. (H), seq. His offspring, 480.
- prefect of Gaul, his motly character, xvi. 521 (A).
- causes Jovinus to be put to death, xvi. 520.
- † *Dardius*, a river in Baëtria, x. 157.
- Daris*, an ancient gold coin, when and by whom coined, v. 44. Its value, ibid. (B). 129. Whence named, 130.
- Darius Oebus* king of Persia invades Phœnicia and Egypt, ii. 105.
- the Mede, Daniel's prophecy concerning him, iv. 423 (P), seq. Not the same with Nabonadius, 525 (P). See *Cyraxares*, v. 42, seq. 44 (C). Various sentiments about him, 188.
- *Hystaspis*, why called a merchant, v. 142. Conquered part of India, xx. 89.
- son of Hystaspes, conspires against Smerdis the Mage, v. 200. Murders him, 202. Declares for monarchy, 203. Obtains the crown of Persia by stratagem, 204. His pedigree, ibid. Revenue, 205. Favors the Jews, 206. Takes Babylon, 207. Unsuccessful expedition against Scythia, 208. Fleet and conquests in India, 210, seq. First attempt against Greece unfortunate, 218. Second attempt, 219. Numerous army, 220, 221. (X). Defeated by the Athenians, 221. His loss at sea and land, ibid. (X). Design against Greece and Egypt, 223. His death and character, 225, seq.
- son of Xerxes, unjustly murdered, v. 254.
- *Notbus* mounts the throne, v. 261. His severe and uneasy reign, 262. Too much swayed by his queen, ibid. Loss of Egypt, 263. Death, and last words to his son, 265.
- Darius*, son of Artaxerxes, declared his father's successor, v. 287. Conspires against him, and is put to death, ibid.
- *Codomannus* raised to the empire, v. 294. His extra, ibid. Invaded by the Greeks, 295. Defeated at Granicus, 296. Loses several provinces, 299, seq. And his best general Memnon, 300. Goes to succour Cilicia, 301. His pompous march, ibid. Defeated near Issus, 304. Haughty letter to Alexander, 306. His vast treasure taken at Damascus, ibid. Offers for the ransom of his family, 308. New army, 311. New offers of peace rejected, 313. Defeated near Arbela, 314, seq. Flies into Armenia, 316. Into Media, 319. Seized by his treacherous generals, 320. Mortally wounded by them, 322. Dying message to Alexander, 323. Death, character, and burial, ibid. See also vol. viii. 521—558. An instance of his signal goodness, 550 (Y). His treasure at Susa, 551 (A) seq.
- one of Cambyse's guards, his revenge on Syloson, viii. 277, seq. Defeats the confederates, 278, seq.
- decree for rebuilding the temple, x. 189. Obliges the Samaritans to pay to it, 190.
- king of Atropatene, x. 155. Overcome by Pompey, ibid.
- Darkness* during three days in Egypt, iii. 380. At Christ's crucifixion, x. 603 (C). Over the Roman empire, xvi. 445. A dreadful one under Constantine IV. xvii. 44.
- Darkun*, king of Egypt, his reign, ii. 119.
- † *Darod*, river, where, xviii. 184 (D).
- † *Darræ*, a tribe of Gætulians, xviii. 215.
- † *Dasæra*, the heretic Manes's retreat, xii. 153 (F).
- † *Dasyleus*, a city in Bithynia, x. 114.
- Dasus*, governor of Clastidium, betrays it to Hannibal, xii. 246.
- † *Dassæra*, where situate, viii. 386.
- † *Dasacum*, Apollo Catanius's magnificent temple there, x. 6.
- Datames* governor of Leuco-Syria, his excellent character, v. 284. Rebels against Ochus, 288. Is murdered, 289.
- king of Cappadocia, x. 8.
- Dater*, Persian, their syrup preferable to honey, v. 83.
- Dathan's* conspiracy against Moses, iii. 424. Dreadful punishment, 445.
- † *Dathena*, fortress, where situate, x. 288. Relieved by Judas Maccabæus, ibid.
- Datiatus* promotes Valentinian's selection, xvi. 291.
- Datis* general of Darius, his expedition against Greece, v. 219. Shameful defeat, 221.
- high respect for Diana's temple, viii. 335.
- † *Datus*, a city of Thrace, x. 49.
- Daughters of men*, who, i. 161.
- of the Jews, ceremonies at their birth, iii. 163 (B). Their custom in commemoration of Jephthah's daughter, iv. 25 (Q).
- of Jephthah, whether sacrificed, iv. 23, seq.

- Daughters*, Lydian, prostituted to purchase a dowry, vi. 113.
- Daughters*, Roman, punishable by their parents for debauchery, xiv. 90.
- David* anointed king, iv. 42, seq. Sent to play before Saul, iv. 43. Kills Goliath, ii. 243. iv. 44. Friendship and covenant with Jonathan, 45. Hated by Saul, ibid. Narrow escape from him, ibid. Marries his second daughter, 46. Is persecuted by him, ibid. Flees to Samuel, ibid. To Abimelech, 47. To Achish, ibid. Acts the madman before him, 48. Renews his covenant with Jonathan, 49 (I). His generosity to Saul, 50. Nabal's churlish usage of him atoned for by Abigail's hospitality, 51. Marries her, ibid. Second instance of his mercy to Saul, 52. Mourning for Saul and Jonathan, 59. Anointed king over Judah at Hebron, ibid. Marries the daughter of Talmai, 60. Puts to death the murderers of Ishbosheth, 62. Reigns over the twelve tribes, ibid. Takes Jerusalem, and makes Sion his residence, ibid. His success against the Philistines, 63. ii. 248. Narrow escape from a gigantic Philistine, 249. Brings them under tribute, 250. 252. His alliance with Hiram king of Tyre, iv. 63. His wives and offspring, ibid. (T), seq. His gratitude to God, 64. Removes the ark to his own house, where he erects a tabernacle for it, 65. His zeal, ibid. (Y), seq. And piety, 66. Forbid to build the temple, ibid. His economy, policy, &c. 67. Kindness to Jonathan's son, 68, seq. Revenge on the Ammonites, 69. Adultery and murder, 70. Punishment denounced by Nathan, 71. His deep repentance, ibid. His ill-timed tenderness to the rebellious Absalom, 74, seq. Forgives Shimei, who had insulted and cursed him, 77. His army defeats that of Absalom, 79. His untimely grief for him, 80. Is acknowledged by all the tribes, ibid. A new revolt against him, 81. Numbers the people, 84. Punished with a pestilence, 85. Adonijah conspires against him, 86. Causes Solomon to be proclaimed king, 87. Speech to his officers, ibid. seq. His last instructions to Solomon, 89, seq. Death, ibid. Vast riches, burial, &c. ibid. seq. (A).
- † — city of, described, iv. 228.
- his tomb said to have been rifled by Herod and Hyrcan, x. 337 (F). 438.
- in what sense Christ called his Son, x. 586 (F).
- the last emperor of Trapezond, xviii. 455.
- king of Bulgaria, xix. 537. Dies, ibid.
- Daulian* women unnatural repast, vi. 230 (S).
- † *Daëtis*, a city in Phocis, vi. 230.
- † *Daunia*, where situate, xi. 217.
- † *Daunii*, their extract, xi. 274, seq.
- Dauis* king of Apulia succours Diomedes, vi. 167.
- Daurises*, a Persian general, cut off with his whole army, v. 216.
- Day*, its division into twenty-four hours very ancient, iii. 291 (M).
- worshiped by the Ethiopians, xviii. 285.
- Days*, lucky and unlucky, a list of, made at Rome, xi. 541.
- of the week, from whom named in England, xix. 177.
- Deacons*, the first seven chosen by the apostles, x. 621 (L).
- † *Dead Sea*, whence so called, ii. 419 (A). Its various names, vi. 58. Measured by Demetrius, ix. 40.
- Debir* king of Eglon joins against the Gibeonites, ii. 205. Defeated by Joshua, ibid.
- † — city of, where situate, 436 (D). Allotted to the tribe of Judah, ibid.
- Deborah's* success against Jabin king of Canaan, 213 (I). iv. 12.
- Debtors*, at Rome, cruel laws against, xi. 389 (M). Mitigated, 393. Eluded by Appius, 395, seq. Murmur against the usurers at Rome, xii. 141.
- insolvent, how treated by the Etruscans, xvi. 39.
- Debt*, all cancelled at Sparta, vii. 135. Prisoners for debt insisted at Rome, xii. 275. Payment of, regulated, xii. 78. 142. xiii. 70. xv. 576 (N).
- Decadareba* at Samos, their office, viii. 283.
- Decalogue* delivered, iii. 405. Explained, 8, seq.
- † *Decapolis*, whence so called, x. 563 (L).
- Decabalus* made king of the Dacians, xv. 61 (C). Proud answer to Domitian, 63. Outwits him, 64. Forced to a shameful peace, 65.
- ill success against the Romans, xv. 121, seq. His revolt and treachery, 125. Subdued, and kills himself, 127. His vast treasures discovered, ibid. See vol. xix. 491 (C).
- December*, month, whence named, xi. 300 (D).
- Decemvirs* first proposed, xi. 428. The first chosen, 430. Their popular administration, 431. Propose the ten tables of laws, ibid. The second decemvirate, 433. Three plebeians chosen of their number, ibid. Resolve to perpetuate themselves, ibid. Their tyranny, 434, seq. Abandoned by the army, 438. Deposed by the senate, 438. Trial and punishment, 439, seq. Number augmented, xiii. 89.
- Decantius* created Cæsar, xvi. 163. Defeated by the Franks, 168. Chosen consul, 171. Foiled before Treves, 172. Hangs himself, 176.
- sent to fetch Julian's forces, xvi. 216. His fatal imprudence, 217. Retires from Gaul, 220.
- Decianus C. Plaut*, banished, why, xiii. 30.
- Decimus* succeeds Ulpianus, xv. 359.
- Decius*, his answer to Pyrrhus, x. 97. Killed, 98.
- Derius*

Dacius Magnus rescued by Philopator, ix. 400, seq. See *Magnus*.
 — speech against Coriolanus, xi. 411. Accusation against him, 414.
 — *La. Met.*, noble exploits against the Samnites, xii. 57, seq. Rewarded with many honours, 58. Confidship, 62. Expedition against the Latins, ibid. seq. Devotes himself to the *Dii Manes*, 66. The ceremony of it described, ibid. seq. (Q). His death, 67.
 — success in Hetruria, xii. 109. Made pontifex, 115. Espouses the cause of the plebeians, ibid. Chosen consul, 118. Success in Apulia, 119. In Samnium, ibid. seq. In Hetruria, 124. Devotes himself to death, 125.
 — *Mus* accuses *Opimius* for misconduct, xii. 445.
 — a friend of *Antony's*, restored to him by *Octavianus*, xiii. 324.
 — *Tric.* succeeds the brave *Castinus*, xv. 346. Put to death by *Heliogabalus*, 352.
 — the emperor, sent governor of *Mæsa*, xv. 411. Forced to accept the empire, ibid. Acknowledged, 413. His family, ibid. Character, 414. A grievous persecutor of the Christians, ibid. (S). Death, 417 (U).
 — his son, defeats the Goths, xv. 415. His army cut off by them, ibid. When surnamed *Augustus*, ibid. Bravery and death, 117.
 — treachery to the *Rhegiens*, xvii. 487. Punishment, 488.
 — killed by *Tacfarinas*, xviii. 211.
Dacuræ appointed by *Romulus*, xi. 277. How composed, xiv. 86 (O).
Dedalus polishes the ancient Greeks, vi. 145.
 † *Dedan*, where situate, i. 371.
 Dedication of the temple by *Judas Maccab.* x. 283. Feast of, 284 (H).
Deep, great, what meant by it, i. 208 (O).
Deber, sixth king of Persia, his cruel reign, v. 338.
Deianira debauched by *Achilles*, vi. 222.
 — daughter of *Oeneus*, married to *Hercules*, vi. 273. Her fatal jealousy and death, 253 (L).
Deidamia, queen of *Epirus*, gave the *Epirots* their liberty, vii. 403.
 — married to *Demetrius*, ix. 61 (M).
 — whether murdered, x. 112.
Deiaces the founder of *Ecbatan*, v. 4. 27 (Q). His reign, 18. Policy to get the kingdom, 26. Chosen king, 27. His laws and tyranny, ibid. seq. Forbids his subjects to approach him, 28. Is killed, ibid.
 — whether king of Persia, xx. 42 (I).
Deiokarus I. made king of *Armenia Minor*, ix. 549. Fidelity to the Romans, ibid. seq. xviii. 647. Kills his daughter and her husband, ix. 530.
 — II. his reign and successors, ix. 530, seq.
 — accompanies *Pompey* in his flight, xiii. 212. Forgiven by *Cæsar*, 223. Joins *Brutus*, 369. And *Antony*, 472. Abandons him, 475.

Deipobates, son of *Phram*, iv. 49.
 † *Deira*, the province of, where, and by whom founded, xix. 194.
Delassenus Confl. sent into banishment, xvii. 115. See *Constantine*.
 — Roman admiral, defeats *Tzachas*, xvii. 144.
Deleanus, chief of the revolted Bulgarians, xviii. 116. His treachery to *Teichomæus*, 117. Reward, ibid. xix. 538.
Delemites subdued by the Persians, xi. 160.
Delians, their government, kings, &c. viii. 340, seq. Conquered by the Athenians, 342.
Delias and *Deliasfi*, what, viii. 339.
Delilah *Samson's* mistress, ii. 234. Treachery to him, ibid.
 † *Delium*, the battle of, vi. 458.
 † — a temple dedicated to *Apollo*, where, vii. 352 (M). A party of Romans destroyed there by the Syrians, ibid.
Dellius sent for *Cleopatra* by *M. Antony*, xiii. 422. His character, ibid. (E) seq.
 — narrowly escapes her resentment, xiii. 471.
 † *Delos*, island, described, viii. 288. 333. Why so called, ibid. Its temples, 334. Reverenced, 335. Purified, 338 (H).
 † — temple, plundered by *Archelaus*, vii. 385.
 — treasure, seized by *Pericles*, vi. 447 (P).
 † — metropolis of the island, described, vii. 339, seq.
 † *Delphi*, *Delphos*, the city of, described, vi. 143 (F). 226. Its immense riches, 239, seq.
 — the oracle of, how discovered, vi. 227. Various accounts of it, ibid. (Q).
 † — temple described, vi. 227.
 † — besieged by the *Cyrrhemians*, vi. 303. Defended by all the Greeks, ibid. Plundered by *Xerxes*, v. 241. By *Sylla*, vii. 388.
Delphic oracle's answers to *Cræsus*, vi. 122 (E). Blamed, and afterwards vindicated by him, 124 (F). How consulted, 143, seq. (F). Threatening answer to the Athenians, 381. Corrupted by king *Philip*, viii. 475. Remarkable answer to him, 483 (M). Two answers to *Prusias*, x. 24 (E). Dubious answer to *Pyrhus*, 83. Answer to the two *Tarquins*, xi. 350. To the Romans, 525. Consulted by *Nero*, xiv. 448.
 — treasure, plundered by the *Phocians*, vii. 213 (Y).
Delphidius's writings and character, xvi. 230 (F).
Delphinus defeated by *Basilus*, xvii. 106.
Delphinium, a criminal court at Athens, vi. 335. Whence named, ibid.
 † *Delphus*, whence named, vi. 226 (P). Fable of its being the middle of the world, 228 (R).
 — tripod of, destroyed by *Constantine*, xv. 486.
 † *Delta*, part of Lower Egypt, i. 406. Formerly

- merly a bay of the sea, *ibid.* How divided by the Arabs, *ibid.* *seq.* Cities in it, 408, *seq.*
- Deluge*, the changes it caused on the earth, i. 234, *seq.* See *Flood*.
- Demadar*, his character of Draco's laws, vi. 293.
- the orator, his character, vi. 524. Speech to Philip, viii. 503. Successful embassy to Antipater, ix. 67. Severe punishment, 72 (D). vi. 524.
- recovers Philip from intemperate joy, viii. 476. Rewarded, 477.
- Demarata*, the ambitious daughter of Hiero, viii. 106. Aspires to the throne, 114, *seq.* Put to death, 117.
- her tomb demolished by Himilco, xvii. 394.
- Demaratus*'s valour against the Carthaginians, xvii. 419.
- Demarchi* of Athens, their office, vi. 334.
- Demaritia*, a Sicilian coin, whence so called, vii. 545.
- † *Demast*, where situate, xvii. 239.
- † *Demata*, who, and where situate, xix. 85. 87.
- † *Demetrias*, a city in Thessaly, vi. 214. Taken by Diocles, vii. 346. A great many arms seized there by Brutus, xiii. 337.
- Demetrius Phalereus*, the kind governor of Athens, vi. 526. His character, *ibid.* Ungratefully put to death, 528.
- *Polygotes* invades Athens, vi. 527. Deified there, *ibid.* Initiated in the mysteries of Ceres, 529 (G). Repulsed by the Athenians, 530. Generosity to them, 531. Attempt against Sparta, vii. 131.
- prætor of Achaia's attempt against Sparta, vii. 308.
- his present to the Rhodians, viii. 162. Invests Rhodes, 174. Repulsed in several attacks, 175. Invests the helepolis, 176. Forced to raise the siege, 183. Instances of his clemency, *ibid.* *seq.* Invades Cyprus, 253, *seq.* Conquers it, 254. Loses it, 255.
- the son of Antigonus, his character, ix. 36. Left governor of Syria, *ibid.* Defeated by Ptolemy, 37. Gallantry to him, *ibid.* Defeats Cilias, 38. Marches against Seleucus, 40. Measures the lake Asphaltites, *ibid.* Marches into Babylon, 41. Raises the siege of Halicarnassus, 42. Recovers Cilicia, *ibid.* Defeats Ptolemy in a sea-fight, 43. His conquests in Cyprus, *ibid.* Saluted king by his father, *ibid.* Obliges Cassander to abandon Africa, 47. His vanity, debauchery, &c. *ibid.* Defeated at Issus, 50. Seizes the treasure at Quinda, 51. 181. Seizes Cilicia, 51. Besieges Messene, where he is wounded, *ibid.* Reduces Athens, *ibid.* Makes war upon Sparta, and defeats Archidamus, *ibid.* *seq.* Murders Alexander son of Cassander, 52. Declared king of Macedonia; *ibid.* His title to it, 53 (I). Endeavours to recover his father's kingdom, *ibid.* His skill in ship-build-
- ing, *ibid.* His army mutiny, and he is obliged to retreat in disguise, 54. Expelled from Macedonia, *ibid.* Besieges Athens, 55. His tenderness for it, *ibid.* Marries Ptolemaida, *ibid.* Takes Sardia, *ibid.* Is reduced to great straits, *ibid.* Seleucus, unwilling to him, becomes afterwards jealous, 56. Falls 10, and is abandoned by many of his troops, 57. Is betrayed and overcome, *ibid.* Surrenders to Seleucus, 58. Is confined to a castle, 59. Behaviour while there, *ibid.* Last letter to his son, *ibid.* (L). His death, and pompous funeral, 60, *seq.* Wives and offspring, 81 (M) *seq.* Coin, 357 (A).
- Demetrius*, king of Cyrene, ix. 62 (M).
- the Phalercan, made governor of Athens, ix. 77.
- becomes king of Macedonia, ix. 94. Reduces Thebes, *ibid.* Is dangerously wounded, 95. His troops defeated by Pyrrhus, 96. Excessive vanity in dress, &c. *ibid.* Loses the affections of his subjects, and is driven out by Pyrrhus, 97.
- son of Antigonus, his early valour, ix. 107. His marriage to Nicæa, on what occasion, 108. Succeeds his father in the kingdom, 109. His troublesome reign, *ibid.* *seq.*
- the son of Philip, his character, ix. 116. Pleads for his father before the Roman senate, 117. Envid by his bastard brother, *ibid.* *seq.* His defence against his accusation, 120. Suspected by his father, and put under arrest, 121. Put to death, 122.
- *Soter* delivers up Andricus to the Romans, ix. 158, *seq.*
- prince of Macedonia, marries Apame, ix. 194. Murdered by her daughter, *ibid.*
- the son of Seleucus, sent to Rome, ix. 274. Sues to the Roman senate, 297. See xii. 359, *seq.* Repulsed, ix. 297. Second suit, 301. Escapes into Syria, 302. Strict search made for him at Rome, 303. Lands at Tripolis, and is joined by the Syrians, 304. Letters to the senate, *ibid.* Lysias and Eupator delivered up to him, and put to death, *ibid.* Wars against the Jews, 305. Sets the Babylonians free, *ibid.* Is by them killed Soter, *ibid.* Acknowledged king by the Romans, *ibid.* Wars with Ariarathes, 306. Degenerates, 307. Sends his son to be brought up at Rome, *ibid.* Who being coldly received, makes his escape, 308. Is opposed by Alexander Balas, *ibid.* Courts the friendship of Jonathan, and the Jews, 310. Defeats Balas, 311. Sends his sons and treasure to a place of safety, *ibid.* His valiant behaviour and death, *ibid.* *seq.* See vol. x. 299 — 315.
- *Nicator* repulsed by the senate, ix. 309. De-throned by Alexander Balas, 312. Strives to recover his father's kingdom, 313. Marries Cleopatra, daughter of Philometor, 315. Defeats Balas, 316. Restored, 317. Degenerates, 321. His kindness to Jonathan, 323. Saved by the Jews; *ibid.* His treachery to them,

- them, *ibid.* Is defeated by Antiochus, 324.
 Makes an alliance with Simon, 328. Marries the king of Persia's daughter, 330. Restored, 337. Goes to assist Cleopatra against Ptolemy, *ibid.* Obligated to return, *ibid.* Is introduced by Zebina, 338. His death variously reported, *ibid.* (P). Coin, 338 (A) seq.
Demetrius Eucæres crowned at Damascus, ix. 346. Defeated and killed, 347.
 — *Pédareus*, his character and office, ix. 373 (L). Persuades Ptolemy Soter to build a library, *ibid.* seq. His great integrity, 378. Promotes the Septuagint version, x. 239. His death, ix. 379.
 — king of Bactria, his character, x. 159.
 — *Nicanor*, a friend to the Jews, x. 318 (N). Perfidy to them, 319. Dethroned by Antiochus, *ibid.*
 — defeats Alexander Jannæus, x. 353. Stripped of his principality by him, 355.
 — governor of Cyprus, occasions the death of Labienus, xi. 36.
 — the Pharian betrays Corcyra to the Romans, xii. 220. Made regent of Illyricum, 221. Revolts, 229. Defeated, 230.
 — a philosopher with Cato at Utica, xiii. 239 (I).
 — a servant of Cassius, brings the news of his death to the triumvirs, xiii. 397.
 — a cynic, mortified by Vespasian, xv. 25 (F).
 — *Alex.* a disciple of Favorinus, xv. 185 (D). Beloved by Adrian, *ibid.*
 — *Cybras* tortured for idolatry, xvi. 210, seq.
 — sent admiral against Totila, xix. 591.
 Defeated and insulted by him, 592.
 † *Demiat, Damiatta*, in Egypt, l. 374.
Demigods said to have reigned in Egypt, i. 198.
 A table of them, *ibid.*
Demurgi, their office among the Achæans, vii. 225.
Demurgus, the fun why so called, i. 26.
Demochares, one of the murderers of Agis king of Sparta, vii. 136.
 — Pompey's admiral, defeated, xiii. 459 (F). Kills himself, *ibid.*
Democrates built Alexandria, and the famous temple of Diana at Ephesus, vi. 132.
 — draws off the Messenians from the Achæan league, vii. 289.
 — his brave death at Tarentum, xviii. 44.
Democritus, the supposed author of the atomic system, i. 40. From whence he took his philosophy, *ibid.* Why reputed the first inventor of the atomic philosophy, 41. Introduced fatal necessity, 42. His absurd notion of God, 44. Said to have had his principles from a Babylonish pillar, 505. Where born, x. 50 (A).
Demon, at Athens, what, vii. 324.
Demon, or genius of Carthage, worshipped there, xvi. 288.
*Demonax*us Athenian general, defeated and killed, ix. 515.
Demonax, a Cynic philosopher, his excellent character, xv. 248 (Q). Noble answer to the Athenians, *ibid.* To M. Aurelius, *ibid.* — reforms the government of the Cyrenæans, xviii. 238.
Demoniacs healed by Christ. See *Dæmoniæ*.
Demophilus made Arian bishop of Constantinople, xvi. 333.
 — defeats Xenodochus, xvii. 465.
Demophon king of Attica, a commander at the siege of Troy, vi. 185. Erected the court of the Epheta, 186. Submits himself to it, *ibid.*
 — king of Corinth, vi. 235.
 — Athenian general, relieves Thebes, x. 504.
Demosthenes chosen admiral of Athens, vi. 452. Fortifies the promontory of Pylus, 453. Defeated at Delium, 458. Taken by the Syracusians, 469. Put to death, 476. Various reported, 469 (T). See vol. vii. 566—576.
 — his birth, parts, education, &c. vi. 512. His great pains to become an orator, 513. Many good advices to his countrymen, *ibid.* seq. Persuades them to succour the Olynthians, 515. Betrays want of military courage, 517. Poisons himself, 522. His character and writings, *ibid.* (E) seq. See viii. 450, seq.
 — intercedes with the Athenians in behalf of the Rhodians, viii. 171.
 — objections against his orat. de pac. answered, viii. 456 (C). His joy on hearing of Philip's death, 476 (I). 497.
 — governor of Cæsarea, his bravery, xv. 429.
Demus, temple of, what, x. 375 (L).
 † *Denaba*, the supposed city of Job, where situate, iii. 351 (A).
Denarius, Roman, its value, xiv. 67 (S).
Dengefic, the son of Attila, slain, xix. 225.
 — wars with the Romans, xix. 246. Killed, *ibid.*
Denmark, kings of, why called skroldungar, xix. 259.
Denfclata, a people of Thrace, x. 54.
Dentatus Curius defeats Pyrrhus, x. 102, seq. (O).
 — his magnificent triumph, xii. 151. Disinterested generosity, *ibid.*
 — *Scimius*'s speech for the agrarian law, xi. 473. His bravery against the Æqui, 476. Made a tribune, 477. His revenge on Romulus, *ibid.* (Z). Friendship to him, *ibid.* Complains against the decemvirs, 489. Brave defence against his assassins, *ibid.* His murder resented by the army, 490.
 — the tribune's project for repeopling Veli, xi. 527.
Dercatus carries M. Antony's bloody sword to Octavianus, ix. 475.
Derceto, the goddess of Ascalon, ii. 223. Metamorphosed there, 251 (B).
 — an Assyrian deity, iv. 255. Whether the same with Dagon, *ibid.*

- Deryllides's* success against the Persians, v. 272, seq. His narrow escape, 273. His treaty with Tisaphernes, vii. 97. Noble speech to Pyrrhus, 126.
- Desbarres*, his hypothesis, i. 73. Objections thereto, 75.
- Desert*, the Scripture meaning of that word, li. 417 (W). That wherein our Saviour was tempted, described, 434.
- Desertion* not a crime among the Numidians, xii. 471.
- Desiderius* created Cæsar by his brother, xvi. 163. Murdered by him, 175. Said to have submitted to Constantius, 176.
- king of the Lombards, xix. 684. Falls out with the pope, *ibid.* Allies with Charles of France, 685. Falls out with him, *ibid.* Falls out with and invades Adrian, 686. Invaded by Charlemagne, 688. Sent prisoner into France, 692. Heard no more of, *ibid.*
- Deucalion* king of Phthia, i. 202 (E). The relation of him concerning the flood by the Greeks, 203 (E). Saved from the flood on mount Parnassus, vi. 213. Said to have repopled the country by throwing stones behind him, *ibid.*
- king of Crete, viii. 230.
- Devil* the tempter of Eve, i. 125. Why in the shape of a serpent, 126. Whether the author of idolatry, witchcraft, &c. iii. 489, seq.
- Devils*, the pharisees notion of, x. 469 (I) seq.
- whether they really possessed men, x. 540 (Q) seq.
- *bole*, a Gaulish altar, described, xviii. 556 (N).
- Devoting*, the custom of, in Spain, &c. explained, xiii. 107 (O).
- Dexterus* tortured to death, xvi. 500 (Y).
- Deziphantes*, a curious architect employed at Pharos, ix. 366 (G).
- Dezippus* occasions a tumult in the Grecian camp, vii. 504, seq. Lacedæmonian commander, refuses to concur with Dionysius, viii. 6. Is dismissed from his command by him, 7.
- his victory over the Heruli, xv. 443.
- his writings and character, xv. 468 (D) seq. Several of that name, 469 (D).
- brave defence of Agrigentum, xvii. 368. Justly censured, 369.
- Dezter*, mistaking Megacles for Pyrrhus, kills him, x. 91.
- Dhu'l Albasar*, an Arabian king, why surnamed Lord of Terrors, xvii. 420, seq.
- Dhu'l Karnain*, sixteenth king of Yaman, xviii. 420.
- Dhu Ruysh*,
Dhu Sadad,
Dhu'l Manar,
Dhu'l Albasar, } kings of Arabia, xviii. 420.
- Dhu Notuar*, a Jewish persecutor of the Christians, and other recusants, xviii. 439 (E).
- Dejected by Elizabeth, *ibid.*
- Dis*, a city in Eubœa, by whom built, viii. 375.
- Disylli*, one of the three contending parties at Athens, vii. 305.
- Diad* of Pythagoras, what, i. 51.
- Diadem*, what meant by it in ancient writers, v. 121.
- first worn by Aurelian, xv. 454 (C). Constantly by Constantine, xvi. 139.
- Diadumenus* created Cæsar, xv. 337, 342. Why surnamed Antoninus, 343. His mild character, 344 (F). Pretended letter to his father, 345 (G). Chosen colleague, 348. His flight and death, 349 (H).
- Diaus*, prætor of Achaia, disgraced for corruption, vii. 307. Pleads the cause of the Achæans against the Lacedæmonians, *ibid.* Influences them against Rome, 311. Succedes Critolaus, and makes great preparations for war, 315. His edict to the Achæan cities, *ibid.* Cruelties, 316. Unreasonable confidence and presumption, 318. Defeat, *ibid.* Desperate end, 319.
- Diagoras I.* king of Rhodes, viii. 167. Head of the Diagoridæ, *ibid.*
- II. his reign and progeny, viii. 168. On what occasion dies of joy, *ibid.*
- the first atheist, where born, viii. 317.
- tyrant of Eretria, viii. 379.
- Dial* of Achaz, what, iv. 164 (S). Its figure, 166 (S), seq.
- the first of Rome, xii. 133 (H).
- Diamarchus's* fabulous account of India, ix. 191 (Y).
- Diana*, how worshiped at Bubastis, i. 475. By the Lydians, vi. 113.
- her temple at Ephesus, spared by Xerxes, v. 250.
- temple at Magnesia, vi. 113.
- at Elis, vi. 263.
- at Ephesus, by whom built, vii. 417. Described, *ibid.* Statue, 418. Temple, by whom burnt, 419 (I).
- at Syracuse, viii. 135 (W).
- at Icaria, viii. 305.
- her medal, viii. 305 (S).
- Persica, how worshiped in Cappadocia, x. 7.
- her statue, taken and restored by Philadelphus, ix. 385.
- Triclaris*, the feast and inhuman sacrifice of, vii. 430.
- temple, built by Servius, xi. 339.
- at Ephesus, plundered by the Scythians, xv. 435. By the Goths, xix. 269, seq.
- Diaphanes* invades Mælenia, vii. 281. Retalled, *ibid.* seq.
- Diapsa*, a feast of the Athenians, vi. 296 (E).
- Dibbakui Khan*, a prince of the Tartars, xii. 26.
- † *Dikem-gad*, a city in Midian, its situation, 2. 502.
- † *Dicea*, a city of Thrace, 2. 50.
- † *Dica-*

- † *Diocarchia*, city, by whom founded, viii. 271.
- Diocarchus*'s Egyptian chronology confuted, ii. 25.
- joins in a conspiracy against Ptolemy, ix. 236 (Z). His remarkable impiety and punishment, *ibid*.
- Dica*, a favourite diversion of Augustus, xiv. 53 (G).
- Dictators*, at Rome, when first chosen, xi. 384. Their power and office, *ibid*. Abolished by Marc Antony, xiii. 296.
- J. Cæsar made one for life, xiii. 267.
- † *Disse*, a mountain in Crète, described, viii. 217. Whence named, *ibid*.
- Disynna* first invented hunting-nets, viii. 217.
- temple of, by whom built, viii. 271.
- Disys*, prince of Seriphus, brings up Perseus as his own, vi. 158. Raised to the throne by him, *ibid*. seq.
- *Cretensis*, an account of, viii. 231.
- Didas*'s treachery to Demetrius, ix. 121. First poisons, and afterwards stifles him, 122.
- Didius* stops the progress of M. Antony's gladiators, x. 418 (L).
- T. his success against the Scordisci, xii. 451. Consulship, xiii. 29. Butcheries in Spain, *ibid*. seq. Outwits the Celtiberians, 30. Defeated by Sertorius, *ibid*.
- *Caius*, sent by Cæsar into Spain, xiii. 257. Defeats Pompey's fleet, 263. Puts him to death, *ibid*. Slain by the Lusitanians, 266.
- *Aul*, success against the Brigantes, xix. 135.
- Didas*. See *Elisa*, xvii. 219 (A).
- † *Diduri*, ancient inhabitants of Eubœa, x. 138.
- † *Didyme*, one of the Æolian islands, vii. 527.
- Didymus* driven out of Spain, xvi. 498. Taken prisoner, and put to death, *ibid*.
- Diegyles* assists Prusias against his son, x. 38.
- king of the Odrysæ in Thrace, x. 60. Defeated by Attalus, *ibid*.
- Diet*, among the Jews, very plain, iii. 168.
- Digamma*, Æolic, a letter added by Claudius to the Latin alphabet, xiv. 316 (E).
- † *Digentia*, a Sabine river, xi. 267.
- Digiba*, of Justinian, when and by whom compiled, xvi. 628.
- Dii manus*, among the Romans, account of, xii. 63. 66, seq.
- † *Dijon*, in Burgundy, by whom built, xv. 462 (Z).
- † *Diklab*, where situate, i. 382.
- † *Dimalum*, city, fortified by Demetrius, xii. 220. Taken by the Romans, *ibid*.
- † *Dimas*, the son of Dardanus, his colonies in Asia, ix. 480.
- † *Dimatia*, whence so called, xix. 37.
- Dinab*, born, iii. 281. Ravished by Shechem, ii. 200. Cruelly revenged, 206.
- Dinarchus*, one of Timoleon's officers, viii. 66. Put to death, 75.
- † *Dinabab*, an ancient city of Idumæa, ii. 498.
- Dinocrates* the Sicilian defeated, viii. 84.
- *Macedonius*, defeated by the Rhodians, viii. 191.
- rebuild the temple of Diana at Ephesus, viii. 540 (S). Built Alexandria, *ibid*.
- head of the Messenian rebels, vii. 289. Beats the Achæans, *ibid*. Kills himself, 292.
- his project with loadstone, ix. 385 (S).
- Dinomanes*'s treachery to Hieronymus, viii. 112. Chosen magistrate, 114.
- Dion* governor of Damascus over-reached, ix. 216.
- † *Diocæsarea*, where situate, x. 4.
- Dioclea* the mother of Dioclesian, xv. 484. Said to have been a Christian, 485 (O).
- Diocles*'s barbarity towards the Athenian prisoners, vii. 577. Causes Hermocrates to be banished, 585 (W).
- put to death by Valentinian, xvi. 303.
- Dioclesian* proclaimed, xv. 483. His extræ, rise, &c. 484, seq. Kills Aper, 484. Success against Carinus, 486. Takes Maximian partner of the empire, *ibid*. seq. (Q). Success in Gaul, 487 (R). Against the Persians, 488. In Germany, *ibid*. Against the Sarmatians, 490. Interview with Maximian, *ibid*. Fatal division of the empire, 492. Goes into Thrace, 495. Success and cruelties in Egypt, 496 (Y), seq. Contempt of Galerius, 498. Castles on the Persian frontiers, 500. Causes a famine by his avarice, 501. Persecutes the Christians, 502 (C). His terrors from that time, 503 (C). Cruelties to Antioch, 504. Triumphs with three colleagues, *ibid*. Long illness, *ibid*. Resigns to Galerius, 505. Speech to the people upon it, 506. Refuses to resume the empire, *ibid*. Retired life, *ibid*. Palace at Spalato, *ibid*. Death, 507. 568. Character, *ibid*. Baths, and other buildings, 508 (H). Cruelty and vanity, 509 (I). His history very imperfect, *ibid*. The first wearer of pearls, xvi. 139. His success against the Goths exaggerated, xix. 276 (I), seq.
- era, what, xv. 485.
- Diodarus*. See *Tryphon*.
- Diodorus Siculus*, his account of the origin of the universe, i. 25.
- his account of the Babylonian cosmogony, i. 29.
- doctrine of indivisible bodies, i. 41.
- his account of the destruction of Persepolis, v. 108 (V).
- an Athenian orator, his humanity, vi. 450.
- *Siculus*, how far preferable to Plutarch, ix. 41 (F).
- a Syrian, facilitates Demetrius's escape, ix. 302.
- an harper, and favourite of Nero's, xiv. 453.
- put to death by Valentinian, xvi. 303.
- Diodorus*

Dionysius, bishop of Tarsus, his confutation of Porphyry, xv. 248 (K).

Dionysius, or Tryphan, aspires to the Assyrian crown, ix. 322.

Dionysius Laertius, his account of the Egyptian philosophy, i. 27.

Dionysius, his notion of the air being endued with reason, i. 39. His philosophy has a near conformity to that of the Cartesian, 40.

—surliness to Alexander, viii. 505.

—treachery to the Macedonians, ix. 111.

—admiral to Antiochus, ix. 216.

—a sadducee, put to death, x. 358.

—Carthaginian general, defeated by the Romans, xii. 379. xviii. 109, seq.

—*Laertius*, his writings and character, xv. 324 (Q).

—governor of Bithynia, put to death, xvi. 338.

—Anastafius's general, closely besieged in Isauria, xvi. 607. Relieved by Crook-back'd John, *ibid*.

—*Romanus* raised to the empire, xvii. 120. Success against the Turks, 131. Defeated and taken by them, 132. Kindly used and released by the sultan, *ibid*. Defeated by Andronicus, 133. His miserable end, *ibid*.

—his noble defence of Rome, xix. 601, seq. Of Centumcellæ, 602.

Diogenianus's writings and character, xv. 189 (D).

Diomedes, king of Argos, vi. 166. His wife's infidelity to him, *ibid*. Is killed by Daedalus, 167, and 275.

—his writings and character, xvi. 538 (G).

Diomedon unjustly put to death, vi. 485. Speech to the Athenians, *ibid*.

Dion, his character, viii. 39, seq. Brave speech to Dionysius, 38 (C). Is falsely accused to his son, 42. Banished, *ibid*. Highly honoured in Greece, 43. Resolves to deliver Sicily, 45. Raises troops privately, *ibid*. Arrives in Sicily, and is joined by great numbers, 46. Made general, 47. Seizes Syracuse, where he is received with great joy, *ibid*. Defeats Dionysius, 48. Noble answer to him, *ibid*.

Forced to flee to Leontini, 51, seq. Revailed, 53. His speech to his soldiers, *ibid*. Relieves the city, 54. Takes the citadel, 56. Why he put Hieracides to death, *ibid*. Is haunted by a spectre, 57 (H). Basely murdered by Calippus, 58.

—the philosopher, assassinated by Ptolemy Auletes, ix. 441.

—*Cassius*'s account of, *Asrian*, xv. 186 (D). Life of Antoninus lost, 197. Made governor of Pergamum, 244. Consulship and honour under Alexander, 361. Hated by the army on account of his severity, *ibid*. Retirement, *ibid*. His account of the then Roman legions, *ibid* (Q). His history, other writings, and character, 378 (W).

—of *Antioch*, a Jew; his writings, 378 (W).

Dionysian festival, *whist*, xiii. 262 (A).

Dionysius, tyrant of Sicily, vii. 409. Turned pirate, *ibid*.

—I. banished by the Syracusians, vii. 386. Returns, and sits up the people, viii. 4. Is chosen one of their generals, *ibid*. Gets the exiles recalled, *ibid*. His behaviour at Gela, 5, seq. Made generalissimo, 6. His stratagem to procure a guard, 7. Declares himself king, 8. The Syracusians revolt from him, 9. Makes peace with Imilcar, *ibid*. Possesses himself of the city, *ibid*. His cruelty, *ibid*. Fortifies the island, 10. Is besieged in it, *ibid*. Reduced to great straits, 11. Obtains leave to depart the city, *ibid*. Recovers the sovereign power, 12. Disarms the Syracusians, *ibid*. Gives great encouragement to artificers, 13. Wars against Carthage, *ibid*. seq. His army and fleet, 14. Takes Motya, 16. Cruelty to the Motyans, *ibid*. Defeated at sea, 18. Besieged in Syracuse, 19. Forces the Carthaginian camp, and burns their fleet, 23. Capitulates with Amilcar, 24. Causes Messina to be rebuilt, 25. Defeats Mago, and success against the Rhegians, 26. Repulsed at Rhegium, *ibid*. His fleet defeated, and himself narrowly escapes, 27. Passes into Italy, and success there, 28. Lays siege to Caulonia, *ibid*. Defeats the Italians assembled to relieve it, *ibid*. His generosity to the captives, *ibid*. Besieges Rhegium, 29. Is dangerously wounded, 30. Takes Rhegium, *ibid*. Barbarity to Phyto, *ibid*. His vanity, and affectation of poetry, 31. Ill success at the Olympic games, 32. Falls into a deep melancholy, 33. Banishes Leptines and Philistus, *ibid*. Plunders the temple of Agylla, *ibid*. Repulsed by the Carthaginians, 34. Makes peace with them, *ibid*. Is victor in poetry at Athens, 35. His joy on that occasion, *ibid*. Death and character, 35, seq. Offspring, 38 (B). See vol. xvii. 371—411.

—II. the younger, succeeds his father, vii. 29. His character, *ibid*. Abandons himself to debauchery, 40. Sends three times for Plato, 41. His treatment of him, 42, seq. Gives a loose to all vices, 45. How disappointed of intelligence from Timocrates, 47 (F). Defeated by Dion, 48. Forced to flee into Italy, 50. Recovers Syracuse after a ten years absence, 53. Becomes more savage than ever, *ibid*. Surrenders himself to Timoleon, 63. Keeps a school at Corinth, *ibid*. See xvii. 412, seq.

—his frank answer to Philip, vii. 459 (G).

—tyrant of Heracles, x. 119. His death and character, *ibid*.

—the Aescapades, his remark on the darkness of our Saviour's crucifixion, x. 603 (C).

—of Halicarnassus, his opinion of the Agesigines, xi. 220.

—a famed geographer, xiii. 543 (H). When

I N D E X.

- When he flourished, and his writings, xiv.
 — (F). Several geographers of that name,
 (F).
 —, an Egyptian, promotes a persecution
 against the Jews, xiv. 576.
 — a sophist, honoured by Adrian, xv. 168
 (L).
 — of Miletus, favoured by him, xv. 185
 (D).
 — of Halicarnassus, his writings, xv. 188
 (D).
 — bishop of Alexandria, his description of its
 dismal state, xv. 423.
 — the first created count, xvi. 144.
Diophanes's brave attempt against Seleucus, ix.
 251 (K). x. 21, seq.
Diopithes's proposal to the Arcopagus, vi. 434.
 — a remarkable oracle produced by him, vii.
 93. How explained, *ibid.* (N), seq.
 — waives Macedonia, viii. 457. Philip com-
 plains of him, *ibid.* Is defended by Demosthe-
 nes, 458.
 † *Dioprias*, a city in Colchis, x. 134. By
 whom built, and whence named, *ibid.*
Dioprides, where born, vi. 132.
 — murdered by Achilles, ix. 454.
Dioprintus, the month of, explained, x. 291
 (P).
Discuri Cabiri built the first complete ship, i.
 306. Their extract, *ibid.* (G). The first
 sailors after the flood, 309 (K). Build the
 first temple, *ibid.* One of the names of
 Castor and Pollux, whence, vi. 255 (B).
 Substituted to Bacchus, viii. 586. 590. Their
 worship at Carthage, xvii. 289.
 † *Discuris*, the metropolis of the Apulians, xv.
 333.
 † *Dispolis*, a city in Lesser Thebaïs, i. 393.
 Waisted by Elishadon, iv. 325 (K).
Dira, a kind of auguries among the antient
 Romans, xi. 281 (D).
 † *Dire*, a promontory in Ethiopia, xviii. 272.
Dis, or *Plato*, a prince of Celtic race, vi. 40.
 49 (S).
Disciples, seventy appointed by Christ, x. 570,
 seq. (T). Their office, and joyful return,
 574 (W).
Discipline and manners, Lycurgus's laws con-
 cerning them, vii. 14, seq.
Disseas, very few among the antient Jews, iii.
 170.
Disk, in the games, what, vi. 159 (G).
Dispersion of mankind after the flood, i. 357.
 The time of it, 358. A double one supposed
 by some, *ibid.* The same with the division
 in the days of Peleg, *ibid.* The number of
 mankind at that time, 359, seq.
 † *Dissepas*, the Roman prisoner and stand-
 ard of it, related by Herodotus, xvii. 22.
Dion, the devil of the Modern Persians, v.
 159.
Dionysius used among the Jews, iii. 189.
Dismination, various kinds of, used by the Jews,
 Vol. XX.
- iii. 166 (G). By the Babylonians, iv. 189
 (H). Among the Celts, vi. 27.
Diviners, a remarkable one among the Vedas,
 xvi. 107. How accounted for, 108.
 — condemned by Constantius, xvi. 208.
Divitiacus saves his brother from Caesar's re-
 sentment, xiii. 160. Resistance against the
 Romans, xviii. 601. Gets footing in Bri-
 tain, xix. 119 (B).
Divorce permitted to the Jews, iii. 146. Un-
 known to the patriarchs, *ibid.* (T). In what
 cases allowed, 147, seq. The form of the
 bill, 149 (W). Whether women might di-
 vorce husbands, *ibid.* Long unknown in
 Rome, xi. 293. The first instance of one
 there, xii. 216. Become frequent, *ibid.*
 † *Dividurum*, now Mete, plundered by Vitel-
 lius, xiv. 509.
 † *Diur*, mountain, where, xviii. 186 (E).
Dius king of Elis expelled by Oxyllus, vi. 269.
 — a Macedonian month, viii. 405.
 — a Phœnician historian, his writings, xviii.
 111 (D).
Dobbius the murderer of Ataulphus, xvi. 525.
 † *Dobuni*, where situate, xix. 82. Wars, 83.
 Reduced by the Romans, 132.
Docimæsta, among the Athenians, what, vi.
 332.
Dodanim, the son of Javan, where seated, i
 380.
 — the first peoplers of Epirus, x. 70 (B).
Dodecatheon, one of Octavius's feasts, why so
 called, xiii. 473 (O).
 † *Dodona*, the city of, described, x. 66. By
 whom built, *ibid.* The temple, grove, and
 oracle, *ibid.* (A). Temple plundered and
 burnt, vii. 241.
Doat, a Celtic prince, vi. 39.
 † — places that bear his name, *ibid.*
Doeg, an Edomite, puts to death the priests of
 Naioth, iv. 48.
Dog worshiped by the Egyptians, i. 477. Why,
 480, 481. ii. 29.
 — a remarkable kind, at Adranum in Sicily,
 vii. 525.
 — sepulchral, in Bactria, x. 158.
 — why hated by the Romans, xi. 538.
 — eaten by the Carthaginians, xvii. [313].
 — a famous breed of, in India, xx. 68. In-
 stances of their extraordinary resolution, *ibid.*
 69.
Dolabella, Corn. in love with Cleopatra, ix. 479.
 Informs her of Octavianus's designs, *ibid.*
 Sent ambassador to Pyrrhus, x. 344. Favours
 the Jews, 388 (W).
 — chosen consul, xii. 144. Success against
 the Belli and Etruscians, 145.
 — brother and accomplice of Glauco, put to
 death, xiii. 27.
 — Corn. triumphs over the Lusitanians, xiii.
 30. Chosen consul, 89. Accused and ac-
 quitted, 110. Made Caesar's admiral, 150.
 Raises a tumult in favour of debtors, 285 (A).
 B b

- Assumes the consulship after Cæsar's death, 284. Declares for Brutus, *ibid.* Forced to flee to the capitol, 285. Supplants Cassius, 309. Cruel treachery to Trebonius, 314, *seq.* (Y). Proscribed, 316. Ill success against Cassius, 341. Defeated at sea, 342. His death, 343.
- Delabilla*, his rank flattery to Tiberius, xiv. 166 (X).
- *Pub.* his success in Afric, xiv. 182. Turns informer, 210.
- *Cornel.* confined at Aquitanium, xiv. 518.
- Accused of treason, 537. Massacred by Vitellius, *ibid.*
- Dolichenus*, *Apollo* why so called, xviii. 577 (R).
- † *Doliones*, ancient inhabitants of Bithynia, x. 124.
- Dolopis* made governor of Egypt, viii. 543.
- † *Dolenci*, who, and whence, x. 54.
- † *Dolopes*, where situate, vi. 214. Reduced by Perseus, ix. 125. Ancient inhabitants of Epirus, x. 71.
- † *Dolopia*, a part of Epirus, vii. 363 (S). Taken by the Ætolians from the Macedonians, 368.
- Domestici* and *Proteſtores*, their office, xv. 420 (Y).
- Domestici* forbid to inform against their masters, xvi. 472.
- Domitia Longina* married to Domitian, xv. 48. Promotes a conspiracy against him, 85.
- married to Priscus, xvii. 14.
- Domitian* son of Vespasian, xv. 4. His narrow escape out of the capitol, xiv. 567 (T). Saluted Cæsar, 573. Made prætor by the senate, 574. First indices of his debauchery, 573. Takes the prætorship upon him, xv. 19 (D). First appearance in the senate, *ibid.* Suspected of poisoning his brother, 46 (T). Reviles his memory, 47. 51. Proclaimed emperor, 47. His private character, *ibid.* Gallic expedition diverted, 48. *seq.* Studies poetry, &c. 49 (W), *seq.* Public buildings, 51. Repairs the libraries, 52. Diversion in catching of flies, *ibid.* Good beginning of his reign, *ibid.* Cruelty to Sabinus, 53. Sham triumph over the Cattans, *ibid.* Treachery to Agricola, 54. Provokes the Suevians, 55. Sham victories in Sarmatia, *ibid.* *seq.* Cruelties, 56, *seq.* Universal jealousy, 57, *seq.* Extortions and rapines, 58. Encourages informers, *ibid.* His lewdness and debauchery, *ibid.* Oppresses the Jews and Christians, 59. Assumes divine honours, *ibid.* *seq.* (A). Institutes the Capitoline sports, 60. Loses his armies in several provinces, 62. Marches against the Dacians, 63. Treachery to the Quadi, 64. Shameful flight, *ibid.* And peace with the Dacians, *ibid.* See xix. 492; *seq.* Mock triumph at Rome, xv. 65. Butcheries there, *ibid.* *seq.* Celebrates secular games, 65. His rage and land screws, 68. Ghastly entertainments to the senators, 69 (L). Edict against the growth of vines, 70 (M). Of what duration, *ibid.* Expedition against the Sarmatians, 74. Horrid cruelties, 75. Nishes the philosophers, 78. Persecutes Christians, 80, *seq.* His death prefiged several prodigies, 84. Lives in continual agonies and apprehensions, 85. A conspiracy against him, *ibid.* His jealousy and precautions, 86. Wounded by Stephanus, 87. Dispatched by him, and the other conspirators, *ibid.* Obscure obsequies, 88. Memory held in contempt, *ibid.* Jealousy of Nerva, 105.
- Domitian*, his envy of Agricola, xix. 154. Causes triumphal honours to be decreed him, *ibid.* Recals him, 155.
- defeated by the Marcomanni, xix. 472.
- prefect of the East, his ill conduct, and miserable end, xvi. 182, *seq.*
- law, what, xiii. 4.
- † *Domitianopolis*, a city of Cilicia, vi. 131.
- Domitilla*, the mother and sister of Domitian, xv. 4.
- Domitilla Flavæ*, the wife and niece of Clemens, put to death by Domitian, xv. 31. Their family, *ibid.* Crime, 82.
- Domitius*, *Cn. Calvinus*, defeated by Pharnaces, ix. 603. xiii. 223.
- made consul, xii. 144. Success against the Senones, 145.
- against the Gauls, xii. 442, *seq.*
- *Ahenobarbus*, his treachery to the Arvernian king, xii. 444.
- *L.* butchered by young Marius, xiii. 76.
- *Cn. Ahenobarb.* defeated and killed by Pompey, xiii. 92. See *Ahenobarbus*, xiii. 167.
- *Luc.* defeated in Lusitania, xiii. 105.
- *Cn. Calvin.* commands Cæsar's right wing at the battle of Pharfalia, xii. 206.
- treachery to Caius, xiv. 8.
- *Lucius*, his death and character, xiv. 199 (C).
- *Afer*, the accuser of Claudius, xiv. 200.
- Of *Q. Varns*, 209. Consulship, 281 (S). 287 (X). 290.
- *Cnei.* betrothed to Claudia, xiv. 215. His sad character, *ibid.* (X), *seq.*
- *Afer* succeeds Sanguinius as consul, xiv. 281 (S). An eloquent orator, *ibid.* Narrow escape from Caius, 287 (X), *seq.* Made consul by him, 288 (X).
- *Corbulo*, his success against the Chauci, xiv. 342. Stopped by Claudius, *ibid.* His long canal in Flanders, *ibid.* (F). Reduces Armenia, 389. Made governor of Syria, 401. Excellent character, 450. Put to death by Nero, *ibid.* *seq.* (D).
- son of Agrippina, marries Octavia, xiv. 353. When born, *ibid.* (Q). Adopted by Claudius, 354 (T). Takes the name of Nero, 354. See *Nero*.
- † *Don*, *Tenois*, river, vii. 57.
- Donades*, an Athenian prisoner, his bold speech to Philip, vi. 587.

- Donatists* suppressed by Constantine, xv. 570 (K). By the council of Arles, 574. In Africa, xvi. 158. Court the revolted Firmus, 311 (W). Suppressed by Gratian, 347 (S). 357. By Olympius, 503. Favoured by Honorius, 508.
- Donatus*, his writings and character, xvi. 231 (F).
- † *Donetz*, or *Little Tanais*, a river in Sarmatia, vi. 62.
- † *Dor*, or *Dora*, city, where situate, ii. 461 (A), seq.
- † *Dora*, city, where situate, ix. 331. Tryphon besieged there by Antiochus, ibid.
- Doras* assassinates Jonathan a Jewish high-priest, x. 643.
- † *Dorians*, where situate, vi. 279. Invade Peloponnesus, ibid. Their origin, ibid. vii. 426. Government, 427. Form themselves into six independent states, 428, seq. Their religion, 429. Character, 431. Settle in Rhodes, viii. 164, seq. In Crete, 220.
- Dorias*, the solemnity of, viii. 339.
- Doric* dialect, order, and music, whence, vi. 280 (G).
- faction in Sicily, vi. 451.
- Doridas* king of Corinth invaded by the Dorcs, vi. 240.
- Dorieus*, brother to Cleomenes king of Sparta, his character, vii. 53.
- I. king of Rhodes, viii. 167.
- II. his victories, viii. 168.
- Dorilaus* defeated by Sylla, ix. 557.
- Dorimachus*, an infamous Ætolian robber, vii. 435. Invades Epirus, 240. Thessaly, 248.
- † *Doris*, part of ancient Greece, vi. 138. Its situation, names, &c. 278, seq. Whence so called, 279. Invaded by the Phocians, vii. 72. Chief cities, 426.
- † — city, where situate, and whence named, vi. 280. By whom built, ibid.
- wife of Dionysius, her extract and offspring, viii. 38 (B).
- Antipater's mother, conspires against Herod, x. 445. Banished, 446.
- Doristeus* defeats the Persians, xi. 104.
- Dormice* forbid to be eaten at Rome, xii. 450.
- Dorideus*, one of the compilers of the institutes, xvi. 628.
- Doristeus*, one of the compilers of the digest, ii. 326. Where educated, ibid.
- his success against the Persians, xvi. 617.
- Doryphoratus* put to death for cruelty, xvi. 344.
- Doryphorus* poisoned by Nero, xiv. 407.
- Dorysus*, king of Sparta, vi. 260.
- † *Dosi*, antient inhabitants of Bosphorus, x. 147.
- Dositheus*'s success against the Syrians, x. 293.
- Idumea, 295.
- the betrayer of Hyrcan, x. 417 (K).
- Put to death by Herod, 416.
- Dove* sent out of the ark by Noah, i. 227.
- Why chosen for that purpose, ibid. (D). Why worshipped by the Assyrians, iv. 280 (P). 363.
- Doxorea*'s presents and submission to Alexander, vii. 613. xx. 93.
- Drachm* of gold, its value, x. 183 (I).
- Draco*, archon of Athens, his character, vi. 292. His bloody laws, 293. Obligated to retire from Athens, ibid. His remarkable death, ibid. His laws cancelled by Solon, 308.
- † *Draconitis*, island, where, xvii. 244 (E).
- Dracontides*, his accusation of Pericles, vi. 434.
- † *Dracanon*, a city in Icaria, viii. 204.
- Dragon*, supposed to mean a serpent among the Babylonians, iv. 367. Why used in the Chinese banners, xx. 139.
- † *Drangiana*, a province of Persia, described, v. 55, seq. (E).
- Drapes*, a Gaulish general, defeated by J. Cesar, xiii. 178.
- † *Draue*, a river in Germany, its spring and course, xix. 21.
- Dreams*, by whom first interpreted, vi. 115. Sylla's opinion of them, ix. 583 (M).
- † *Drepane*, a city in Bithynia, x. 114.
- Drepanius Patat*'s panegyric on Theodotus, xvi. 425.
- † *Drepanum*, a city of Sicily, vii. 522. Whence named, ibid. The siege of, xii. 200. Raised, 202. Besieged afresh, 204. Whence called Helenopolis, xv. 589. Relieved by Carchalo, xvii. 527. Besieged by Fabius, 537.
- † — a promontory of Cyprus, viii. 237.
- † — a city in Bithynia, x. 114. Its name changed by Constantine, xv. 589.
- Drejs*, laws concerning that of the Jews, iii. 156. How regulated by Lycurgus, vii. 12.
- † *Drilo* or *Drino*, river, where, xiii. 441 (S).
- Drinking* to one another, whence that custom, xviii. 631.
- Dripetine*, daughter of Mithridates, escapes with him, ix. 591.
- Droßulf*'s treachery and promotion, xix. 617. Narrow escape, 618.
- Droggo* heads the Bulgarians into Masia, xix. 514. Killed, ibid.
- Dripides*, brother to Solon, and archon of Athens, vi. 299.
- Drought*, an extraordinary one said to have happened in Spain, xviii. 510 (I).
- Druids* held the dissolution of the world by fire and water, i. 64.
- among the Celtes, their office, vi. 24. Whence named, 26 (A). xix. 77. Spirit up the Gauls against the Romans, xv. 13.
- Gaulish, whence they had their religion, xviii. 540, seq. Their veneration for oaks, 543. For the mistle of it, 547 (I), seq. Under a grand druid, 550. Dress and manner of life, ibid. Offered human victims, 552. Threatened into polytheism, and forced to it, 562, seq. Claudius's decree against them, 562.

them, 564. Their overgrown power in Gaul, *ibid.* (C). 585. How long it lasted, 565. Suppressed by the Romans, 566, *seq.* Take the name of *Senani*, 567, 585 (D). Whether they had any oracles, 578 (S). Their principal seat in Britain, 536. Exempt from war and tribute, 587. Their antiquity, doctrines, &c. 586, *seq.* Preside at councils, elections, &c. 587. Celibacy, *ibid.* Three grand doctrines, *ibid.* Skill in physic, astronomy, &c. 588 (G), *seq.* Believed a general dissolution by fire, 591. End of their superstition, 595 (O). Contempt of writing, 621 (U). Did not believe transmigration, 633 (K).

Druid, one in Gaul, foretels Alexander's bad success, xv. 369 (T). Foretels the promotion of Dioclesian, 434 (N).

— in Germany, their power, doctrines, &c. xix. 25, 33.

— in Britain, whence so called, xix. 77. Their office, power, &c. *ibid.* Arch or grand druid resided in Britain, xviii. 586 (E). How chosen, 587.

Druidesses, in Gaul, believed inspired, xviii. 591 (K). Three orders of them, 592 (L).

Drums, how used by the Parthians, xi. 6.

Drummanus promoted by Valerius, xv. 239 (L).

Drunkenness abhorred by the Scythians, vi. 78.

By the Laedæmonians, vii. 11. Several nations addicted to it, xviii. 632. Laws against it, 633. Abhorred by the Indians, xx. 74.

† *Drurus*, or *Doria*, river, whence its spring, x. 211, 218.

† — had gold mixed with its sand, xii. 386. Occasions disputes between the Insulres and the Salassi, *ibid.*

Drusian weapons, whence so called, xiv. 182 (L).

† *Drusiana fessa*, by whom made, and on what occasion, xiii. 528. Described, xiv. 110 (U), *seq.*

Drusilla, daughter of Herod Agrippa, x. 444 (N). 639. Married to Azizus, 643. Abandons him, and marries Felix, *ibid.* xiv. 318 (F).

— married to L. Cassius, xiv. 220 (A). Privileged by Caligula, 265. Her incest with him, and death, 277. Apoplexias, *ibid.* (O).

— the pretended daughter of Caligula, born, 297 (F). Presented by him to the gods, *ibid.*

Drusus M. made consul, xii. 454. Ends the war with the Scordisci, *ibid.* The innocent cause of the social war, xiii. 34. His noble scheme to quell the public discontent, 35. Assassinated, 36. His good character, *ibid.*

— the father of Livia, kills himself, xiii. 416.

— his son's bravery against the Germans, xiii. 420. In danger of being drowned in Gaul, 427. Chosen consul, 429. Subdues the Germans, *ibid.* Stopped by prodigies, and death, 434 (U). Whether poisoned, 530. Funeral pomp and character, *ibid.* His progeny, *ibid.* Canal to convey the Rhine to the ocean, 420 (Q). After destroyed, 420 (R).

Drusus Germanicus. See under *Germanicus*, xiii. 530, *seq.*

— the son of Tiberius, advanced by Augustus, xiv. Made questor, 33. Sent against the revolted legions, 72. Insulted by them, 213. Punishes them, 76. Success in *Illyricum*, 129. In Germany, 128. Meets the allies of Germanicus, 153. Returns to *Illyricum*, 154. Behaviour to Piso, *ibid.* Honoured with an ovation, 159. Second consulship, 161. Government during Tiberius's absence, 163. Tribuneship, 169. Just complaints against Sejanus, 178 (I). Poisoned by him, 180. His funeral, 181. Character, 182 (L) (M). And offspring, 183.

— nephew to Germanicus, married to Sejanus's daughter, xiv. 161. Choked with a pear, *ibid.* 317.

— whence nicknamed *Castor*, xiv. 182 (L).

— son of Germanicus, takes the toga, xiv. 179. Recommended to the senate by Tiberius, 181. Made governor of Rome, 193. Supplanted by Sejanus, 207. Combines against his brother Nero, *ibid.* (L). Accused to the senate, 218. Imprisoned, 219. His singular precaution, 225. Cruel death, 239, *seq.*

— an impostor, detected, xiv. 243, *seq.*

Dryades, wood-nymphs, vi. 209 (G).

Dryas I and II, kings of the Edoni, x. 56.

† *Dryma* canton, where, and whether the same with Daroma, x. 394 (B). Seized by Antigonus, *ibid.*

Dryope, daughter of Eurypylus, ravished by Apollo, vi. 279 (F).

† *Dryopes*, whether ancient Greeks, vi. 140. Where situate, 279 (F).

— ancient inhabitants of Epirus, x. 71.

Drypitis married to Hephæstion, viii. 643. Murdered by Roxana, ix. 11.

† *Drypitis*, the temple of, in Eubœa, viii. 374. Duane, what, ii. 261 (A).

† *Duhris Portus*, now Dover, xix. 81 (C).

Ducarius kills Flaminius, a Roman consul and general, xii. 255.

Ducas Andronicus defeats the Saracens, xvii. 80.

— John sets his nephew upon the throne, xvii. 133. Governs him, *ibid.* Taken prisoner, 134. Inveteracy against Rotonates, 138.

— success against the Turks, xvii. 143, *seq.*

— Makes peace with Tzachas, 144. Defeats him, *ibid.*

— *Murtzuphlus*'s treachery to Alexius, xvii. 170. Proclaimed emperor, *ibid.* Makes his escape, 171. Wears with the Latin emperor, 174.

— *Vatatzes* succeeds *Vatatzes*, xvii.

— Success against the Latins, *ibid.* Allies

Azen, 176. Ravages Thracæ, 178. Lays

ibid. his account of the making of Constantinople, xvii. 316 (G).

Duer, their office, xix. 143.

Querin king of the Situli, vii. 533. Buile the city Palicon, *ibid.* Driven out by the Syracusans, 534. Desperate resolution on being defeated, *ibid.* (M).

Deer, among the Gauls, the dernier resort, xviii. 604. Reflections on them, 605. Brought thither by the Burgundi, xix. 435. Edict to enforce the use of them, 436.

† *Duglas* river, where, xix. 191.

Dullus, general of the *Æqui*, defeated by the Romans, xi. 469.

— *Cæso*, a plebeian, chosen a decemvir, xi. 483.

— *M.* chosen a tribune, xi. 498. His moderation, 500. And wife conduct, 501.

— *Caius* commands the Roman army, xii. 167. The fleet, 168. Defeats the Carthaginians, 169. His triumph, 170; *seq.* (T) and (U).

— his columnæ rostrata explained, xvii. 224 (D) *seq.*

— the consul, repulsed before Mithridatium, xvii. 302. Forced to command the fleet, 503. Defeats the Carthaginians, 504.

Duiss first appointed by the Lombards in Italy, xix. 507. Their rise, 615. Their power curtailed, 618. Succession suppressed, 623.

† *Dulicibium*, the island of, vi. 268 (M). One of the Echinades, viii. 366 (G).

† *Duma*, a city of Arabia Petrea, xviii. 321.

Dumnus, general of the Andes, defeated by the Romans, xiii. 178.

Dumnia's treachery to the Romans, xiii. 160.

Dumaxus persecutes the Christians, xviii. 328, *seq.* Is conquered by the Ethiopians, 329.

† *Dunbarwand*, a remarkable mountain in Persia, v. 415. Fabulous account of, *ibid.*

† *Dunale*, metropolis of Nubia, xviii. 262.

† *Dunium*, where situate, xix. 80.

† *Dura*, where situate, ix. 211 (K).

Duras resigns the Dacian crown, xv. 61.

— resigns to Decabalus, xix. 491.

† — the city of, overturned by an earthquake, xvi. 156. Taken by the Ostrogoths, 606. Abandoned by them, *ibid.* See xix. 320.

Duration, an essential distinction between God and his creatures, i. 10; *seq.*

† *Dardus* mount, where situate, xviii. 130. 184 (D). 186 (E).

† *Darius*, a river in Lusiânia, xii. 391. xviii. 467.

† *Durnum*, antient Dorchester, xix. 80.

† *Durnovaria*, where situate, xix. 80.

† *Durocobriæ*, antient Hertford, xix. 82.

† *Durocoronium*, where situate, xix. 82.

† *Duroholm*, antient Lection, xix. 83.

† *Durostus*, who, and where situate, xix. 80.

† *Durostus*, where situate, xix. 81.

Dorus Quint. Læti, a Roman (tribune, killed in Britain, xix. 125.

Dynasties, their office, xi. 508; *seq.* (C). Find out a new form of expiration, 514 (F).

— *abolished* appointed, xix. 503.

† *Duas*, and other rivers in Tangitania, unknown, xviii. 184.

Dux Britannorum, his office, xix. 111.

Dwdefe, their fights on the Roman stage, described, xii. 434 (H). The region of, in Libya, xviii. 248 (H). In India, fabulous account of, xx. 70 (D).

† *Dwina*, river, in Scythia, vii. 62.

Dyad of Pythagoras, what, i. 52.

Dymnus conspires against Alexander, viii. 566. Is discovered, and kills himself, 567.

Dynames, an infamous informer, accuses Gallus, xvii. 184 (G). His treachery to Sylvanus, 189. To Milerius, 190. Promoted, *ibid.*

Dynamis marries Scribonius, x. 154.

Dynasties of Egypt, i. 196. Tables of them, ii. 4, *seq.*

— the third and fourth of the Persians, discussed, xi. 142.

† *Dyrpbi*, a mountain in Eubœa, viii. 371.

† *Dyrbachium*, whether the same with Epidamneus, viii. 384 (C), *seq.* Révolts, xvii. 117. Taken by Guiscard, 141. Abandoned by his son, 142. Opens her gates to young Alexius, 168. Taken by the Romans, xix. 533.

† — the place of Cicero's residence during his banishment, xlii. 158 (C).

Dysæ, inferior goddesses of the Saxons, their office, xix. 178 (F).

Dyscoles. See *Apollonius*, xv. 254 (Q).

† *Dysparagum*, where situate, xix. 373 (B).

Dystrus, a Macedonian month, viii. 405.

E.

Eagle, a golden, set up by Herod, pulled down, x. 501.

Eagles, Roman, a sanctuary, x. 413 (D). By whom first borne, xi. 238.

— said to have attended Brutus and Cassius, xiii. 285 (F).

Ears, Jewish slaves had them bored, why, iii. 37.

Earth, the effects of the fall upon it, i. 137, *seq.* Argument from it for the universality of the deluge examined, 207 (M).

— and water, demanded in token of subjection, v. 135 (M).

Earthquakes in Græce, suspend the Peloponnesian war, vi. 452.

— a great one in Sparta, vii. 71.

— a dreadful one in Judæa, x. 415 (H). At Christ's crucifixion, 605 (E).

— terrifies the Romans, xii. 155 (M).

— twelve cities destroyed by one, xix. 120 (P), *seq.*

— in Asia, xv. 127. In Calicut, 126. At Antioch, described, 138 (Z). A dreadful one in Gordian's time, 452. In Gallienus's time, 455. Under Constantine, xvi. 155. In Pontus, Campania, &c. 156. At Berytus, 159. D.

- drove one hundred and fifty cities, 207 (R).
 Under Julian, 254. In Sicily, Palestine, and
 Crete, under Valens, 322. 331 (L). Under
 Theodosius, 445. In the East, under Arca-
 dius, 469. 476. Under Theodosius II. 556.
 At Antioch, 583. At Cyzicus, 584. At
 Neocaesarea, 608. At Antioch, &c. 615.
 Under Justinian, 626. At Antioch, xvii. 9.
 Constantinople, 43. Dreadful ones under
 Constantine IV. 44. Under Michael Balbus,
 64. Under Romanus II. 87. 114. Under
 Ducas, 129.
Easter, Jewish. See *Passover*, iii. 381, seq.
 — Christian, ceremonies performed then at
 Jerusalem, ii. 474. Settled by Theodosius,
 xvi. 371. Criminals released at the solemnity,
 392. Whence so called, xix. 177.
Eating regulated by Lycurgus, vii. 11.
 † **Ebal** mount, where, ii. 409. The curses
 and blessings set upon it and Garizzim, *ibid.*
 (F). iii. 440.
Eben emer, why erected, and why so called by
 Samuel, iv. 33.
Eber, who, i. 266 (H). From whom descended,
 367. Where settled, 368. The etymon of
 the name, 292 (K). Whether concerned in
 the building of Babel, 294. Hebrews, their
 name whether derived from him, 292, seq.
 (L).
Eblis, prince of the fallen angels among the
 Turks, i. 95. 107.
 † **Eborā**, a city in Lusitania, xviii. 465.
 † **Eboracuni**, York, the metropolis of the Bri-
 gantes, xix. 88. Its courts, *ibid.* Whence
 styled Legio Sexta, 114.
 † **Eburadunum**, } cities of the Quadi, xix. 474.
 † **Eburum**,
Ebarnes, who, xiii. 170. Defeat the Romans
 by treachery, *ibid.* Are defeated by J. Caesar,
 178.
Ebusa lands with a party of Saxons at the Or-
 cades, xix. 180. Ravages the northern coun-
 tries, *ibid.*
 † **Ebusus**, a Carthaginian colony, where situate,
 xvii. 343.
 † — island and city, where, xviii. 486.
Ebutanus betrayed to death by Cleander, xv.
 264.
 † **Ecbatan**, the metropolis of Persia, described,
 v. 4, seq. By whom built, *ibid.* Its re-
 markable walls, 5 (B). Cambyfes dies there,
 398.
 † **Eclipsis**, the grand court of Athens, its
 power, vi. 326.
Eclipses, their immunities. See *Clergy*, xv.
 224 (O), seq. xvi. 156, 157. 159.
 † **Eclipses** treachery and reward, xvi. 518.
 † **Eclipses**, where situate, x. 395 (C).
 † **Eclipses**, where situate, xi. 395.
 † **Eclipses** king of Arcadia assists the Athe-
 nians against the Heraclidae, vi. 210.
 † **Eclipses** islands, whence named, viii. 360.
 The tale of their having been sea-nymphs,
ibid. (O).
- Eclipses**, a surprising one in one of the Egyptian
 pyramids, i. 439.
Eclipses, a freedman, spared by Aurelius, xv.
 219. Promoted by Commodus, 261 (D).
 Doomed to death by him, 270. Conspires
 against him, *ibid.* seq. Is killed in defence
 of Pertinax, 281.
Eclipses first foretold by Thales, i. 497. v. 35.
 vi. 119 (Z).
 — of the sun, a remarkable one, v. 35 (Y).
 The Theban army frightened by one, vii.
 191. A great one, xvi. 222 (Y). Dreadful
 to the Sicilians, xvii. 440 (P).
 — of the moon, scares the Macedonians, v.
 311. ix. 141 (U). How interpreted by the
 soothsayers, v. 311. Foretold by Sulpit. Gal-
 lus, ix. 140 (U). Throws the Gauls into a
 panic, x. 18. Frightens a number of rebel-
 lious Romans into their duty, xiv. 74 (D).
Ecnomus, the battle of, xii. 176.
Ecpantius the Syracusan, his principles of a
 vacuum, &c. i. 41.
Ecus father of Psammithichus, slain by Sabbaco,
 ii. 77.
Edeco defects the Spaniards, and joins Scipio,
 xviii. 45.
Edecon sent ambassador to Constantinople, xvi.
 558. xix. 226. Discovers Theodosius's trea-
 chery to Attila, *ibid.* seq.
Edemon's revolt in Mauritania, xiv. 300.
 † **Eden**, its situation, i. 110. Extravagant no-
 tions about it, whence, *ibid.* Several Edens,
 111. A local paradise, 112. Ill placed in
 Syria and Armenia, 114. And Chaldaea, 116.
 A new scheme propoed, 117. The Mosiac
 account of it imperfect, 118.
 † **Edinburgh** frith, fortified, xix. 91.
 † **Edeffa**, the kingdom of, described, x. 160.
 Made a Roman province, 162.
 † — metropolis of that kingdom, x. 160. Taken
 by Sapore, xi. 71. Besieged by Cosroes I.
 117. Taken by Cosroes II. 138. Burnt
 by the Romans, xv. 141. Taken by Cassius,
 216. Made a Roman colony, 335. Sells a
 dear passage to the Persians, 431. Forgiven
 by Constantius, xvi. 229 (D). Narrow escapé
 from the Saracens, xvii. 116.
Edeffans, their singular prayer against Alarie,
 xvi. 489.
Edictum perpetuum, when first published, xvi.
 167. Whence named, *ibid.*
Edobis, general of the Franks, leads them into
 Gaul, xix. 391.
Edobius succours Constantine, xvi. 518. Is
 killed by Ecdices, *ibid.*
 † **Edom**, whence so called, ii. 168. By whom
 first inhabited, *ibid.* Described, *ibid.* Trans-
 ferred into Judaea, 180. Its present state, 489
 seq. And government, 498.
 — dukes of, ii. 171, seq.
Edomites, whence so called, ii. 161. Their cha-
 racter, 168. The Israelites apply to them for
 a passage through their country, 173.

Detrue of Darius Hystaspis against them in favour of the Jews, 180. Their country, cities, government, &c. 498. Arts and sciences, 169. Religion, *ibid.* Their trade, navigation, &c. 174. Defeated by David, *ibid.* seq. Massacred by Joab, 175. Retire to Azotus, and the Persian gulph, *ib.* Subjection to Judah till the reign of Jehoshaphat, 177. Make themselves a king, 178. Defeated by Amaziah, *ibid.* War with the Moabites, *ibid.* Subdued by the Babylonians, 179. Revenge on the Jews, *ibid.* Whence called Nabateans, *ibid.* Fall under the Seleucids, 180. War with the Maccabees, *ibid.* Subdued by Hyrcan, and forced to be circumcised, *ibid.* When admitted into the congregation, *iii.* 117. Their final revolt from Israel, *iv.* 128. Invade Judah, 156.

Edomite given as a name of reproach by the Jews to the Christians, *ii.* 181 (Y).

† *Edoni*, a people of Thrace, *x.* 56. Their kings, *ibid.*

† *Edonia*, where situate, *viii.* 389.

† *Edrei*, the residence of the king of Bashan, *ii.* 202.

Edris, Mohammedan, an account of him, *i.* 164 (S).

Etion king of Thebes, killed by Achille, *vi.* 135.

— father of Cypselus, tyrant of Corinth, *vi.* 236 (I), *seq.*

Egeria the nymph, her fabulous intercourse with Numa, *xi.* 295 (Y).

Egerius Callatinus, why so called, *xi.* 319. See *Callatinus*.

† *Egesta*, *Segesta*, a city in Sicily, *vii.* 523.

Egeſines impose upon the Athenians, *vii.* 559, *seq.* And the Carthaginians, 580, *seq.* Massacred by Agathocles, *viii.* 82. Invite the Carthaginians against the Selinuntines, *xvii.* 355. Their bravery against the Syracusians, 387.

Egg, in the Egyptian cosmogony, the symbol of the world, *i.* 27. 34. Worshiped by the Phenicians, *ibid.* Image of the world among the Chaldeans, Chinese, &c. *ibid.* First egg laid in the bosom of Erebus, 36. Serpentine egg among the Gauls, the mythology of, explained, *xviii.* 589 (H) *seq.*

Eggs, how hatched in ovens in Egypt, *i.* 462 (B).

Egle, a poisonous reptile at Babylon, *ix.* 183 (S).

Eglon king of Moab, stabbed by Ehud, *ii.* 134. *iv.* 11.

Egghardus, his saying of the Franks, *xix.* 226.

Eggori, watching angels, *i.* 172 (F). Their lure to the daughters of men, *ibid.*

† *Egypt*, whence so called, *i.* 390. Whence named Chemia, *ibid.* Its other names, *ibid.* Origin, situation, &c. 391, *seq.* Division, 42, *seq.* Cities of note in it, 392. 401. Climate, soil, &c. 411, *seq.* Division into

nomes, *ibid.* Fertility from the Nile, 412, *seq.* Different appearance in two seasons, 418. Its animals, 420. Vegetables, 421. Artificial rarities, 425, *seq.* See *Pyramids*, *Labyrinth*, 445. Wonderful lake Moeris, 449 (O), *seq.* A magnificent palace near the cataracts, 452. Remarkable grots near Ofsyt, *ibid.* *seq.* Magnificent structure at Dandera, 453. Tradition concerning it, 454. Several improvements in it by Sesostris, *ii.* 65. Divided into twelve kingdoms, 80. United under Psammiticus, 81. Becomes a Persian province, 106. When conquered by the Amalekites, 112 (C). Submits to Alexander, *v.* 310. The state of it under the Ptolemies, *ix.* 361, *seq.* A lift of them, *ibid.* *seq.* Bequeathed to the Romans, 436. Made a Roman province, 481. Invaded by Cosroes, *xi.* 138, *seq.* Disturbances in it, *xv.* 224. Recovered by Dioclesian, 496 (F), *seq.* How become habitable, *xviii.* 230.

† — its diocese, *xvi.* 141 (L).

Egyptians, an account of their cosmogony, *i.* 25, *seq.* How far it agrees with the Phenician, 26. Vindicated from the misrepresentations of Eusebius, 27. Held that the world had a beginning, and was made by God, 28. Their antediluvian kings, 195. Three different races, according to an ancient chronicle, 196 (Y) and (Z). Table of their gods and demigods before the flood, 198. Were no strangers to the deluge, 202. Their great care to preserve dead bodies, whence, 430. Their antiquity and extracts, 455. Their government, kings, &c. 456. Their first kings under many restrictions, *ibid.* *seq.* Good effects of this, 458. Honours paid to their dead ones, *ibid.* Political division of their kingdom, 459. Reverence to their priests, *ibid.* *seq.* Their warlike genius, and military men, 460. Skill in horsemanship, &c. *ibid.* *seq.* Husbandmen and shepherds, 461. Method of hatching eggs in ovens, 462 (B) *seq.* All professions among them hereditary, 463. Their courts of justice, *ibid.* *seq.* Manner of administering justice, 464. Remarkable laws, *ibid.* *seq.* Religion, 467, *seq.* Said to have owned one Supreme God, 468. Great diversity of worship among them, 469. Ill consequences of this, *ibid.* Worship animals and vegetables, *ibid.* *seq.* Their fabulous mythology, 470, *seq.* Sacred animals maintained, fed, and buried, at a vast charge, 477, *seq.* Reasons alleged for their worship, 479, *seq.* The origin of it, *ibid.* Several of their institutions, 482. Human sacrifices, 483, *seq.* Temples, 484, *seq.* Education, 485. Dislike of music, wrestling, &c. 486. Diet, 486. Aversion to swine's flesh, *ibid.* Entertainments, 487. Cleanliness, *ibid.* Circumcision, *ibid.* Drefs, *ibid.* *seq.* In their customs industriously contradicted those of other nations, 488. Womens employ, *ibid.* Gratitude, *ibid.* Believed the immortality of

- the soul, *ibid.* Funerals, embalming, &c. 489. *seq.* (1). Remarkable treatment of dead bodies, 492. The advantages of it, 493. Sepulchres, *ibid.* *seq.* Early wisdom and learning, 494. Geometry, astronomy, &c. invented and cultivated by them, 495. *seq.* Physic, 497. *seq.* Anatomy, 499. Natural philosophy, 500. Magic, 501. *seq.* Painting, sculpture, &c. 504. Navigation on the Nile, *ibid.* *seq.* Method of preserving learning, 505. Literary monuments, *ibid.* *seq.* Hieroglyphics, 507. Three different ways of writing, *ibid.* Three sorts of characters explained, 508 (L), *seq.* (M). Language, 512. Trade, navigation, and aversion to the sea, 513. *seq.* Their chronology, ii. 3. *seq.* Incredible, 20 (P). Dynasties, 4—17. Kings, 37. *seq.* Intirely conquered by the Persians, 98. Revolt from them, 99. Are again reduced, and revolt afresh, 101. Finally reduced by them, 106. Submit to Alexander, 107. v. 310. Succession of their kings, according to the Oriental historians, ii. 107. Famine under Joseph, iii. 299. Sell their lands and themselves for corn, 312. The cause of their aversion to the Jews, 318 (B). Oppress them, 370. Plagues under Moses, 373. *seq.* Their first-born slain, 384. Drowned in the Red-sea, 396. When to be received into the Israelitish congregation, 117. Why disaffected to the Persians, v. 309. viii. 539 (R). Defeated by Antiochus king of Syria, ix. 280. Their resentment for killing a cat, 447. Banished Rome, why, x. 522. xiv. 150 (O). Send ambassadors to it, xii. 152. Bribed the Saracens to spare them, xvii. 25. Are reduced by them, *ibid.* Did not conquer the Arabs, xx. 198.
- Ehud**, the second judge of Israel, slays Eglon, ii. 134. iv. 11. Whether the action is justifiable, ii. 134 (R).
- Elijah** delivers a threatening message to Theodorus, xvi. 554.
- † **Eion**, a city of Persia, burnt with its whole garrison by Butes its commander, vi. 406.
- † **Eiron**, *Aviaron*, a city of Palestine, ii. 222. The worship of Baalzebub there, *ibid.* Taken from the Philistines by the tribes of Simeon and Judah, 231. Its situation, 489. City and territory given by Alexander to Jonathan, x. 317.
- † **Elae**, where situate, x. 65.
- † **Elaeus**, a city in the Thracian Chersonesus, x. 58.
- Elab** king of Israel, ii. 251. Murdered by Zimri, iv. 128.
- † — the valley of, where David slew Goliath, ii. 414.
- Elam** one of the chiefs of the line of Shem, 1067. The father of the Persians, v. 50 (A).
- † — the kingdom of, where situate, iv. 398 (G). Subdued by Nebuchadnezzar, *ibid.*
- † **Elanus** taken by Philip, xi. 516. *seq.* 474.
- † — a city of Phocis, by whom built, vi. 210.
- † **Elath**, the emporium of Syria, ii. 296. Taken by Haseel, *ibid.* Retaken and colonised by Rezin, 315.
- † **Elatur**, a prince and city of Arcadia, vi. 209.
- † **Elatria**, a city of Epirus, x. 65.
- Elbasus**, Sanchoniatho's history dedicated to, ii. 359.
- † **Elbo** island, how formed, ii. 78.
- Eldol's** inventory against Hengist, xix. 186 (K).
- † **Elea**, a city of Aetolia, vii. 426. The birth-place of Zeno the philosopher, *ibid.* Overturned by an earthquake, xv. 127.
- Eleans** consult the Egyptians concerning the Olympic games, ii. 85. League with the Athenians, vi. 463 (R). Invaded by the Spartans, vii. 82. 243. Make peace with them, 82. Are deprived of the Olympic games by the Pisians, 189. Join with Antiochus, 352.
- Eleatic** sect, an account of, i. 12. *seq.*
- Elasway** the son of Aaron, iii. 365. Makes the censers of Korah into a covering for the altar, 425 (M). Installed by Moses into his father's dignity, 429. His death, 483.
- reproves Izates's hypocrisy, x. 165 (A).
- made high-priest, x. 237. Sends the sacred books, with seventy-two interpreters, to Ptolemy, 240 (N).
- a venerable Jew, martyred, x. 269. His singular intrepidity, *ibid.*
- son of Matthias, x. 271 (P). Reads and expounds the Scripture to the Jews, 279 (D).
- a surly pharisee, affronts Hyrcan, x. 244.
- a foolish priest, betrays the sacred treasure, x. 379.
- brother of Joazar, made high-priest, x. 517 (S).
- the son of Annas, made high-priest, x. 521. Forced to resign, *ibid.* Carried off by the Scarii, 647.
- head of the zealots, defeats the Romans, x. 652. His treachery cruelly retaliated, *ibid.* Made governor of Idumea, 654.
- heads the zealots at Jerusalem, who commit horrid butcheries, x. 661. *seq.*
- a worthy priest, opposes the zealots, x. 668. *seq.* Surprised by Githala, 672. His desperate end at Massada, 692.
- a gigantic Jew, brought to Rome, xiv. 269.
- Elefra** the mother of Dardanus, iv. 479 (1).
- Eliments** all revered by the Persians, v. 155. Laws and method for preserving them pure, 155.
- † **Elephantis**, or **Elephantine**, where situate, xviii. 315 (E). 324.
- † **Elephantopagi**, who, and where situate, xviii. 265.
- Elephants** rout the Romans, x. 92. A remedy found against it, 98. 102. *seq.* When first

- led in triumph at Rome, xii. 221. One hundred and four follow that of Metellus, 238. Brought to death afterwards, 189. Taught to walk upon the rope, xiv. 476. Long dreaded by the Romans, xvii. 529. Brought at first with Indian leaders, *ibid.* (Y). When first used by the Carthaginians, 549 (H). Whence named, 551 (H). How used in battle, 552 (H). Remarks on that docile animal, 593 (F).
- Elepbear* kills his grandfather, viii. 377 (M). Banished, *ibid.* Killed before Troy, *ibid.*
- Elavic's* stratagem to find out his treacherous subjects, xvii. 46. Turns Christian, and abdicates, 47. xix. 519, *seq.*
- Elebaan* subdues the Homerites, xviii. 328. Turns Christian, *ibid.* His character, 329 (N).
- Elous*, king of Elis, vi. 266.
- Eleusians* murdered by the thirty tyrants, vi. 489.
- † *Eleusina* damaged by the overflow of the Cephissus, xv. 164.
- † — the high-priest of, his magical tricks with Julian, xvi. 244.
- Eleusinian* festival, its peculiar secrecy, vi. 177 (G). Whence named, *ibid.*
- mysteries, Adrian initiated in, xv. 165. And M. Aurelius, 245.
- † *Eleuth*, a sea-port of Attica, vi. 171. Whence named, *ibid.* (B). The rites of Ceres performed there, vii. 377 (Z).
- † *Eleuthera*, a city in Crete, described, viii. 218. Taken by Metellus, 235. Its walls softened with vinegar, *ibid.* *seq.* xvii. 598.
- Eleutherius* sent embassy into Italy, xix. 629. His treason and death, 631.
- Elfi*, *Elvæ*, or *Fairies*, sacrificed to by the Saxons, xix. 178.
- Elhanan* kills a son of Goliath, ii. 250.
- Elis*, high-priest and judge of Israel, iv. 27. Shameful remembrance to his sons, 28. Threatened by a prophet from God, 30. His unhappy end, 32.
- Elis*, *Eli*, &c. Pl. xxii. in what sense to be understood, x. 603 (D) *seq.* In what language, 604 (D).
- Eliakim*, the import of the name, iv. 174 (B). Why changed, 181 (K). See *Jehoiakim*.
- Eliam*, one of David's worthies, iv. 69 (E).
- Elias*, the Hophoran king, defeats and kills Justian, xvii. 26.
- Eliashib*, an unworthy Jewish priest, profanes the temple, x. 217. His death, 221.
- Eliab* ordered to anoint Hazael, ii. 311. Reproves Ahab, and threatens him with famine for his idolatry, iv. 119 (D). His conference with Obadiah and Ahab, 120. Zeal against Baal, and his priests, *ibid.* *seq.* Foretells the death of Ahabaz, 125. And that of Jehoram, 128.
- † *Elim*, one of the Israelitish encampments, iii. 398.
- Elonias* made high-priest of the Jews, x. 627.
- † *Elis*, the kingdom of, part of ancient Greece, vi. 261. Whence so named, *ibid.* (A). Its situation, extent, &c. 262. Cities, *ibid.* *seq.* By whom founded, 265. Its kings, *ibid.* Ruined by war and pestilence, 269.
- † — metropolis of that kingdom, ii. 380, vi. 262. A battle near it, vii. 264. Revolted from the Achæans, 281.
- Elisa*, the eighth son of Japhet, i. 267.
- *Dido*, daughter of Metellus, her husband murdered by Pygmalion, ii. 369. The occasion of it, *ibid.* *seq.* Flees into Africa, 370. The time of her coming to Carthage, xvii. 219 (A). Whether she founded it, *ibid.* 221. Worshipped there, *ibid.* Her flight from Tyre, 325. Touching at Cyprus, 326. Settling in Africa, 327. Death, 330. Character, 331. Whether cotemporary with *Aeneas*, 332.
- Elisabeth*, the wife of Aaron, iii. 364.
- the mother of John the Baptist, her pregnancy, x. 456. Is visited by the Virgin Mary, *ibid.*
- Elisba*, the eldest son of Javan, where settled, i. 380.
- the prophet, supplies the Israelitish army with water, ii. 126. iv. 126. Cures Naaman of his leprosy, ii. 307 (K). Persecuted by Benhadad, 309. A party that came to seize him struck blind, *ibid.* Foretells Benhadad's death, and Mazaeh's treason, 310. His death fought by Jehoram, iv. 130. Prophecy of a nobleman's death fulfilled, 131. Is visited by Joash on his death-bed; 145. Prophesies success to him, *ibid.* His death, character, &c. 146 (Z).
- Eliu*, in the Phœnician history, the same with Lamech, i. 188 (K). Why that name given to Noah, *ibid.* (N).
- Ella* defeats the Britons, xix. 185. Defeated, *ibid.* Enlarges his kingdom, 187. His death, 192.
- Ellac*, Attila's son, made king of the Atacirri, xix. 220. Succeeds his father, 243. Wars with his brothers, 244. Cut off with his army by the Gepidae, *ibid.*
- Ellobichus* sent to judge the Antiochians, xvi. 394. His severity softened by some good Christians, 417.
- † *Eliopia* in Eubœa, by whom built, viii. 375. Whence named, *ibid.*
- Elon*, one of the judges of Israel, iv. 27.
- Elpidus* preserves Symmachus's writings, xvi. 450 (Y).
- Elpinice*, sister and concubine of Cleon, her diligence in defending him, vi. 413. Her free speech to Pericles, 429 (I).
- Elpis*, one of Herod's wives, x. 442 (N).
- Elphaddai*, the import of it, iii. 257 (P).
- † *Elusa*, supposed to be ancient Babylon, an account of it, i. 334 (M).
- Elul* the twelfth month, or August of the Jewish year, iii. 36 (K).

- Eli*, the fast of, in memory of the ill report of the ten spies, lii. 422 (K).
- Eliacus*, king of Tyre, takes Gath, ii. 371. Defends Tyre against the Assyrians, *ibid.* Disperses their fleet, *ibid.* seq.
- † *Elixa*, a city in Arabia Petrea, xviii. 349.
- † *Elyma*, a city of Macedonia, viii. 385.
- † — the kingdom of, described, x. 169.
- † — the metropolis of, *ibid.*
- † — the temple of, plundered, *ibid.*
- † *Elyma*, *Elymais*, where placed, iv. 523. Whence so called, iv. 483. vii. 529.
- Elymas* assists Agathocles, xvii. 449. Turns tail, and defeated by him, 450.
- Elymeans*, their character, x. 170.
- Elymean* kings, unknown by name, x. 170 (A).
- Elymiotæ*, where situate, viii. 385.
- Elysan* fields of the antients, where, xviii. 192.
- † *Emath*, city, taken by Alexander Jannus, x. 350.
- † *Emathia*, from whom so called, iv. 488.
- Embalming*, how performed by the Egyptians, i. 489, seq. Several kinds of it, *ibid.* 487.
- Embassadors*, a law at Rome in their favour xii. 157.
- † *Embolima*, a city of India. Its situation, xx. 54. Surrendered to Alexander, *ibid.*
- Emeri*, king of the Suevians, wars against the Galicians, xix. 362. Resigns to his son, *ibid.*
- † *Emerita Augusta*, now *Merida*, by whom built, xiii. 492. New colonied by Otho, xiv. 514. Described, xviii. 464, seq.
- Emeriti*, veterans why so called, xviii. 80 (H).
- † *Emesa*, a city of great note, ii. 257. Where situate, *ibid.* Described, x. 162.
- † — in Phœnicia, xv. 346.
- † — the cathedral of, built by Constantius, xvi. 229.
- Emesans* kill young Quietus, xv. 436. Put to the sword, *ibid.* Surrender to Aurelian, 455.
- Emilianus* Scipio passes mount Olympus, ix. 139.
- Emilius Papir.* See *Æmilius*.
- Emims*, the powerful descendants of Ham, ii. 128. Why called Moabites, *ibid.* Driven out by them, *ibid.* 503.
- Emirs* of Arabia, their office, xviii. 376.
- † *Emmiana*, whence so called, ii. 479 (A). Where situate, *ibid.* x. 278. 522 (Z), 610. Fortified by the Syrians, 309. Plundered and burnt by Vartus, 513. Whence called *Metropolis*, 693 (F).
- † *Emodus* mountain, where, xx. 62.
- Emos*, son of Chlorus, and father of Thestalus, *ibid.* 212.
- Empedocles*, Hannibal's kindness to him, vii. 581 (U), xvii. 262.
- Empedocles* believed the world to be compo-
- pounded of minute particles, i. 40. His two masters, 60. Phytology explained, *ibid.* His account of the length of the first day, 79 (E). Turns the stream of two rivers, vii. 524. His famed saying of the Agrigentines, xvii. 371.
- Emperor*, the import of that title changed, xiii. 483 (Y) seq. In Italy, their territories, xix. 695, seq.
- Emponia's* fidelity to her husband, xv. 33. Her death, 34.
- † *Emporium* taken by Hannibal, xvii. 359.
- † *Empulum*, taken by the Romans, xii. 46.
- Emrads*, the Philistines plagued with them, why, ii. 237 (D), seq.
- En Sapp* of the Jews, what, i. 51.
- Enceladus's* avarice raises a revolt in Gaul, xiii. 516. Buys his pardon, 517.
- Enchela* choose Cadmus their general, vi. 194.
- Eneratæ*, *Manicbees*, whence so called, xvi. 371.
- Endius*, Lacedæmonian ambassador, sent to Athens with proposals of peace, vi. 481. Sent back without an answer, *ibid.*
- Endor*, witch at, consulted by Saul, iv. 54.
- Endymion*, king of Elis, the fable of, vi. 266 (H).
- † *Engadi*, mount, described, ii. 409 (F).
- † — city, where situate, ii. 479 (A).
- † *Engium*, city, in Sicily, by whom built, vii. 531 (I).
- † *England*. See *Britain*, xix. 68. Whence called Anglia and Saxony, 174, seq.
- English* take some provinces from the Welsh, xix. 200.
- † *Engoulême* taken by the Franks, xix. 426.
- † *Enna*, city, where situate, and whence named, vii. 525. Taken by Dionysus, viii. 13. Its inhabitants massacred by a Roman garison, 133. Taken by Sicilian slaves, xii. 413. Betrayed to the Romans, 416. Taken by the Agrigentines, xvii. 453 (W). By Hamilcar, 507. Betrayed to the Romans, 508.
- Ennius* the poet, where born, xi. 217. His writings, &c. xii. 270 (D). Instructs Cato in Sardinia, 340.
- *Lukius*, his frivolous trial, xiv. 172.
- Ennon*, the supposed son of Job, iii. 350.
- Enoch* translated to heaven, i. 163 (S). Various opinions concerning him, *ibid.* seq.
- the spurious book of, 165. Some fragments of it, 172 (F), seq.
- Enor*, the son of Seth, when born, i. 161.
- † — city, taken by the Macedonians, viii. 389.
- Enotacæ*, a fabulous people of India, xx. 70 (D).
- Ensign* military, greatly respected by the Romans, xi. 399 (Q). Various kinds of them, 400 (Q).

- Antella* surprised by the Campanians, viii. 12.
 Taken by Dionysius, xvii. 411. By Timoleon, 418.
Arvy, a favourite deity of Caligula's, xiv. 284.
 † *Aradians*, where situate, viii. 386.
Eric, king of the Alans, settles upon the Loire, xvi. 550.
Eger worshiped by the Saxons, xix. 177.
Epagathus, a manumitted slave, and favourite of Caracalla, xv. 332 (W).
Epaminondas defeats the Spartans in Bithynia, vii. 114. His virtue and magnanimity, 116. Allays a great tumult at Thebes, *ibid.* Invades Laconia, *ibid.* Rebuilds Messene, *ibid.* Breaks into Peloponnesus, 117. Frustrated in his attempt against Sparta and Mantinea, 119. Slain, 120. vi. 509.
 — his character, vii. 170. His reply to the Spartans, 171. Made general of the Thebans, 172. His dispositions of his army, and success, *ibid.* Is brought to a trial, 177. His speech, *ibid.* Is honourably acquitted, 178. Repulsed by Gobrias, 179. Degraded, 180. Gets the command again, 183. His brave and prudent conduct, 184. Subdues the Achæans, 187. Persuades the Thebans to aim at the dominion of the sea, 190. Enters Peloponnesus, 201. His attempts on Sparta and Mantinea, frustrated, 202. His valour and good conduct, 203. Last words and death, *ibid.* False reports concerning him, 204 (X). His most excellent character as a philosopher, patriot, and general, 205 (Y), *seq.* Instances of his generous disinterestedness and integrity, 208 (Y). Of his great temperance and moderation, 210 (Y).
 — guardian to Philip, viii. 438, *seq.* His character, 441.
Epantierii, who, xviii. 61.
Epaphroditus sent to watch Cleopatra, ix. 479.
 — *Sylla*, why so called, xiii. 92 (B).
 — *Nero's* freedman assists him to dispatch himself, xiv. 465. Is put to death for it by Domitian, *ibid.* xv. 83.
 — a famous grammarian, xv. 94 (C).
Eperatus, enemy to Aratus, chosen Achæan prætor, vii. 245. Is universally despised, 256.
Epeus, the pretended contriver of the Trojan horse, vi. 266.
Epheſian letters, a proverb, vii. 420 (K).
 † *Epheſus*, a city of Lydia, iv. 430.
 † — metropolis of Ionia, by whom built, vi. 183. Opens its gates to Alexander, v. 297. Greatly enriched by him, 298. Improved by Lyſander, vii. 84. Whence named, 416. Various names, *ibid.* A new one built by Lyſmachus, *ibid.* Its ancient and modern state, *ibid.* *seq.* Its government, 419. Tyrants of it, 420. How devoted to Diana, *ibid.* Pillaged, and a prodigious tax raised from it, by Sylla, 437. Taken by Antiochus, viii. 193. ix. 232. Splendid reception of M. Antony there, xiii. 420. How rewarded, *ibid.* Destroyed by an earthquake, xiv. 130 (P).
 † *Epheſus*, temple of Diana there, vii. 437: The only one that escaped the Persian fury, vi. 520. By whom, and why burnt, vii. 419 (I). Spared by Demetrius, ix. 50. Plundered by the Goths, xix. 270.
Epheſæ, the court of, why, and by whom instituted, vi. 186. Their power, &c. 293, 335.
Epheſus, an orator, his character, vi. 468, *seq.* Heads an Athenian faction, 409. Assassinated, 413.
Epheſus of the Jewish high-priest, described, iii. 75 (T).
Epheſus of Sparta, by whom instituted, vii. 35, *seq.* (D). Their office, *ibid.* Become tyrants, 133, *seq.* Suppressed, and four of them killed by Cleomenes, 139. Murdered by the people, 149. How like the Carthaginian quinquevirs, xvii. 253 (H), *seq.*
 — among the Indians, their office, xx. 79.
Epheſus's writings and character, xv. 445 (M). xvii. 356 (I), *seq.*
Epheſus born, iii. 299. Presented to, blessed, and made head of a tribe, by Jacob, 314.
 † — tribe of, their lot in the Promised land, ii. 462. Cities in it, *ibid.*
 † — the wood of, ii. 418.
Epheſus, their bold attempt upon the Gathites, iii. 337. Are defeated by Jephthah, and the Gileadites, iv. 26. Are discovered by the Shibboleth, *ibid.* (A).
Epheſus the Hittite, his generous behaviour to Abraham, ii. 199.
 † — city, taken, burnt, and rased, by Judas Maccabeus, x. 294.
 † *Epheſus*, who, and where situate, xvi. 382 (X). Besiege Edessa, 383 (X).
 † *Epheſus*, the ancient name of Corinth, vi. 231. By whom built, *ibid.*
 † — a city of Epirus, x. 66.
 † *Epheſus*, island, where, viii. 362.
Epheſus delivers Xerxes and his numerous army from great danger, v. 237.
 † *Epheſus*, a people of Canada, xx. 169.
Epheſus forwards the conspiracy against Nero, xiv. 422. Imprisoned, *ibid.* Her signal constancy on the rack, 425. Death, *ibid.*
 † *Epheſus*, part of ancient Greece, vi. 138. Whence so called, 278.
 † *Epheſus* part of Phrygia minor, iv. 461.
 — the famed philosopher, obliged to abandon Rome, xv. 78. His character, 185 (C), *seq.*
Epheſus, Christians, so called by the Jews in contempt, ii. 181 (Y).
Epheſus's atomic system, &c. considered, i. 42. His strange production of natural liberty, *ibid.* And of animals, 43. Notion of the gods, 44. Was the only old philosopher who disbelieved angels, 102.

- Epides* sent to treat with the Carthaginians, vii. 109. Plots against Syracuse, 115.
Chosen priors, 119. Cabals with the Leontines, 128. Attempts in vain to drive the Romans out of Syracuse, 137, seq.
Commands there, 130. Retires to Agrigentum, 140. Defeated, 151.
Epidaurnians, a colony of Corinth, vi. 430. Their history, viii. 384 (C).
 † *Epidaurnus*, a city in Macedonia, described, *ibid.* Taken by the Coreyreans, 425. Submits to Glaucias, ix. 86. Overturned by an earthquake, xvi. 615.
 † *Epidaurne*, where situate, xiv. 147 (L).
Epidaurlans conquered by the Athenians, vi. 413. First peoplers of Ægina, viii. 364. Subdue it, 365 (I).
 † *Epidaurnus*, a city of Argos, vi. 152. The famous temple of Æsculapius there, *ibid.* In what figure worshiped there, xii. 135. Brought from thence to Rome, *ibid.*
 † — a famed sea-port in Lacedæmon, vi. 244. Invested by the Athenians, 466. — the temple of, plundered by Sylla, vii. 388.
Epigene's good advices to Antiochus, ix. 206. 208. Envied by Hermias, 206 (F). Murdered by his order, 209.
Epigens, *Autochthon*, *Uranus*, i. 188. The heavens named from him, *ibid.*
Epigoni, whence so called, vi. 199. The war of, 200. Take Thebes, *ibid.*
 — who so called by Alexander, viii. 644.
Epimelaetæ, among the Athenians, who, vii. 379 (Z).
Epimenides, his prediction, vi. 297. When, and how, fulfilled, *ibid.* Expiates the Athenians, how, *ibid.* His generosity to them, 298. Account of him from various authors, *ibid.* (F).
Epiphanes, prince of Commagene, defeated by Ptoleus, xv. 28. Protected by Volageses, *ibid.*
 † *Epiphanis*, a city in Cilicia propria, vi. 132.
Epiphanus, his singular opinion concerning Noah's division of the earth, i. 357 (A). His account of the Septuagint version, x. 243 (N). — successful embassy to Gundebald, xix. 645. To Godisfles, *ibid.*
 † *Epiphe*, the hill of, described, vii. 517. Surprised by the Athenians, 564. Taken by the Romans, viii. 136. Fortified by Dionysius, xvii. 379.
Epirus join with Antiochus, vii. 352. Obtain a truce, 365. Advise the Romans to besiege Ambracia, 369. Subdued by the Romans, 404. Sold for slaves, *ibid.* Side with Persia, ix. 153 (Z). Their character, x. 76. Defeated at Argos, 112. Surrender, *ibid.* Their commonwealth, 113.
 † *Epirus*, the kingdom of, described, vii. 403. Its government, *ibid.* Subdued and plundered by the Romans, 404. ix. 152. Its various fate, since, vii. 404, seq. By whom possessed, x. 65. 70. Government, 71. Plundered by the Gauls, xvi. 465. Seized by Michael Angelo, xvii. 134.
Epistates, their office at Athens, vi. 327.
Epistropus, king of Lycædus in Cilicia, vi. 135.
Epitrus I. king of Arcadia, killed by a viper, vi. 209. — II. struck blind for his presumption, vi. 210.
Epizelus, a surprising story of him, vi. 369 (S).
Eponymus, first archon of Athens, why so called, vi. 332. His office, *ibid.*
Epopeus king of Sicyon, vi. 149. Ravishes Antiopæ, 195. Dies of his wounds, *ibid.* His temple of Minerva, *ibid.* (G).
Epoptai at Athens, what, vii. 378 (Z).
 † *Eporedia*, city, when built, xi. 210, seq.
Eporedian, Ivrean slaves, whence so called, xii. 493.
Epulones, their first institution and office, xii. 342.
Equestrian order forbid the arena by Augustus, xiv. 33. Their privileges enlarged by Claudius, 362.
Equitius Lucius Firmianus, cabals to be elected tribune, xiii. 10. Chosen by force and murder, 25. 27. — why set aside from the empire, xvi. 290. Extortions in Illyricum, 299 (Q).
Er, Judah's son, cut off for his wickedness, iii. 294. — the name of the Pamphylian Zoroaster, v. 385.
 † *Era* fortified by the Messenians, vii. 45. Betrayed to the Lacedæmonians, 47.
Eraric king of the Ostrogoths in Italy, xix. 265. Murdered, 288.
 † *Erasinus*, a river in Achaia, vi. 281.
Erasistratus the physician, where born, viii. 314 (U), seq. His stratagem in favour of young Antiochus, ix. 187. His relation to Aristotle, 188 (U).
Erasides king of Rhodes, viii. 167.
Erato the nymph, mother of king Azan, vi. 209.
Eratosthenes, who, ii. 24. His list of the Theban kings considered, *ibid.* — made keeper of the Alexandrian library, ix. 390. — his writings and character, ix. 390 (A), seq. xviii. 243 (F). — where born, ix. 431 (A).
 † *Erbeffa* made a Roman magazine, xii. 183. Delivered up to the Carthaginians, *ibid.* Taken by the Romans, 174.
Erchenwin founds a fourth Saxon kingdom, xix. 195.
Erdevirats, the story of, xi. 150 (C).
Erechus in Aristophanes, what, i. 36.
 † *Erech*, a city in Chalcis, i. 280 (F).

I N D E X.

- Æschylus* king of Athens, vi. 177. Founder of the rites of Ceres, vii. 377 (2).
- Æthiops*, the Athenians whence so called, vi. 176.
- † *Erebus*, a city of Lesbos, vii. 289.
- † *Erebus*, city, capital of Eubæus, described, xvii. 343.
- † *Erebus* taken and destroyed by the Persians, v. 219. vi. 365.
- Eretrian* prisoners sent to people Cissia, v. 223.
- Eretrians* betray the Athenians, vi. 478.
- † *Eretria*, a city in Eubæa, described, viii. 372, seq. Whence named, 373.
- † — the new, viii. 373. 190. Taken from the Athenians, xii. 507.
- tyrants of, viii. 379.
- † *Eretrian* pillar, viii. 373.
- † *Ereum*, a city of the Sabinæ, xi. 265. Tarquin defeats them there, ibid. 311.
- Ergastæ*, among the Athenians, who, vi. 324.
- Erginus* betrays Acroporinth to Aratus, vii. 222 (C), seq.
- † *Eribanus* fails, Hannibal's stratagem to get through it, xii. 258, seq.
- Erichonius*, king of Troas, iv. 480.
- of Athens, vi. 176. The fable of his birth, ibid. (F).
- † *Eriense*, one of the Æolian islands, vii. 527. Where, viii. 359.
- Erigenes* John, a copier of Macrobius, xvi. 537 (G).
- † *Erigon*, a river in Thessaly, 214.
- † — in Macedonia, viii. 395.
- Erignus* kills Sathirzanes, viii. 572.
- † *Erineus*, a city of Doris, vi. 279.
- † *Erisæa*, a city in Lusitania, xii. 390. Besieged by the Romans, ibid. Relieved by Viriathus, ibid.
- † *Eritrea*, by whom founded, vi. 188. Described, vii. 414.
- Ermanic*, king of the Goths, invaded by the Huns, xix. 209. Kills himself, ibid.
- Ermenigild*, king of the Visigoths in Gaul, xix. 265.
- Ermeric*, king of the Suevians in Spain, xix. 339. Driven out by Gonderic, ibid.
- † *Ermin*, or *Erminage*, street, a Roman way in Britain, its extent, xix. 115.
- Erignus*, king of the Visigoths in Gaul, xix. 265.
- Erui*, M. Antony's slave, his remarkable fidelity, ix. 474.
- Eretratus*, his wicked achievements to perpetuate his name, vii. 419 (I).
- Eryx* Particus discovers conspiracy, xii. 172.
- Erylus*, king of Byblus, ii. 359.
- † *Erymanthus*, a mountain and city of Elis, vi. 266.
- Erythraeus*, the son of Cecrops, his death, vi. 176.
- † *Erythra*, island, where *Æneas*, xviii. 188 (E), 444.
- † *Erythraea*, the birth-place of Sibyl, xiii. 90 (A).
- Erythraeus*, a fabulous king of Spain, xviii. 508.
- † *Eryx*, a city of Sicily, vii. 522. Whence named, ibid. Rased and rebuilt, 523 (M). Taken by Pyrrhus, viii. 86. Surprised by the Romans, xii. 198. Retaken by Hamilcar, 202. Surrendered to the Romans, 206. Taken by Dionysius, xvii. 411. By Pyrrhus, 481. Rased by Hamilcar, 507. Taken by him, 537.
- † — a mountain of Sicily, vii. 522.
- king of the Siculi, vii. 533.
- Eryxius*, the last archon of Athens, vi. 189.
- † *Ezeron*, where situate, ix. 487.
- Ezrabaddon* succeeds Sennacherib in Assyria, iv. 323. His various names, ibid. (C). Unites Babylon to Assyria, 324. Reduces Israel and Syria, ibid. And Judah with king Manasseh, ibid. Egypt and Ethiopia, 325. His death, 326. The extent of his dominions, ibid. (L). Was not the Sardanapalus of Ctesias, 327. Stiled the great Anapar, ibid. (M). See xviii. 314.
- Esa* born to Isaac, ii. 161. Said to be covered with red hair at his birth, ibid. (B) seq. Sells his birthright, 162. Portage, of what, ibid. (C), seq. Whence called Edom, ibid. In what his birthright consisted, 163 (C). Supplanted by his brother, 165. Removed to mount Seir, 166. His character, and generosity to Jacob, ibid. (H) seq. Assists with Jacob at his father's funeral, 167. His blessing, iii. 277. Wherein it was inferior to Jacob's, ibid. Difficulty concerning his wives removed, 278 (X), seq.
- his descendants, dukes of Edom, ii. 172.
- † *Escaeniba*, nation, where situate, xx. 173 (D). Described, ibid. seq.
- † *Escadia*, where situate, xii. 388 (A). Reduced by Metellus, ibid.
- † *Esdras*, the plain of, its names and situation, ii. 414, seq. (Q). Whence named Legion, ibid.
- Esdras*, the apocryphal book, an account of, x. 212 (F).
- † *Esernia* made the magazine of the confederates, xiii. 43.
- † *Escol*, valley of, famed for abounding in large grapes, lii. 420.
- Es*, partner with Hengist, xix. 183. Succeeds against the Britons, 185. Succeeds Hengist, 186. His obscure reign and death, 192.
- † *Eschiffur*. See *Loudica*, iv. 437.
- † *Esquiline* hill, added to Rome, xi. 333.
- a tribe added to the other three, xi. 333. xii. 230.
- † *Esse* taken by Janneus, x. 354.
- Esstarii*, Roman gladiators, their manner of fighting, xii. 435 (A).
- Esstians*, their ancient retreats, ii. 434. Why favoured by Herod, x. 408 (A). Oppose him

- oath of fidelity, 429. A famous sect among the Jews, 478. Why not mentioned by the evangelists, 479 (U). Etymon of their name, *ibid.* (W). Their rise, *ibid.* Austere life, 480. Their contempt of the other Jewish sects, 481 (Y). Faith, and peculiar tenets, 482 (A) seq. Christ and his disciples not of that sect, 484. Degeneracy and end, *ibid.* (B).
- † *Essex*, &c. surrendered to the Saxons, xix. 183.
- Esates*, laws against dissipating them, vi. 313.
- † *Esacbar*, city, where, and by whom built, v. 337.
- Esber* procures favour to the Jews, x. 192. Married to Ahasuerus, 194.
- † *Esstis*, part of ancient Greece, vi. 138.
- Estrangelo*, the name of the ancient Syriac character, ii. 293. Whence derived, *ibid.* (G). By whom introduced into India, xx. 81 (F).
- Ejus*, *Hesus*, the supreme deity of the Gauls, xviii. 540. Whence that name, 542 (F). How worshiped, 545. When exchanged for Jupiter, 549 (K). 565 (D). Worshiped by the Saxons, xix. 177.
- Eswara*, a name of the supreme god of the Bramins, i. 68.
- Etearcbus* king of Crete, viii. 232.
- Eteacles*, king of Thebes, his injustice 'to his brother, vi. 198. The cause of a bloody war, 199. Kills him, and is killed by him, *ibid.*
- Etesian*, Antipater whence so called, ix. 102. — winds, whence so called, xiii. 219 (H).
- † *Etham*, the second encampment of the Israelites, iii. 387. Supposed the Burec of Herodotus, *ibid.* (O).
- Ethbaal*. See *Ithobal*, ii. 368.
- Ethelbert* raises civil war among the Saxons, xix. 194, seq.
- † *Ethiopia*, how divided, xviii. 251.
- † — *Propria*, its extent, xviii. 251. Names, 252. Why called Cush in Scripture, 254 (B), 255 (C). Various nations, 258, seq. Cities, 261. Mountains, 262. Hot climate, 263. Seasons, *ibid.* Soil, 264. Beer, 265 (D). Rivers, 265, seq. Lakes, promontories, ports, &c. 272, seq. Metals and minerals, 275. Divided into forty-five kingdoms, 278. Its antiquity, *ibid.* Kings, 301, seq. Subdued by Sefac, 304. Its history to the second expulsion of the shepherds, 310, seq. A deluge in it, 311. History to the time of Sabacon, *ibid.* seq. To the death of Setbon, 312. To the reign of Xerxes, 313, seq. Reduced by Cambyfes, 316. Penetrated by Ptolemy Evergetes, 318 (G), seq. Subdued by Augustus, 321. Its history continued to the ascension of Christ, 322. To the reign of Dioclesian, 323. To the time of St. Athanasius, 324. To the Zagean usurpation, 331, seq.
- Ethiopian* king, his message to Cambyfes, v. 193.
- Ethiopians* not descended from Cush, i. 370. xviii. 258. Tributary to Persia, v. 143. Their embassy to Aurelian, xv. 457 (U). To Constantine, xvi. 132. Why black, xviii. 300. From whom descended, 277. Whence and where settled, *ibid.* Their antiquity, *ibid.* How divided, 278. Kingly government, 279 (R). Laws, 280. Religion, deities, &c. 281, seq. Worship of the sun, 285. Language, 286. Its affinity to the Hebrew, *ibid.* (Y), seq. Its changes, 287. Hieroglyphics, 288 (Z), seq. Alphabets, 290. Customs, 291. Weapons, 295 (C). Way of fighting, 296. Of preserving their dead, 297. Food, *ibid.* Deify their kings, *ibid.* (H). Arts, &c. *ib.* seq. Their character, 299. First history uncertain, 301. Fabulous conquest of, by Moses, 302. Kings, whether descended from Solomon, and the queen of Sheba, 303, seq. Conquer Egypt, 310. Serve in Xerxes's army, 316 (F), seq. By whom converted, 325. When, *ibid.* seq. Reject Arianism, 326. Conquer the Homerites, 328, seq. Did not conquer the Arabs, xx. 199.
- Ethnarchy*, what, x. 515.
- Ethneftus*, son of Pyrius, and founder of the Ethneftæ, x. 73.
- † *Etruria*, part of Italia Propria, xi. 215. Described, *ibid.* seq. xvi. 3, seq. Divided into twelve tribes, 8. Its cities, *ibid.* — 25. Promontories, 25. Mountains, *ibid.* seq. Rivers, 26. Lakes, 27, seq. Islands, 28. Curiosities, 29, seq. Situation, extent, climate, &c. 32. Kings, a list of, 130. — rich temple of, plundered by Dionysius, xvii. 407.
- Etruscans*, who, and where situate, xvi. 3, seq. Their various names, 4 (A). Whence named, 24, seq. Their origin, 35 (A). Whether descendants of the Canaanites, *ibid.* Borrowed some customs from the Israelites, 37. Government — *ibid.* 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.
- seq. Great uses of a just explanation of them, 49. Late writers on the Etruscan language, 51, seq. More early ones, account of, 52. Arts and sciences, &c. 53, seq. Power, 55. seq. Learning, 57 — 62. Ancient writers concerning it, 57 (F), seq. Descendants of Ham, 66. See *Pelasgi*. Were a maritime power before the Greeks, 70. The Latin kings descended from them, *ibid.* Conclude a peace with Ascanius, 72, seq. A chasm in their history, 73. Their state in the time of Romulus, 74. Assist him against the Sabines, *ib.* seq. Defeated by the Gauls, 81. Take Fidene, *ibid.* Ill used by the Romans, 82. Defeat Egerius, *ibid.* Are worsted by Tarquin, *ibid.* seq. Make peace with the Romans, 84. Make a considerable figure at sea, *ibid.* Their unsuccessful attempts against Cumæ, 85. Assist Tarquin, *ibid.* seq. Are drawn into an ambush by the Romans, 89. Several actions between them and the Romans, 96. Driven out of the Roman territories, 115. Renew the war, 116. Defeated by Fabius, 119. A fresh war with the Romans, 121, seq. Several times worsted, 123. Are entirely subdued, 129. — formerly masters of Umbria, xi. 253.

- Etruscans* betray the Romans by their cowardice, xviii. 47.
- Etrusilla Heron*, the wife of Decius, her offspring, xv. 413.
- his daughter, married to Gallus, xv. 418.
- Etruscus*, son of Decius, xv. 413. Killed with his father, 417 (U).
- Ettala Khan*, an obscure prince of Tartary, xx. 27.
- Etymology*, no conclusive argument for the antiquity of a language, i. 351.
- Evagoras* is assisted by the Athenians, v. 280.
- Is defeated at sea, 281. Offers to capitulate, *ibid.* Obtains his own terms, 282.
- Evagoras* I. king of Cyprus, invaded by the Persians, v. 279. Forced to yield, 281. His attachment to them, viii. 248. Banished, *ibid.*
- II. his noble character, viii. 249. Subdues the whole island, 250. Invaded by the Persians, *ibid.* Forced to a peace, *ibid.* Murdered, *ibid.* seq.
- III. driven out by his uncle, viii. 251. Put to death, 252.
- king of Rhodes, viii. 167.
- Evagrius* account of the Justinian war, xi. 123 (Z). Of Hormidas, 127 (B). Vain apology for Constantine, xvi. 140 (K).
- made catholic bishop of Constantinople, xvi. 333. Driven out by Valens, *ibid.*
- Evaleus*, a Lacedæmonian general, killed by Pyrrhus, x. 106.
- Evander* king of Crete, viii. 225.
- a cowardly Cretan, his unlucky advice to Perces, ix. 131. Hated by the Macedonians, 143. Put to death by Perces, 145 (X).
- introduces the Arcadians and letters into Italy, xi. 222 (C).
- Evastus* burnt alive, xvi. 314.
- † *Euaspia*, river, where, viii. 606.
- Eubia*, a Colchite beauty, married to Antiochus, vii. 354.
- † *Eubœa*, island, described, viii. 368. Whence named, 369. Its modern names, and whence, *ibid.* (I). By whom first inhabited, 375. Its government, 376. Invaded by Philip, 467, seq. By the Athenians, vi. 360. 422. By the Persians, 365. Revolt, 478. Joined to Boeotia by an isthmus, 480. Taken by the Spartans, vii. 85. By Antiochus, 352.
- Eubœans* great mariners, viii. 376. Their tyrants, 378, seq. By whom subdued, 380.
- Eubœus* king of Bosporus, pays tribute to the Scythians, x. 152.
- Eubœus*, successor of Mohammed, his conquests and death, xvii. 24.
- Eucera*, a slave, made a tool against Octavia, xiv. 406.
- Eucherius*, the supposed brother of Theodosius, xvi. 360 (D). Made consul, 367.
- the son of Stilicho, born, xvi. 457. Vain threats against Christianity, 501. Put to death, *ibid.*
- † *Eucratidia*, a city in Bactria, x. 157.
- Euclides*, brother to Cleomenes, associated with him in the kingdom, vii. 141.
- defeated at Sellasia, vii. 233.
- Eucolpius*'s writings and character, xv. 376 (W).
- Eucratides* I. king of Bactria, his character and death, x. 159.
- II. murders his father, x. 159. Driven out, and killed, *ibid.*
- conquers India, xx. 101 (F).
- † *Eucratidia*, city, where, and by whom built, x. 159.
- Eudamas* king of Corinth, vi. 235. 241.
- his success against Antiochus, viii. 195, seq. Defeats the Syrian fleet, 197.
- Eudamidas*'s success in Thrace, vii. 111. Succeeds Agis, 125. His character, *ibid.*
- son of Archidamus IV. king of Sparta, succeeds him, vii. 111.
- Eudamus* put to death by Antigonus, ix. 33.
- Eudemus*, a philosopher, account of his writings, viii. 166 (D).
- brings Attalus's will to Rome, x. 42. And his treasures, xii. 408.
- agent of Sejanus with Livia in poisoning Drusus, xiv. 179. His punishment, 180.
- Eudocia*'s extract and character, xvi. 528. Married to Theodosius, *ibid.* Baptized, 529. Her generosity to her defrauding brothers, *ibid.* Excellent poems, *ibid.* (F). Declared Augusta, 540. Presents to the Antiochians, 549. Their gratitude, *ibid.* Her journey and largess to Jerusalem, 550. Theodosius becomes jealous of her, 551 (O). Retires, *ibid.* Her death, buildings, &c. 552 (O).
- Eudoxia's daughter, born, xvi. 548. Carried prisoner, 576. Married to Huneric, 577. xix. 345.
- the wife of Heraclius, crowned, xvii. 17. Delivery and death, *ibid.*
- married to Leo, xvii. 79. Dies in childhood, *ibid.*
- widow of Ducas, made regent, xvii. 129. Invaded by the Turks, *ibid.* Marries Diogenes Romanus, 130. Deposed and confined, 133.
- Eudocimus* cruelly used by Constantine, xvii. 50.
- Eudoxia* the wife of Arcadius, her extract, character, &c. xvi. 459. Her imperious and wicked way, 483. Assumes manly title, 483. Dies in childhood, 492.
- *Licinia* betrothed to Valentinian III. xvi. 540. Married to him, 548. Forced to marry Maximus, 575. Plots his death, *ibid.* Carried off captive, 576. Sent back to Leo, 577. See vol. xix. 345.
- Eudoxius*, the Arian bishop, his death, xvi. 333.
- Eudoxus* and *Prolemys* first reduced astronomy into tables, i. 497.
- Eve*, Mohammedan tradition concerning her, i. 93. Is formed out of Adam's side, and brought to him, 121. By whom tempted, 125, seq. The time of her death uncertain, 368.

I N D E X.

Euelthon, king of Salamis, his treatment of Phereclima, viii. 245.

Euenus, king of Lyncestis in Cilicia, vi. 135.

† — river of Ætolia, vi. 271.

— an Apollonian shepherd, his story, viii. 385 (D).

Euephnes's teachery the cause of the Messenian war, vii. 29.

Euergetæ, whence so called, viii. 571. Favoured by Alexander, ibid. Their great hospitality, ibid. (P).

Euganei, antient inhabitants of Gallia Transpadana, xi. 213.

Eugenius proclaimed emperor, xv. 503. Killed at Antioch, ibid.

— a wealthy eunuch, sides with Procopius, xvi. 323.

— created emperor by Arbogastes, xvi. 435. His proud embassy to Theodosius, 438.

— succeeds against the Franks, 440. Restores paganism, ib. Defeated, 442. Put to death, 443.

— the father of Themisius, his writings and character, xvi. 452 (Y).

— defeats the Scenite in Syria, xvi. 618.

— his intrigue with Honoria punished, xix. 230 (P).

Eugubian tables. See *Iguvium*, xi. 247.

Evi, prince of Midian, ii. 157.

† **Evia**, a city of the Dastaretæ, viii. 386.

Evilmerodach succeeds his father, iv. 415. Governs during his delirium, 414. Imprisoned by him for it, 415. Defeated by the Medes, 416. Kindness to Jehoiachim, ibid. Murdered by Neriglissar, ibid. See vol. v. 4c, seq. 44 (C).

Eulaus, regent of Egypt, ix. 277. Corrupts the young king, 281 (F). 415.

† **Eulyfian** region, the antient seat of the Hunns, xix. 204.

Eumachus's success in Numidia, xvii. 465.

— a Carthaginian writer, account of, xviii. 112 (D).

Eumelus's war with his two brothers, x. 150, seq. His character and death, 151.

Eumenes I. succeeds in Pergamus, x. 17. Is killed by drinking, ibid.

— II. wars with Antiochus, ix. 274. 428. x. 20, seq. His valour at Magnesia, ix. 263.

x. 22. Opposed by the Rhodians, viii. 198.

x. 23. Wars with Prusias, ibid. seq. Makes peace with him, ibid. Defeated by Hannibal's stratagem, 24.

Invaded by Pharnaces, 25, seq. Makes peace with him, 26. Assists Antiochus, ix. 276. x. 26. Speech to the Roman senate against Perles, ibid. Wounded by Perles's assassins, 27.

Allies with Rome against him, 28. Repulsed from Cassandrea, 20. Makes proposals to Perles, 30. The Romans become jealous of him, 31. Accused to the senate, ibid. Designs to go to Rome to vindicate himself, 32.

Is prevented by the senate, ibid. Succeeds against the Gauls, &c. ibid. Sends his two brothers to plead his cause at Rome, 33. His death, ibid.

Eumenes, Alexander's secretary, his moderation towards Hephæstion, viii. 646, 647 (A). His origin and character, ix. 5, seq. Appeals a sedition, 6. Put in possession of Cappadocia, 13.

His signal fidelity, ibid. Sent against Ptolemy, 17. Defeats Neoptolemus and Craterus, ibid. seq. Gives Neoptolemus a mortal wound, 18. Proscribed, 20. His defeat and bravery, 21. His interview with Antigonus, 22.

His loyalty, 23. Made general in Asia, 24. His prudent conduct, ibid. seq. Repulses Antigonus, 26. Marches to Persepolis, 28. Speech to his officers, ibid. (E), seq. Defeats Antigonus, 29, seq. Disappoints him by stratagem, 31.

A conspiracy against him, ibid. His generous resolution, ibid. Is barely betrayed by his own men, 32. Delivered up to, and put to death by Antigonus, 33.

— curtails the Syrian empire, ix. 202.

— refuses to marry the daughter of Antiochus, why, ix. 242 (E). Assists Scipio against him, 261. Rewarded by the Romans, x. 23.

His remarkable indulgence to his wife and brother, 28.

Eumenes placed as a public teacher at Augustodunum, xv. 495 (W).

— his flattery to Constantius, xv. 497 (Y). Panegyric on Constantine, 546. Other writings, xvi. 145 (O).

Eumolpidae, Ceres's rites in their family, vii. 377 (Z) seq.

Eumolpus, the supposed institutor of the rites of Ceres, ibid.

Eunapius's character of Longinus, xv. 465 (D). Writings and character, xvi. 146 (O). 271 (D). 454 (Y).

Eunomes, Athenian admiral, his ill success, vi. 502.

Eunomia, a great attractress, xvi. 145 (O). **Eunemians** suppressed by Gratian, xvi. 357.

By Theodosius, 369. 523.

Eunomus, bishop of Theodosiopolis, defends it against the Persians, xvi. 530.

Eunorus, king of Sparta, killed, vi. 260.

Eunuchs of all nations excluded the Lord's congregation, iii. 113.

— by whom first made, v. 14 (I). Whence called spadones in Latin, ibid. Not always used in a strict sense, ibid. The number of, regulated by Aurelian, xv. 461. Privileged by Constantius, xvi. 171. Excluded from being patricians, 556.

Eunus chosen chief of the revolted slaves in Sicily, xii. 473. Proclaimed king, 474. His cruelty, ibid. Success against the Romans, 475. Defeated, 476. His death, ibid.

Evocatio among the Romans, what, xi. 399 (P). xiii. 10 (T).

Evodius, sent to kill Messalina, xiv. 349. Put to death by Caracalla, xv. 326.

† **Euvonymus**, one of the Æolian islands, vii. 527.

† **Eupatoria**, a city of Pontus, ix. 532.

Whence named, ibid. Taken by Lucullus, 575.

Euphrai,

I N D E X

- VOL. XX.**

- Opposes the recalling Athanasius, xvi. 136 (E), seq. His writings, &c. xvi. 144 (O), seq.
- Eusebius*, bishop of Nicomedia, banished, xv. 586. Recalled, 590. His hypocrisy, xvi. 136 (E). Education of young Julian, 238, seq.
- Constantius's high chamberlain, quells a mutiny in Gaul, xvi. 180. Undermines Gallus, 186. Cruelty to all his friends, 187. Treachery to Ursicinus, 211. 213. Deputation to Julian, 246. Put to death, 248.
- a professor of eloquence, succeeds Proceres, xvi. 274 (D), seq.
- brother-in-law to Constantine, fined and banished, xvi. 338. Recalled, *ibid.*
- made great chamberlain to Honorius, xvi. 588.
- the author of Gainas's war, his poem lost, xvi. 438 (G).
- Heraclius's ambassador, outwits Aduluald, xix. 632.
- Euforus*, king of the Thracian Chersonesus, x. 64.
- Eustathius*, his writings and character, xvi. 603 (C).
- bishop, his learned comment upon Homer, xvii. 158.
- † *Eustorium*, a city in lower Mæsia, xv. 415. Invested by the Goths, *ibid.* Relieved by the Romans, *ibid.*
- Eufubopes*, king of Colchis, x. 136.
- Eutabates*, whence so called, xi. 93. Defeat the Persians, 94. Who they were, 96 (O).
- Eutbaric's* marriage and promotion, xix. 553, seq. Reception at Rome, 554. Death, *ibid.*
- Eutberius* sent to disculpate Julian, xvi. 220.
- Eutbippus*, friend of Cimon, his bravery, vi. 415.
- Eutbria* taken by the Greeks, burns herself and companions, iv. 489.
- Eutlycerates* betrays Olynthus to Philip, viii. 452. Philip's smart reply to him, *ibid.* (A).
- Eutyledemus*, king of Bactria, his war with Antiochus, ix. 226. Concludes a peace with him, 227. x. 159.
- Eutymius* abolves the emperor for marrying a fourth wife, xvii. 79 (E).
- made patriarch of Constantinople, xvii. 79.
- Eutymus*, a brave general, murdered, xvii. 427.
- Eutropia*, the wife of Maximian, xv. 487 (Q).
- daughter to Constantius, xv. 525. Married to Nepotianus, *ibid.* (D). Whether a Christian, 557 (B).
- Eutropius's* abridgment imperfect, xv. 135 (W). Character of Constantius, 522. Of
- Jovian, xvi. 279, seq. Saved by the Constancy of Paphylus, 339. His writings and character, 352 (W).
- Eutropius* sent to consult the hermit John, xvi. 438 (P). Great sway with Arcadius, 459. Envied by Rufinus, 460. Succeeds him, 463. His extract, and vile character, *ibid.* Hatred to Stilicho, 466. Ingratitude and treachery to Abundantius, *ibid.* To Timasius, 467. To Bargas, 468. Stirs up Gildo to revolt, 470. His griping consulship, 475. Disallowed by Honorius, 476. Undermined by Gainas, 478. Degraded and deposed, 480. Banished, 481. Beheaded, 482. See vol. xix. 292, seq.
- Eutrychians* favoured by Theodosius, xvi. 559. Suppressed by Marcian, 577. Raise a tumult at Alexandria, 582. And a massacre at Constantinople, 611. Condemned by Justin, 614.
- Eutrychianus*, a buffoon, made consul, xv. 354. Whence titled Comazon, *ibid.*
- Eutrychius* made exarch of Italy, xix. 664. Attempts to murder the pope, *ibid.* Is excommunicated, *ibid.*
- Euvates* among the Gauls, their office, xviii. 594.
- † *Euxine* sea, said to be so called from Afhkenaz, i. 376. iv. 471. How formed, viii. 355 (F), seq. Described by Arrian, xv. 170 (O). Frozen over for the space of twenty days, xvi. 489.
- Euxines*, a Pythagoric philosopher, tutor to Apollonius Tyanaeus, xv. 94.
- Exarchs*, their rise and office, xix. 615. Number, names and duration, *ibid.*
- Exaustration* among the Romans, what, xiv. 66 (R).
- Excelsus*, the Rhodian admiral, taken prisoner, viii. 176.
- Excommunication*, a dreadful punishment among the Jews, iii. 133. Three kinds of it among them, *ibid.* (Y). Who subject to it, *ibid.* 134 (Z).
- Exedares* made king of Armenia by the king of Parthia, xv. 130. Relinquishes his crown to Trajan, 131.
- Exercises* in Sparta, how regulated, vii. 18, seq.
- Exbilaratus*, duke of Naples, xvii. 42.
- Exiles*, Roman, put to death by Caligula, xiv. 288 (X). Recalled by Nerva, xv. 107 (C).
- † *Exilissa*, where situate, xviii. 179. Whether the same with Ceuta, *ibid.*
- Exipodras* put to death by his father, ix. 596.
- Exodia* among the Romans, what, xii. 35 (L).
- Expiation*, a conjecture about its origin, i. 121.
- day among the Jews, the only fast of divine appointment, iii. 44. Why ordained, 45.

45. How strictly kept, 46. When begun and ended, *ibid.* The high-priest's office on it, *ibid.* Ceremony performed with a cock on that occasion, 49 (V). Other expiations performed by them, 51, *seq.* How first observed after return from the captivity, x. 182.
- Expiation*, among other nations, vi. 298 (F). A new form of, prescribed by the *duumviri*, xi. 524 (F).
- Extension*, difficulties arising from want of adequate ideas of it, and space, i. 4.
- Extortion* punished capitally by Constantine, xv. 577.
- Eye*, Solon's punishment for putting one out, vi. 314.
- Ezechias* put to death by the Zealots, x. 652.
- Ezekiel* carried captive by Nebuchadnezzar, iv. 186. His prophecies different from those of Jeremiah, 187 (Q). His temple a prophetic or emblematic one, 196.
- † *Exion-geber*, an encampment of the Israelites, iii. 426.
- † — a famed port in Petra, vi. 102. xviii. 343.
- Ezra*, the difference between him and Nehemiah, reconciled, x. 181 (F). 215 (M). Sent into Judaea, 192. His commission in favour of the Jews, 193 (S), and (T). Reforms the church and state, 194. And Jewish canon, 195, *seq.* (Y). Traditions concerning him, *ibid.* Whether the same with Malachi, 196 (Z). Whether the inventor of Hebrew points, 198 (A). Restores the divine worship, 200, *seq.* His insertions in the Hebrew text, *ibid.* (A). His death and character, 205, *seq.* His writings, 208, *seq.*
- reads the law to the people, x. 216.
- Whether the founder of the scribes, 487 (E).
- F.
- Faberius*, or *Fabirius*, Cæsar's secretary, cabals with M. Antony, xii. 296.
- Fabia* betrothed to M. Aurelius, xv. 210. Suspected of incontinency with her brother, 221 (Y). Endeavours in vain to induce M. Aurelius to marry her, 242.
- *Orsellia* married to Gordianus, xv. 391 (C).
- Fabian* martyred at Rome, xv. 414 (S).
- Fabiani*, Lupercalian priests, why so called, xi. 235 (F).
- Fabius*, why so esteemed by the Romans, xi. 434. Their valour, 435, *seq.* Extraordinary bravery, 437, *seq.* Sad catastrophe, 438, *seq.* (W). xvi. 97.
- their treachery to the Gauls, xi. 532.
- Vindicated by the Romans, *ibid.* Defeated by the Gauls, 533.
- Fabius*'s writings and character, xvi. 408 (K).
- Fabius M.* defeated by Mithridates, ix. 584. By what means, *ibid.* (N). Besieged in Cabira, *ibid.* mounts the breach at Jerusalem, x. 372. Assists Antigonus, 391.
- *Quinctus*, made consul, xi. 428. Defeats the Volsci, 429. Wholesome advice to the senate, 451. Success against Arpi, xii. 289.
- said to have killed Remus, xi. 237.
- a Roman consul, defeats the Umbrians, xi. 259.
- *Cæso* made consul, xi. 431. Abandoned by his soldiers, *ibid.*
- *M.* chosen consul, xi. 432. His bravery against the Hetrurians, 433, *seq.* His disinterested behaviour, 434.
- a Roman general, killed, xi. 434.
- *Q.* cited before the Roman people, xi. 441.
- Lays violent hands on himself, *ibid.*
- *Ambustus* made consul, xii. 41. Defeats the Hernici, *ibid.* Receives an ovation, *ibid.* See *Ambustus*.
- *Q.* discovers a base plot of some women, xii. 72.
- *Q. Rullianus* chosen master of the horse, xii. 78. Fights and defeats the Samnites against the dictator's orders, 79. Condemned by him, *ibid.* Struggle between the dictator and people on his account, 80. Pardon- ed, 81. Success against the Samnites, 83. Made dictator, 96. Defeats the Samnites, 97. Takes Sora, 98. Defeats the Hetrurians, 104. Opens a way through the Cimian forest, 105. Defeats the Hetrurians, 106. 108. The Umbrians, 107. 110. Samnites, *ibid.* Made censor, 114. Reforms the state, *ibid.* Whence stiled Maximus, *ibid.* Made dictator, *ibid.* Reduces the Marsi, *ibid.* Chosen consul, 118. Defeats the Samnites by stratagem, 119. Defeats the Gauls, 126. Opposes his son's promotion, 134. Death and character, 143.
- *C.* introduces the art of painting into Rome, xii. 114. Thence stiled Pictor, *ibid.*
- *Max.* refuses the consulate, xii. 120. Chosen consul, 123. Serves under his son, 134. Made dictator, 142.
- *Gurgus* honoured with a triumph, xii. 138. Heads an embassy to Egypt, 152. Goes against the Volscians, 159. Is killed, 160. See *Gurgus*.
- *Maxim. Verrucos.* his character, xii. 216 (G), *seq.* Whence named, *ibid.* Chosen predicator, 256. Why surnamed Cunctator, 257. Sets out to meet Hannibal, *ibid.* Success against him, 258. Outwitted by him, *ibid.* *seq.* xviii. 44. Recalled, xii. 259. His strict honour and fidelity, *ibid.* Speech to the senate, 260. Saves his colleague, and defeats the Carthaginians, 261. Resigns, 262. Wholesome advice to the senate, 270. Chosen consul a third time, 281. Waits the Capuans, 283. Confid again, 284. Success in Campania, *ibid.* *seq.* Takes Casilinum, 287. Takes Tarentum,

- Tarentum, where he finds immense booty, 308. Escapes an ambush, 309. Merry judgment of the Tarentine pictures, *ibid.* Becomes jealous of Scipio Africanus, 319. 325.
- Fabius Maxim.* his son's success in Apulia, xii. 237. Made consul, 289. Takes Arpi, *ibid.*
- *Æmilianus* defeats the Lusitanians, xii. 385, *seq.*
- *Sanga* discovers Catiline's conspiracy, xiii. 140.
- *Cæsar's* lieutenant, his success in Gaul, xiii. 178.
- *Q.* success in Spain, xiii. 191.
- *Maxim.* defeated in Spain, xiii. 237. Takes Munda, 266. And *Urfacon*, *ibid.* Honoured with a triumph, 267.
- chosen consul, xiii. 526. Disgraced by Augustus, xiv. 39. Kills himself, *ibid.* (D).
- *Rusticus*, his writings and character, xiv. 468 (U).
- *Fubullus* opposes Cæcina's revolt, xiv. 553.
- *Hispanus* banished for extortion, xv. 120.
- *Marcel.* his history lost, xv. 134 (W).
- *Cæritianus*, his writings, xv. 483 (M).
- consul, besieges Drepanum, xvii. 537.
- Fables*, introduction by them very ancient, v. 374 (H). How preferable to histories, *ibid.*
- of the Greeks, why mixed with ancient history, vi. 136 (A).
- Fabricius* sent ambassador to Pyrrhus, x. 94. His intrepid gallantry there, 95. Sent against him, 100. Generous letter to him, *ibid.*
- made consul, xii. 145. His success against the confederates, *ibid.* (K).
- a Roman ædile, punished for insulting an ambassador, xii. 157.
- *Veiento* banished for his satire against the senate, xiv. 423.
- Fabulus* and heroic times, a general review of, vi. 136—284.
- Faction*, blue, at Constantinople, beaten by the green, xvi. 608.
- Fadilla*, Antoninus's daughter, xv. 192 (E). Incenses Commodus against Cleander, 266. Betrothed to Maximus, 383 (A).
- *Junia* married to Fabilius, xv. 408 (K).
- Fadus Cuspius* sent governor of Judæa, x. 639. Quells an insurrection there, *ibid.*
- † *Fæfulæ*, a colony in Hetruria, xiii. 137. Engaged by Manlius in Catiline's conspiracy, *ibid.* Taken by Cyprian after a brave defence, xix. 582.
- † *Fæfulanus*, a mountain in Etruria, xvi. 25.
- † *Fair*, the promontory of, where situate, xii. 53 (N).
- Fale*, what, xvii. 579 (B).
- Falanus* prosecuted by Tiberius, xiv. 105.
- Falatica*, a weapon, described, xvii. 579 (B).
- Falco*, *Q. Cif.* bold speech to Pertinax, xv. 276. Named to the empire, 280. Retires, *ibid.*
- † *Falerii* surrendered to Camillus, xi. 528. xvi. 181.
- † *Falerii*, or *Falisci*, a city of Etruria, xi. 214. Described, xvi. 14.
- Falernian* tribe, when formed, and whence named, xii. 95.
- † *Falernum* laid waste by the Samnites, xii. 112.
- Falisci* fall on the Romans before Veii, xi. 522. xvi. 105. Defeated, xi. 526. Their speech to the senate, 529. Ally with Rome, xii. 59. Sue the Romans for peace, 133. Defeated by Brutus, 134. Subdued by Cæro, 207.
- Fall* of man, as related by Moses, i. 122. Objections to the letter of it, 123, *seq.* Allegorical sense put on it, 124, 131. Literal sense defended, 124. *seq.* Punishment in consequence of it reasonable, 132. The effects of it, 134, *seq.*
- Falling-sickness*, the Romans bloody remedy against it, xii. 433 (H).
- † *Famagosta*, in Cyprus, how built, viii. 238 (M).
- Famine*, seven years of, in Egypt, iii. 299. Averted by the death of seven of Saul's sons, iv. 83.
- † *Fanegeria*, a city in Pontus, ix. 532.
- Fannia's* gratitude to Marius, xiii. 54.
- why banished by Domitian, xv. 76.
- Fannius Cæus* saves the Roman camp, xii. 388.
- made consul by the influence of Gracchus, xii. 428. Checks his power, 429.
- † *Faro*, a city of the Senones, xi. 213.
- † *Fanum Fortuna*, ditto, xi. 213.
- † — or *Fanz*, an ancient city of Umbria, xi. 245.
- † — *Vacuna*, a city of the Sabines, xi. 266.
- † — taken by Cæsar, xiii. 185.
- † — *Vulumna*, a celebrated city in Etruria, xvi. 23.
- Faramond*, first king of France, whose son, xvi. 461 (A).
- † *Farsarus*, a Sabine river, xi. 267.
- † *Faro de Messina*, described, vii. 511, *seq.*
- Furo*, a wicked minister of Ragnacharius, xix. 432.
- Fafes*, why worn reverse at funerals, xiv. 152 (P).
- Fastida*, king of the Gepidæ, defeated, xix. 267, *seq.*
- Fasting*, its antiquity, iii. 44 (S).
- Fasts*, of fifth and seventh month, why observed by the Jews, x. 190.
- Fat*, forbidden to be eaten by the law of Moses, why, iii. 155 (D).
- Fatality*, in what sense maintained by the pharisees, x. 470 (K). Contrary to the doctrine of Christ, *ibid.* Asserted by the Essenians, 482 (A).
- Faustulus* raises a tumult in Vitellius's fleet, xiv. 563.
- Fauna*, a famous prophetic, and sister of Faunus, xi. 227.
- Faunus*, a fabulous king of Latium, xi. 227.
- his temple in the Sacred island, xi. 363.
- Favonius's*

- Favonius's* severe taunt to Pompey, xiii. 185. 202 (O). Goes with and serves him in his flight, 212. Answer to Brutus, 273 (H). Merry interposition between him and Cassius, 381. Just invectives against Octavius, 417 (A). Death, *ibid.*
- declines being concerned in the conspiracy against Cæsar, xiii. 417 (A).
- Favor* the pantomime's taunt at Vespasian's funeral, xv. 36 (P).
- Favorinus's* pleasantry of Adrian, xv. 155. His writings and character, 184 (D), seq. Sarcasm against the Athenians, 185 (D).
- Fausta* and *Fauftus*, Sylla's twins, why so called, xiii. 92 (B).
- Fausta*, the wife of Constantine, born, xv. 487 (Q). Married, 540. Her issue by him, *ibid.* (O). Fidelity to him, 546. Whether converted to Christianity, 557 (B). Delivered of a son, 576. Treachery to Crispus, 588. Death, *ibid.*
- Faustina Annia*, married to Antoninus Pius, xv. 196. Her avarice checked by him, 197. Death, and lewd character, 200.
- daughter to Antoninus, married to M. Aurelius, xv. 192, 200. Suspected of being accessory to the death of Verus, 221 (Y). Honoured with the title of Mater Cæstrorum, 229. Whether concerned in Cassius's treason, 236. Her two letters to the emperor about it, *ibid.* (I). Her death, and undeserved honours, 241 (M).
- *Annia* put to death by Commodus, xv. 267 (G).
- married to Heliogabalus, xv. 350 (I). Murdered by him, *ibid.* seq.
- married to Constantius, xvi. 226. When his widow, assists Procopius, 325.
- † *Villa*, ancient St. Edmundsbury, xix. 84.
- Fausinian* society of women, founded by M. Aurelius, xv. 242 (M).
- † *Fausinopolis*, where situate, and whence named, xv. 241 (M).
- Faustinus*, executed for a jest, xvi. 318.
- Fauftulus* educates Romulus and Remus, xi. 234. Is killed, 237.
- Fauftus Cornel.* mounts the breach at Jerusalem, x. 372.
- Fcasts*, the three grand ones of the Jews, iii. 18. Who were exempted from attending on them, *ibid.* (A). The advantage of them, 19. Objections against them answered, *ibid.* How celebrated, 103 (C).
- of Asia, kept at Philadelphia, vi. 109.
- at public meals appointed by Solon, vi. 316. How regulated, *ibid.*
- February*, why counted unlucky at Rome, xi. 300. Whence named, *ibid.* (D).
- Feciales*, Roman priests, their office, xi. 297. How they ratified treaties, 306 (H). And declared war, 314 (P).
- Fecundity*, a temple decreed to, at Rome, xiv. 408.
- Feliciſſimus*, his revolt and death, xv. 452.
- Felix* driven out of Jerusalem, x. 391. Made procurator of Judæa, 642. His vile character, *ibid.* (B). Murders the good high-priest, 643. Answer to St. Paul, 644.
- his great sway with Claudius, xiv. 318. Who he was, and his promotions, *ibid.* (F).
- *Sextilius* defeats the revolted Treverians, xv. 16.
- a faithful tool of young Gordian, xv. 402 (U).
- a famed rhetorician, xvi. 537 (G).
- becomes jealous of Bonifacius, xvi. 542. Murdered by the soldiers, 544.
- Fencing-masters*, when first introduced among the Romans, xii. 499.
- Fenestella*, the poet, his writings, and when he flourished, xiv. 265 (F).
- Fenius Rufus*, promoted by Nero, xiv. 379. His character, 403. Conspires against Nero, 421. His treachery and cruelty to his associates, 426. Accused by Sævinus, 430. His unmanly death, 431.
- Feramors*, the son of Rustan, killed by Ardshir, v. 420.
- † *Ferentinum* city, taken by the Romans, xii. 39. By Decius, 120.
- † *Ferentum* taken by the Romans, xii. 94.
- Feretrius*, Jupiter whence so called, xi. 284. His temple rebuilt by Ancus, 317.
- Feria Latina*, festival instituted by Tarquin II. xi. 344. Addition to it, 446. Solemnized by Valerius, xii. 55. Renewed, 176. Occasions great tumults, xiii. 46.
- Feridon* king of Persia. See *Phridon*, v. 341.
- Ferocity* of the Gauls remarkable, xviii. 634, seq.
- Feroz Hormuz* put to death for his insolence, xi. 201.
- Feroobzad* made prime minister, and general of the Persians, xi. 199. Gains a complete victory over the Arabs, *ibid.* Made king, 201. Poisoned, *ibid.*
- Feronia*, the goddess, whence so called, xi. 311 (L).
- † — the Romans robbed, and kept prisoners there, xi. 311.
- † — the temple of, where, xi. 311. Plundered by Hannibal, xii. 300. xviii. 37.
- Feroz*, prince of Persia, set aside by his father, xi. 168. Drives his brother from the throne, and seizes it, 170. Puts him and his counsellors to death, *ibid.* His ingratitude to the Haiathelites, 171. Taken prisoner with his army, *ibid.* Generously set at liberty by them, *ibid.* seq. Perfidiously invades them a second time, 172. Is, with his whole army, destroyed, *ibid.* (W).
- † *Ferrara* embellished by Agilulf, xix. 627.
- Fescennini*, their rude plays, xii. 34 (L).
- † *Fescennium*, a city of Etruria, described, xvi. 24, seq.
- Festivals* by human appointment, seem to have been countenanced by our Saviour, x. 284 (H).

Festivals appointed by Romulus, xi. 279.

Festus Port. sent governor of Judæa, x. 644.

Severity to the turbulent Jews, 645.

— *Martius* conspires against Nero, xiv. 421.

— a Roman captain, murdered by the Moors, xiv. 536.

— *Pompon.* writings and character, xvi. 232 (F). Made proconsul of Asia, 339. Cruelty there, 340.

† *Fesula*, a town in Etruria, described, xvi. 20.

† *Fez*, kingdom of, no certain accounts of, xviii. 173.

† *Ficana*, a Latin city, taken and demolished by Ancus, xi. 315.

† *Fidene*, a great city of the Sabines, its situation, xi. 264. Besieged by the Romans, 315. Taken by Lartius, 383. Revolts from the Romans, 507. Taken by Q. Sp. Priscus, 508. By Mamecius Æmilus, 511. Taken by the Etruscans, xvi. 81. Reduced by Tarquin, 82. By the Romans, 101.

† — the amphitheatre of, kills and hurts fifty thousand people, xiv. 208 (O).

Fidenates, their origin, xi. 223. Conquered by Romulus, 291. xvi. 76. Treachery to the Romans, xi. 309. Subdued and punished, *ibid.* seq. Defeated by Ancus, 316. Severely used by Tarquin, 321. Fresh revolt and defeat, 507. 511. See xvi. 100, seq.

Fili Augustorum, who, xv. 544.

Figs, their origin, xix. 619 (A).

Fig-tree, Indian, Sir W. Raleigh's remarkable account of, i. 130 (N), seq. Whether the tree of knowledge, &c. *ibid.*

Figulus Marcus chosen consul, xiii. 135.

Filimer the Great, settles near Palus Mæotis, xix. 255. His reign there, 264.

Fimbria Flavius, a furious zealot, his cruelty at Rome, xiii. 66. Appointed to assist Flaccus, ix. 556. Is discarded by him, 558. His revenge and cruelties, 559 (P). Besieges Mithridates in Pitane, 560. Razes Troy, and destroys all its inhabitants, 561. Puts Sylla's ambassadors to death, *ibid.* His treachery, 563. Lays violent hands on himself, *ibid.* See xiii. 70, seq.

Fines, how regulated by the Romans, xi. 477, (Z). 510.

Firæon, the tyrannical king of Egypt, at the flood, ii. 113.

Fire, by whom said to be first discovered, i. 183. And first worshiped, 184 (B). iv. 355-366. v. 355 (G).

— sacred, how preserved on the altar of burnt offerings, iii. 113 (G).

— in what sense worshiped by the old Perses, v. 149. Esteemed a symbol of the Deity, 151. How fed and preserved, 152. The ceremony of praying to it, 161. Worshiped by the Scythians, vi. 69.

— sacred, when and how discovered after the Babylonish captivity, x. 216 (N). Worshiped by the Carthaginians, xvii. 285.

Fire-ships invented by the Rhodians, ix. 255.

Fire, subterraneous, how extinguished, xiv. 388.

Firminus Maternus's writings and character, xvi. 235 (F).

Firmilianus, a persecutor of the Christians, put to death, xv. 573.

Firminus Hostilius, degraded for extortion, xv. 120.

Firminus Catus's treachery to Libo, xiv. 120. Banished, 191.

— his revolt in Egypt, xv. 457. Character, *ibid.* seq. Executed, 458.

Firminus's revolt in Moria, xvi. 310, seq. Takes Cæsarea, and other places, 311. Submission and pardon, 312. Revolt and flight, 313. Betrayed, 314. Hanged himself, *ibid.*

Firouz I. II. &c. kings of Persia, according to oriental writers, xi. 143 (B), seq.

— son of Jezdegerd king of Persia, xi. 205.

First-born, why to be consecrated to God, iii. 386. How redeemed, *ibid.* (N). Not restrained to the eldest, 60. Whether Christ was subject to that law, *ibid.* (F).

— of beasts, how consecrated or redeemed, iii. 60.

— of Egypt, killed, iii. 384.

First-fruits to be offered to God, iii. 58. The laws concerning, and the ceremonies of, offering them, *ibid.* seq. The extent of those offerings, 58. Traditions out of the Talmud, 59 (C). At the dedication of cities, xi. 238 (I), seq.

Fishes, sacred ones at Hierapolis in Syria, ii. 286. Why worshiped at Hierapolis, iv. 280 (O).

363. Dried, and baked for bread, 380. Foreign shell-fish prohibited at Rome, xli. 450.

Abstained from by the ancient Britons, xix. 74.

Flaccilla, wife of Theodosius, her extract, xvi. 360 (F). Her death and character, 589, seq. (C). Offspring, *ibid.*

— daughter of Arcadius, born, xvi. 472.

Flaccus Luc. Valer. sent into Asia, as a check upon Sylla, ix. 556. Killed by Fimbria, 558.

— his cruelty to the Alexandrian Jews, x. 631. Punished, *ibid.*

— *Serv. Fulvius* chosen consul, xii. 396. Triumphs over the Vardæi, *ibid.*

— *Valer.* chosen consul, xiii. 70. His law in favour of debtors, *ibid.* Deserted by his troops, 71.

— Sylla's friend, chosen interrex, xiii. 87. Gets him made perpetual dictator, *ibid.* Assists him in reforming the Roman government, 88. Is made general of horse to him, *ibid.*

— *M. Lenius*'s friendship to Cicero, xiii. 157 (C), seq.

— *Minutius* surrenders Ategua to Cæsar, xiii. 259.

Vesicularius, the betrayer of Libo, xiv. 120. Put to death by Tiberius, 234.

Flaccus Pomponius's mean flattery of Tiberius, xiv. 122 (G). Betrays Rhescuporis, 138. Made governor of Syria, 139 (C). His death and character, 241 (F).

— *Verrius* the grammarian, his writings, xiv. 265 (F), seq.

— governor of Egypt, put to death by Caligula, xiv. 238 (X).

— *Hordon*. succeeds Virginius in Gaul, xiv. 479. Opposed by the German troops, 491. His cowardice, 506. Wavers in his fidelity to Vitellius, 549. Murdered by his soldiers, xv. 13.

— *Avilius* encourages a persecution of the Jews at Alexandria, xiv. 576, seq. Cruelty to them, 580. Arrested by Bassus, and carried to Rome, 581. Banished, 582.

— *Valerius* rescued from the Quadi, xix. 475.

Flaminian law, what, xii. 250 (E).

Flaminius sent against the Spartan tyrant, vii. 153, seq. Brings over the Achæans, 268, seq. Vain attempt on Corinth, 270. Shameful alliance with Nabis, 272. And peace with Macedon, 274. Causes the universal freedom of Greece to be proclaimed, 275. Withdraws his garisons, *ibid.* seq. Blamed for leaving Nabis in possession of Lacedæmon, 276. Plutarch's apology for him, *ibid.* (R). Speech to the Achæans about Zacynthus, 281 (S), seq. Affronted at the Ætolians, 339. His speech to the confederates, 340. Makes peace with Philip, 341, seq. Speech to the Ætolian assembly, 345. Exploded by the Ætolian deputy, 350. Pleasant speech to the general assembly, *ibid.* seq. Rebukes the consul at Neopæctus, 363. Raises the siege of it, 364. Humanity to the Ætolians, *ibid.* Subdues the Bœotians, 400.

— his insolent treatment of Antiochus's ambassadors, ix. 238.

— prevails on Prusias to deliver up Hannibal, x. 129.

— the tribune's father, silences him at the rostrum, xii. 218.

— *C. Nepos* made consul, xii. 225. Ordered to abdicate, *ibid.* Unsuccessful expedition against the Insubres, *ibid.* Retrieved by his brave tribune, 226. Defeats the Insubres, and ravages Insurbria, 227. Triumphs, and abdicates, *ibid.* Rechosen consul, and sent against Hannibal, 250. His character and law, *ibid.* (E). Threatened with ill omens, 254. Defeated and killed, 255. See vol. xvii. 606. 608.

— *Quintus*. succeeds in Macedon, xii. 340. Secures the freedom of Greece, 341. Succession in Greece, 344. In Gaul, 345.

Flavia Titiana's character, xv. 276 (O). Discarded by Pertinax, *ibid.*

Flavian family, the origin and rise of, xv. 3, seq.

† — colony, by whom founded, xv. 36.

Flavianus, bishop, sent to intercede for the

Antiochians, xvi. 417. Excellent speech to Theodosius, 418. Succeeds in his suit, *ibid.*

Flavianus dies in defence of the Alps, xvi. 441. *Flavius*, a Roman general, killed by his own troops, xi. 68.

— *M.* chosen consul, xii. 74. Accused by Valerius, and acquitted, *ibid.* Made a tribune, 75.

— *Nepos*, a turbulent tribune, xiii. 149.

— allists Cæsar in reforming the calendar, xiii. 256 (X). Deposed by him, 270.

— *Carus*, a Roman senator, put to death by Octavian, xii. 433.

— the brother of Arminius, his sharp contest with him, xiv. 112, seq.

— *Subrius* conspires against Nero, xiv. 421. Discouraged by the coward Fenius, 426. Reviles Nero to his face, 430. His brave last words, and contempt of death, *ibid.*

— *Scævinius* conspires against Nero, xiv. 421. Is betrayed by his servant, 424. Confession, 425. Brave speech at his trial, 439. Intrepid death, 432.

— *Vespasian*. See *Vespasian*, xiv. 295, seq. — a poet, his writings, xvi. 536 (G).

Flavolius, a Roman centurion, his sealable resolution, xi. 432. xvi. 93.

Flax of Egypt, exceeding fine, i. 424.

Fleece, the golden, fable of, explained, vi. 217 (G). 221 (K).

Fleet, the first Roman, unsuccessful, xii. 106. Polybius's account of it confused, 165 (P). A new one built, *ibid.* Another by a private person, 200.

† *Flensburg*, metropolis of the Angles, xix. 174.

Flesh, by whom first offered in sacrifice, i. 185 (B). By whom first eaten before the flood, *ibid.* Whether permitted before it, 239. 259. Of several kinds unclean, by the law of Moses, iii. 155 (D).

— human, sold at Rome publicly, during a famine, xvi. 512.

Flies, miracle of, performed by Moses, lii. 377.

Flint, said to have been cut by a razor, xi. 325.

Flood, the profane account before it, i. 181, seq. From the Phœnicians, Chaldeans, &c. 194. Short history of it from Moses, 201, seq. From the Greeks, 202, seq. Was not unknown to the Egyptians and Syrians, *ibid.* To the Americans, 203. Tradition of it among most nations, 204. Whether topical, *ibid.* Difficulties attending the Mosiac account, *ibid.* seq. Reasons for its being general, 205. Conjectures how it came, 208, seq. Burnet's theory of it, 210, seq. Whiston's, 214, seq. The most rational account of it, 217. Its beginning and end, 226. The height of the waters, *ibid.* Persian and Indian traditions of it, 228. Account

- count of it by oriental writers, ii. 113. Was universal, xx. 182, seq. (E). Peruvian traditions about it, 195. Mexican, *ibid*.
- Floods*, account of some particular, i. 204 (H).
- Floralia* sports, celebrated by Galba, xiv. 476.
- † *Florentia*, Florence, plundered by Sylla, xiii. 85. Relieved by Stilicho, xvi. 495.
- Florentius's* injustice to Ursicinus, xvi. 214.
- An enemy to Julian, 216 (U). 245. Runs away from him, 220. Consulship and flight, 225. Narrow escape from death, 249.
- another, banished by Julian, xvi. 249.
- the betrayer of Procopius, xvi. 326. Put to death, *ibid*.
- Florianus*, the brother of Tacitus, xv. 471. Repulsed from the consulship, *ibid*. Assumes the purple, and murdered, 472.
- his success against the Goths, xix. 276.
- Florus Gessius*, governor of Judæa, his vile character, x. 648. His rapines and cruelties complained against, 649. Horrid butcheries, 651. Brutishness to Berenice, *ibid*.
- his mistake about Antony's fleet, xiii. 477 (R).
- *Julius* stirs up a revolt in Gaul, xiv. 164. Defeated and killed, 165.
- *Sulpitius* kills Piso, xiv. 502.
- *Luc.* his writings and character, xv. 197 (D), seq. Verses to and from Adrian, 191 (D).
- the son of Evasius, burnt alive, xvi. 314.
- his success against the Saracens, xvii. 29, seq.
- *C. Aquilius*, consul, his success in Sicily, xvii. 508.
- † *Flumen Salsum*, a river in Numidia, xviii. 131.
- Flutes*, martial instruments of the Greeks, vi. 258.
- Foe*, or *Febi*, founder of a sect among the Chinese, who, i. 50. His opinion concerning the principle and end of things, *ibid*.
- the first king of China, i. 261. Whether the same with Noah, 262 (D), seq. His fabulous antiquity, xx. 109. His idolatry introduced into China, 129. His birth, character, and reign, 137, seq. Length of it uncertain, 139.
- † *Felkstone*, the battle of, x.x. 182.
- Follis*, the tax of, unjustly fathered upon Constantine, xvi. 140 (K).
- Fong-W'bang*, a remarkable Chinese bird, xx. 144.
- Fonteus* murdered by the Ausculans, xiii. 37.
- *Capito*, chosen consul, xiv. 34. Accused and acquitted, 194.
- *Agrippa* accuses Libo of treason, xiv. 120, seq. Tiberius's generosity to his daughter, 151.
- Fonteus* murdered in Germany, xiv. 490.
- Fentinaia*, Roman games, when celebrated, xvi. 64 (D). So called from Fontus, son of Janus, *ibid*.
- Foreigners* well used by the Etrurians, xvi. 38.
- † *Forests* in Germany, account of, xix. 19, seq. Why not suffered to be cut down, *ibid*.
- Forgery* punished at Rome, xiv. 163, seq.
- † *Forli* and *Foslinopoli*, cities of the Lingones, xi. 213.
- Fornication*, how punished among the Jews, iii. 136, seq.
- † *Fortunate* islands, described, xiii. 102 (K). Where situate, xviii. 189. Their number, *ibid*. (H), seq. Whence called Canaries, 190 (H), seq.
- Fortunatianus's* writings and character, xv. 408 (K).
- Fortunatus* accuses Herod Antipas to Caius, x. 632.
- Fortune*, the temple and statue of, at Elis, vi. 263. Her various names, xi. 331. Several temples erected to her by Servius, *ibid*. One by Sempionius, xii. 322.
- of women, temple built to, at Rome, on what occasion, xi. 423.
- valiant, the temple of, xiv. 125.
- equestrian, her temple at Antium, xiv. 172.
- of Rome, temple of, xv. 166. Burnt, and rebuilt by Maxentius, *ibid*.
- Fortune-tellers*, discharged by Augustus, xiv. 32. Banished by Tiberius, 122.
- † *Forum Cornelii, Livii*, and *Popilii*, cities of the Lingones, xi. 213.
- † — *Vibii*, where situate, xi. 210. Beautified by Tarquin, 323.
- † — at Rome, a battle there, xiii. 26.
- † *Fossa Quiritium*, at Rome, by whom made, xi. 316.
- † — *Mariana*, by whom, and on what occasion made, xiii. 11.
- † *Fossway* in Britain, described, xix. 115.
- † *Fountains*, sealed, of Solomon, ii. 440, 441 (B).
- † — a remarkable one at Myla in Sicily, viii. 92 (N).
- † — near the temple of Jupiter Ammon, in Egypt, viii. 542.
- † — in India, xx. 69.
- worshiped by the Gauls, xviii. 566 (F), 567 (G), seq.
- Fourmont*, l'Abbé, his antient Lacedæmonian inscriptions, xvi. 46 (D).
- † *Fourtissar*, river, mistaken for the Granicus, vi. 104 (W).
- † *Fovels* abstained from by the antient Britons, xix. 74.
- Fræa*, worshiped by the Saxons, xix. 177.
- Francisci ludi*, why, and by whom instituted, xv. 538 (N).
- the festival of, whence, xv. 538 (N).
- Franciscans*, their convent at Jerusalem, the common receptacle for pilgrims, ii. 476.

- Franks*, who, xv. 422 (A). Defeated by Aurelianus, *ibid.* Ravage Italy, 426. Invade Spain, 440. Go into Africa, *ibid.* (K). Invade Gaul, 469. Their fickle and deceitful character, 489. Transplanted by Constantine, 494. 496. Defeated by Constantine, 518. Outwitted and cut in pieces, 568. By Crispus, 579. Submit to Constantine, xvi. 155. And Saxons invade Gaul, 168. Defeated by Julian, 203. By Theodosius, 303. Treachery their character, 377 (T). Defeated by Maximus, 420. By Eugenius, 440. Ravage Gaul, 522. Their character, by Salvianus, 550 (N). Defeated by Attila, 567. Waste Germany, 573. Their origin and first settlements, xix. 174. 370. Furious onset on the Gepidae, 235. When converted, 280 (M). Why called Franks, 370 (A), *seq.* And Sicambrians, 371 (A). Opinions about them confused, *ibid.* Settle at Mentz, 372. Their extent, *ibid.* Tribes, 373. Motly character, 374. Government, *ibid.* Kings, 375, *seq.* Driven out of Gaul, 377. Ravage it, *ibid.* Hired by Gallienus, 378. Horrid ravages in Italy, 379. In Spain, *ibid.* Driven out of Gaul, 380. Ravage Africa, 381. Defeated by Carausius, *ibid.* Settle in Low Germany, 382. Transplanted into Gaul, *ibid.* Defeat and punishment, by Constantine, 383. Peace with Constantine, 385. New ravages, 386. Suppressed by Julian, 387. By Theodosius, *ibid.* *seq.* Cut off a Roman army, 389. Cut in pieces by Nannius, *ibid.* Cut off twenty thousand Vandals, 390. Alliance with Honorius, *ibid.* Irruption into Gaul, 391. Dress, 393 (M). Settlement in France, *ibid.* The time when, *ibid.* Enmity to the churches, 397. Conversion, 412, *seq.* Strengthened by the Armorici, 416. Treaty with the Ostrogoths, 418. Inlarge their dominion, 425. Defeated by Theodoric, 427. Subdue the Burgundi, 447. Espouse the cause of Partharic, 642. Are outwitted and defeated by Grimoald, 643. Their horrid superstitions long after their conversion, xviii. 595 (O).
- Fraomarius* made king of the Bucinobantes, xvi. 308.
- † *Fratres septem*, Heptadelphei mount, where, xviii. 186.
- Fravivus*'s fidelity to the Romans, xvi. 487. Consulship, 488. Repulses the Hunns, 489.
- Frederic* the Goth, slain, xix. 306.
- *Barbarossa* betrayed by Isaac Angelus, xvii. 164. Invades him, 165. Answer to his ambassador, *ibid.*
- Freedom* of Athens, highly valued, vi. 325 (L).
- how bestowed on Roman slaves, xi. 361 (M).
- Freedmen* of Claudius, their great sway, xiv. 361.
- Of Adrian, allowed no power, xv. 157 (C), *seq.*
- Freemen* at Athens, who, vi. 323.
- at Rome, inlisted, xiii. 41.
- † *Fregelle* surprised by Pyrrhus, x. 93. Colonized by the Romans, xii. 74. Seized by the Samnites, 91. Its inhabitants cruelly used by them, *ibid.* Recovered by Libo, 100. Revolts, and raised, 422.
- Frensb*, in the crusade, cut in pieces by the Turks, xvii. 149. Assist Alexius III. 167. Take Constantinople, 168. 171. Ally with pope Gregory, xix. 670. When first concerned in Italy, *ibid.* (O).
- † *Frientani*, where situate, xi. 213. 216. Whence descended, 225.
- † *Fretbanleag*, the battle of, xix. 198.
- Friday* ordered to be kept holy by Constantine, xv. 579 (P).
- good, criminals released on, xvi. 387.
- Frideric*'s treachery to Theodoric, xix. 325.
- Frigga*, *Fraza*, worshiped by the Saxons, xix. 177.
- † *Frigidum*, the river and battle of, xvi. 441, *seq.*
- † *Friffi*, a tribe of Franks, xix. 370. Subdued by Drusus, xiii. 528. Where situate, xiv. 96 (D). xix. 8. Recover their liberty, xiv. 213, *seq.* (U). Seize on some Roman lands, 387. Driven out, *ibid.* Join the Batavian revolt against the Romans, xv. 10.
- Fritigil* converted to Christianity, xvi. 469 (H). xix. 473. Submits to the empire, *ibid.*
- † *Friuli* taken by the Lombards, xix. 506. Erected into a dukedom, *ibid.* Ravaged by the Hunns, 627. The dukes of, 636. The end of them, 700.
- Frogs*, miracle of, performed by Moses, iii. 376.
- at Seriphus, why struck dumb, viii. 316 (X). And at Velitæ, xiii. 298 (L). The inhabitants of Ulubrae, whence so called, 299 (L).
- Frontinus Jul.* convenes the senate for Vespasian, xv. 19. Resigns his office, *ibid.*
- treatise on aqueducts, xv. 119. His writings and character, 147 (K), *seq.* Success in Britain, xix. 136.
- Fronto*'s bold speech against Nerva, xv. 110. Consulship, 119. Writings and character, 207 (O). 465 (D).
- *Saturn*, his bravery in Syria, xv. 213.
- Frost*, a remarkable instance of its effects, ix. 520.
- a long and terrible one in the east, xvii. 45 (T).
- Frugality* encouraged by Tiberius, xiv. 90.
- Frumarius*'s joint reign with his brother over the Suevi, xix. 367.
- Frumentarii*, their office, xv. 508 (G). Suppressed, *ibid.*
- Frumentius*'s promotion in Ethiopia, xviii. 325. Made

- Made bishop of Axuma, *ibid.* Converts the Ethiopians, *ibid.* seq.
- Fucinia*, mother of Caius Marius, xii. 448.
- † *Fucinus*, the lake of, drained by Claudius, xiv. 330. Now Celano, 360 (C).
- † *Fuerteventum*, one of the Canary islands, xviii. 189 (H).
- Fuffetius*, made king of Alba, xi. 303. Submits to the Romans, 308. Treachery to them, 309. Severe punishment, 310. xvi. 78.
- Fulcinus Trio* turns evidence against Libo, xiv. 120.
- Fulgentius Planciades*, an ignorant trifler, xvi. 538 (G).
- † *Fulginium*, a city of Umbria, xi. 249.
- Fullosautes* killed in Britain, xix. 164.
- Fulvia* discovers Catiline's conspiracy, xiii. 136.
- her cruel revenge on Cicero, xiii. 361.
- the wife of Antony's unbounded ambition, xiii. 425. Opposes Octavian, 426 (H), seq.
- Heads an army against him, 428. Driven from Præneste, 433 (I). Her death, 438.
- a Roman lady, turns Jew, xiv. 150 (O). Occasions their banishment from Rome, *ibid.*
- Fulvius L. Corvus* triumphs over the Samnites, xii. 82, seq. Made general of the horse, 96. Second triumph, 113.
- *Petinus's* success in Umbria, xi. 260, seq.
- *Centumal*, made consul, xii. 117. Defeats the Samnites, 118 (F). Sails against the Illyrians, 220. Proconsulship there, 221. Ends that war, and triumphs, *ibid.* Besieges Capua, 296. Goes to the relief of Rome, 297. Severity to the Capuans, 301. Defeated, and killed by Hannibal, 303. See vol. xviii. 32, seq.
- *Aulus*, a Roman senator, his severity to his son, xiii. 139.
- *Flaccus* triumphs over Volturni, xii. 160. Entangled in Gaul, 213. Chosen consul, 290. Surprises and defeats the Carthaginians, 291. Made dictator by the tribunes, 306. Consul, *ibid.* Recovers Lucania and Hirpinia, 308. Defeats the Celerians, 356. Inveighs against Scipio, 420. Against the patricians, 422. Sent to relieve Massilia, *ibid.* Exasperates the Gracchian faction, 436. Seizes mount Aventine, 437. Killed with his son, 439.
- *L. Nobilis* triumphs over the Vedtones and Oretani, xii. 348. Chosen consul, 349. Triumphs over Ætolia, 353. Exhibits games, 354. Ill success in Spain, 363.
- young Fulvius imprisoned, why, xii. 438. Put to death, 441.
- *Nobilior*, a Roman senator, joins in Catiline's conspiracy, xiii. 135.
- *Aurelius*, consul, colleague of Domitian, xv. 55.
- *Asprianus*, his writings, 483 (M).
- Fulvius*, Cn. defeated by Hannibal, xviii. 42.
- Fundi* invaded by the Romans, xii. 73. Submits *ibid.*
- Funeral ceremonies* used by the ancient Egyptians, i. 489. By the Jews, iii. 171, seq. (N, O, P, Q, R). Among the Scythians, vi. 67. and 79. How regulated by Solon, 312. 315.
- to the slain at Athens, vi. 441. How regulated by Lycurgus, vii. 9.
- how performed by the Thracians, x. 53, seq.
- verses on such occasions, by whom invented, viii. 315.
- orations, the first instance of, at Rome, xi. 366.
- † *Funzal*, the metropolis of Madera, xviii. 189 (G).
- Furca*, of the Romans, what, xvii. 337 (D).
- † *Furcania* taken by Papirius, xii. 131.
- Furian law*, what, xiv. 21 (Q).
- Furius* mounts the breach of Jerusalem, x. 372.
- *Spur.* made consul, xi. 431. Success against the Æqui, *ibid.* Defeated by them, 452.
- *L.* defeated by the Volsci, xii. 16. His valour, 17.
- *Camillus* made Roman consul, xii. 69. Defeats the Latins, and honoured with a triumph, *ibid.* His clemency to them, *ibid.* seq.
- *Paulus* recalled from Sicily, xii. 188.
- *Pbilis* made consul, xii. 225. Triumphs, and forced to abdicate, 227.
- *Purpur.* defeats the Gauls, xii. 339. Triumphs, *ibid.* Prosecuted and convicted of bribery, 352. Fined, 353.
- *P. Pbilis* chosen consul, xii. 395. Delivers up Mancinus to the Numantines 396.
- *Camillus*, his consulship why erased, xiv. 230 (I).
- *Celsus's* success in Mauritania, xv. 360.
- Furnilla Mart.* divorced by Titus, xv. 38.
- Furniture* of the ancient Jews described, iii. 177 (T).
- Furnius*, a deputy from Lucius to Octavianus, xiii. 432. Octavianus's deceitful promise to him, *ibid.*
- condemned for adultery, xiv. 201.
- Furtius* dethroned for his fidelity, xv. 231.
- Fuscus Corn.* penetrates into Umbria, xiv. 562. Chosen prætor, 574. His character, xv. 62. Ill success against the Dacians, 63. Slain, *ibid.* His stately monument, 65. See xix. 492.
- put to death by Adrian, xv. 175. His dreadful wish on him, *ibid.* (T).
- Fuß*, or *Fauft*, inventor of the art of printing, xix. 43 (S). Condemned for magic by the parliament of Paris, *ibid.*

G.

G A A L endeavours to make the Shechemites revolt from Abimelech, iv. 20.

† **Gabala**, by whom built, x. 424 (R).

Gabalus, count, his notion of the sin of Ham, i. 272 (T).

† **Gabash**, mount, where, ii. 410 (F).

† **Gabene** seized by Eumenes, ix. 30. By Antiochus, *ibid.* seq.

† — a district of Elymais, x. 169.

Gabestus assists Aristobulus, x. 361.

† **Gabii**, a city in Old Latium, xi. 215. How taken by Tarquin the Proud, 345.

Gabini war against Tarquin the Proud, xi. 345.

Gabinian law against pirates, what, xiii. 129. Passed, 130.

Gabinus, governor of Syria, his character, ix. 444. Extortions, *ibid.* Restores the Egyptian king, 446. Banished, 448 (L). Recalled, *ibid.* Treachery to Aristobulus, x. 367. To Mithridates, xi. 12, seq.

— repulsed by the Jews, x. 370. Assists Hyrcan, 375. Assists Ptolemy Auletes, 377. Defeats Alexander, 378.

— a Roman tribune, author of the Gabinian law, xiii. 129.

— conspires with Catiline, xiii. 135. Seized, 140. Put to death, 142.

— Cæsar's general, cut off with his troops by the Illyrians, xiii. 198.

— joins Brutus with three legions, xiii. 338.

— **Secundus** defeats the Marfi and Chauci, xiv. 328.

— king of the Quadi, treacherously murdered, xix. 476.

† **Gabra-Menses-Keddu**, an Ethiopian saint, xviii. 327. Fabulous accounts of him, *ibid.* (L).

Gabriel, the angel, sent to Zechariah, x. 446. To the Virgin Mary, 450.

— king of Bulgaria, murdered, xvii. 109. xix. 535.

Gad, Jacob's son by Zilpah, iii. 280. His blessing, 321. How verified, *ibid.* (M). His lot in the Promised land, ii. 453. Their cities, 454.

† **Gadara** taken by Janneus, x. 349. Made one of the Jewish courts, 376. Dismantled from Judæa, 515 (Q). Burnt, 655. Taken by the Romans, 667.

Gaderens, tutor to Tiberius, his character of him, xiv. 257 (E).

† **Gades**, a promontory of Cyprus, viii. 237.

† — its situation, xviii. 472 (G). Temple and fort, when first founded, xvii. 345. Surrenders to the Romans, xviii. 61. Punished by Mago, *ibid.*

† — island, where situate, xvii. 4.

† **Gadir**, the Punic name of Cades, its etymon, xvii. 344 (E).

† **Gadroniſſ**, islands, where, viii. 328.

† **Gafata**, where situate, xii. 228. Ally with the Gauls, *ibid.* Fight naked, 224. Defeated, *ibid.* See xviii. 641, seq.

† **Gæta**, the port of, built by Antoninus, xv. 198.

† **Gætulia**, its boundaries, xviii. 213. Whence so called, 217.

† — part of it given to Juba, xviii. 219. Seized by Genferic, xix. 343.

† **Gætulians**, who, and where situate, xii. 481. xviii. 213. Their cities, territories, &c. 215.

Origin and antiquity, 216. Government, 217, seq. Manners, 218 (C), (D). Defeated before

Cæſilinum, 219. Serve under Jugurtha, *ibid.* Go over to Cæſar, *ibid.* Subdued by Cossus,

220. See xiv. 13, seq.

Gætulicus Cn. Lentulus commands the Roman legions in Upper Germany ten years, xiv. 220.

Gaulſſ, duke of Bergamo, put to death, xix. 625.

Gainas, a Gaulish general, xvi. 441. Assassimates Rufinus, 462. Stirs up a revolt against Eutropius, 478. Joins forces with Tribigild, 483. Marches against Constantinople, *ibid.* His arrogant demands granted, 484. In favour of the Arians, refused, 485. His design on that city defeated, *ibid.* seq. Driven out of Thrace, 487. His death, *ibid.* (T), seq. See xix. 293, seq.

Gaiobomar, king of the Quadi, murdered by Caracalla's order, xix. 475.

† **Gaiionatis** taken by Theodosius, xvi. 313.

Gaiſo, the murderer of Constantine, xvi. 162. Made consul by Magnentius, 169.

Gaiſus, ancient king of the Franks, xix. 375. When, 376. His dismal end, 383. See xv. 538.

Gaita, wife of Guiscard, her bravery, xvii. 141.

† **Galappa**, where situate, xviii. 180.

† **Galata**, island, where, xvii. 244 (E).

† **Galatia** invaded by Pharnaces, ix. 540. Becomes a Roman province, xiii. 494. Where situate, xviii. 530 (B). Gauls settled in it, 646. Ravaged by the Goths, xix. 270.

Galatians, or Gauls of Asia Minor, descended from Gomer, i. 375. Thence called Gomerians, *ibid.* vi. 12. Their origin, xii. 349.

Invaded by the Romans, *ibid.* Subdued, *ibid.* Make peace with them, *ibid.* Defeated by the Jews, ix. 202. xviii. 531 (B).

Galatius, king of the Gauls, defeated and killed, xii. 213.

Galba succeeds Nero, x. 667. Is slain, *ibid.*

— **Sulpit.** his horrid cruelty to the Lusitanians, xii. 365, seq. Killed by Cæſar's tenth legion, xiii. 230. Famed for eloquence, xiv.

474.

— king of the Sueſſones, goes against the Rhemi, xiii. 164. Is defeated by Jul. Cæſar,

ibid.

Galbe,

Galba, Cæsar's lieutenant, defeats the Gauls, xiii. 166.

— *Servil. Sulpit.* conspires against Cæsar, xiii. 273.

— *Caius* kills himself, xiv. 246.

— *Serv. Sulpit.* chosen consul, xiv. 236 (P), seq. Defeats the Germans, 298. Rejects the offer of sovereignty from the soldiers, 326 (L). Highly valued by Claudius, *ibid.* Defeats the Catti, 328. His speech against Nero, 456. Saluted emperor, *ibid.* (I). Sells Nero's estate in Spain, 459. Proscribed, *ibid.* In a dangerous case, 461. His progenitors, 474. Education and marriage, 475. Adoption by Livia, *ibid.* Preferences, 476. And various achievements, *ibid.* seq. (C). Severity in Spain, 477 (D). Saluted emperor afresh, 478. By ambassadors in his way to Rome, 479. Receives Virginius coldly, *ibid.* Severity to such as did not acknowledge him, 480 (H). Severities in his way to Rome, 482, seq. Swayed by three gripping ministers, 483 (N), seq. Blamed on that account, 485 (O). Instances of his own parsimony, 487, seq. Resumes Nero's profuseness, 488. Hated by the soldiers, 489. Severity to false informers, *ibid.* (R). Quits his military habit, 490 (S). Appoints Piso his successor, 492. His excellent speech to him on that occasion, 493 (U), seq. Conspired against by Otho, 495, seq. Warned by the augurs, 497. Strives in vain to quell the revolt, 499. Forsaken by his guard, 501. Murdered, *ibid.* His head carried in triumph, 502. Buried, 504. His character, *ibid.* seq. Honours to him renewed, xv. 20.

Galbo sent against Bonifacius, xvi. 543. Killed by the treachery of Sinex, *ibid.*

Galbus's success against Afrubal, xviii. 7, seq.

† *Galeagrea*, the tower of, described, viii. 135 (U). Surprised by the Romans, 136.

Galen, born at Pergamus, vi. 104. His great skill in physic, xv. 223. Aurelius the emperor's regard for him, *ibid.* His and his son's writings, 323 (Q), seq.

Galeria, wife of Vitellius, saves Galerius Trachalus, xiv. 536.

— *Annia* married to Antoninus, xv. 192.

— *Valeria*, daughter to Dioclesian, married to Galerius, xv. 485. A Christian, *ibid.* (O). Why banished, 507 (F).

Galerianus Galspurnius murdered by Mucianus, xv. 9.

Galerius's success against the Persians, xi. 75.

— *Maxim.* married to Galeria Valeria, xv. 485. Chosen Cæsar, 491. Adopted by Dioclesian, 492 (T). His share of the empire, *ibid.* Whence killed Armentarius, 493. Mean extract and character, *ibid.* (U). Works in Pannonia, 494. Defeated by Narses, 498. Retrieves his honour, *ibid.* seq. Behaviour to the Persian prisoners,

499. Suspected by Dioclesian, 500. Exasperates him against the Christians, 502 (C). Forces him and Maximian to resign, 505. Proclaimed, 506. Tyranny over Dioclesian, 532 (H). Shares the empire with Constantius, 533. Hatred and treachery to Constantine, *ibid.* seq. (I). Repulsed from Rome, 541. His dreadful distemper, 548 (T). Edict in favour of the Christians, 549. Death, *ibid.*

Galgacus's noble speech to the Caledonians, xix. 146, seq.

† *Galicia* seized by the Vandals, xix. 338. Maintains its liberty against the Suevi, *ibid.* 362.

Galileans massacred by Pilate, x. 562 (K).

† *Galilee*, the sea of, ii. 425 (H).

the country of, invaded by Antiochus, ix. 219. By Demetrius, 324. By Timotheus, x. 288. Reduced by Herod, 401, seq. Revolts to Antigonus, 404. Its conversion foretold, 540. Subdued by the Romans, 655.

Galla Sotia tried and banished, xiv. 186 (P).

— *Arria*, wife of Piso, her bad character, xiv. 426 (L).

— married to Jul. Constant. xv. 525 (D).

— to Theodosius, xvi. 361 (G). 391. 435.

— *Placidia*, born, xvi. 391. Dies in childhood, 435.

— the wife of Dardanus, xvi. 521 (A).

† *Gallagum*, the Roman causeway of, xix.

Galli, the eunuch priests of the Syrian godless, ii. 287. How first introduced, *ibid.* seq. Their female attire, 290. Ceremonies at their funeral, 291. Among the Gauls, xviii. 584 (B), (C).

† *Gallia Cispadana*, described, xi. 212, seq. Whence named, *ibid.*

† — *Transpadana*, xi. 213.

† — divided into sixteen provinces, xviii. 638. *Gallicanus's* rashness, and the dreadful effects of it, xv. 394, seq.

Galliena promotes the revolt of Celsus, xv. 440.

Gallienus created Cæsar, xv. 421. His father's colleague, 423. Success against the Germans, 425, seq. Treachery to his father, 425 (B). Success against Ingenuus, 426. Cruelty to the Mæssians, *ibid.* (A). Commits his eastern forces to Odenatus, 431. Compounds with Aureolus, 437. Marches against Posthumus, *ibid.* 439. Cruelty to the Byzantines, 437. Mock triumph and cruelty, *ibid.* Gratitude to Odenatus, 438. Success in Gaul, 443. xix. 378. His death, xv. 444. Relations murdered, *ibid.* Abhorred character, *ibid.* seq. Deified, 445.

— defeats the Alemanni, xix. 450.

Gallies, a fight of, in the Circus, xiii. 542.

Gallio's flattery punished by Tiberius, xiv. 231.

Gallio's

- Gallio's** merry jest on **Claudius's** apothecosis, xiv. 370 (O).
 — before whom **St. Paul** was accused, who, xiv. 471 (U).
 — parting speech to the Britons, xix. 163.
 Departure from them, 169.
 † **Gallopheus**, a colony of the Thasians, vi. 460.
 Taken by the Athenians, ibid.
Gallus Cornel. defeats **M. Antony**, ix. 472.
 The first governor of Egypt, 481.
 — **Sulpit.** sent to hear the complaints against **Eumenes**, x. 33.
 — **Qu. Luper.** a friend to **Octavian**, xiii. 331.
 — **Tifenus** submits to **Octavian**, xiii. 460.
 — **Cornel.** banished, xiii. 493. Kills himself, 494.
 — **Ælius's** unsuccessful expedition into Arabia, xiii. 496. Betrayed by **Syllæus**, ibid. seq. Forced back into Egypt, 497. Second expedition, xviii. 433, seq.
 — **Asinius's** bold speech to **Tiberius**, xiv. 56.
 His character, ibid. (I). Incurs the displeasure of **Tiberius**, 57. Opposes the players, 107. His mean flattery of **Tiberius**, 122 (G). Defends luxury, 123. Disobliges **Tiberius**, 213. His treason and punishment, 238. 336.
 — **Caninius** reproved by **Tiberius**, xiv. 235 (O).
 — **Glicius** impeached by **Quinctian**, xiv. 425.
 — **Cestius** defeated by the Jews, xiv. 448.
 — **Annius** sent against **Vitellius**, xiv. 517.
 His good advice to **Otho**, 524.
 — **Rubr.** gets the **Othonians** pardon, xiv. 533.
 — **Herenn.** sent to assist two besieged legions, xv. 11. Defeated by the **Batavian** cohorts, ibid.
 — **Annius** sent against the Gauls, xv. 16.
 — his success against the **Goths**, xv. 417.
 Treachery to **Decius**, ibid. (U). Proclaimed emperor, 418. His extract, rise, &c. ibid. Shameful peace with the **Goths**, ibid. Persecution of the Christians, ibid. Revels at **Rome**, 419. Killed by his man, ibid.
 — the son of **Julius Constant.** xv. 525 (D).
 — of young **Constantius**, born, xvi. 134. How preserved from massacre, 152.
 — created **Cæsar**, xvi. 167. Marries **Constantina**, ibid. Success against the Persians, ibid. Chosen consul at **Constantinople**, 171. Success against the **Isaurians**, 178. His suspicious and cruel temper, 179. Abandons **Theophilus** to an enraged mob, 181. Causes a revolt at **Antioch**, ibid. seq. Cruelty to **Montius**, &c. 183. Trepanned by **Constantius**, 184. Put to death, 186.
 — his zeal for Christianity, xvi. 239 (I).
 — **Rubrius** defeats the **Sarmatians**, xix. 480.
 † — a river of that name, iv. 452.
Gally, a remarkable one built by **Archimedes**, described, viii. 104, seq.
 † **Gamala** taken by **Jannæus**, x. 335. The bravery of its inhabitants, 659. Taken by the Romans; ibid.
Gamaliel's advice to the Sanhedrim, x. 623 (K), seq.
 — the last patriarch of the Jews, deposed, xvi. 526.
 † **Gambroon** in Persia, its deadly heats, v. 75 (O).
Games of, no kinds allowed among the Jews, iii. 167, seq. (I). Of hazard, esteemed a kind of theft, ibid.
 — on what occasion, invented by the Lydians, vi. 114.
 — instituted by **Herod**, x. 423.
 — great, at **Rome**, what, and by whom instituted, xi. 319 (T), seq. How performed, 320 (T). The greatest, xii. 31, seq. Of hazard forbid there, 450. Encouraged by **Caligula**, xiv. 287 (W).
 — secular, exhibited by **Augustus**, xiii. 515.
Ganda, a German virgin and prophetess, visits **Domitian**, xv. 55.
 † **Gangaride**, where situate, viii. 624 (M). xx. 60. Whence named, ibid.
 † **Ganges**, river, described, xx. 62.
Gannys, a favourite of **Heliogabalus**, put to death by him, xv. 352, seq.
Ganymedes, the son of **Tros**, abused by **Tantalus**, iv. 481, seq. (L).
 — supplants **Achillas**, ix. 455. Distresses **Cæsar** in **Alexandria**, ibid. (N). Several times defeated by him, 456.
Gao, a smith, the instrument of destroying the tyrant **Dehoc**, or **Zoak**, v. 339, seq.
 † **Garamantes**, where situate, xiii. 513. xiv. xviii. 242 (A). Subdued by the Romans, ibid. Trade with the Carthaginians, xvii. 321. Their history, xviii. 223, seq. Why so called, 252 (A).
 † **Garba** island, where situate, xv. 418.
Gardens, hanging, of **Babylon**, described, iv. 410, seq.
 † **Garganus**, a mountain in Italy, xi. 219.
Gargilius Mart. his writings and character, xv. 377 (W).
Gargoras, a fabulous king of Spain, xviii. 509.
Garibald dethroned, xix. 648.
 † **Gariscus**, a city in Macedonia, viii. 389.
 † **Garizim**, mount, described, ii. 409 (F).
 — temple of, by whom built, x. 222 (T). An asylum for renegade Jews, 226. Samaritan's account of, 223 (C), seq. Destroyed by **Hyrcan**, 339.
 † **Garnace**, a city of **Armenia minor**, ix. 529.
Garisvesth, prince of the Turks, assassinated that of Persia, v. 363. Put to death by **Rustan**, ibid.
Garucianus Trebonius kills **Macer**, xiv. 490.
Gascens, their seasonable assistance to the Romans, xv. 12.

- Geselic's* usurpation and defeat, xix. 549, seq.
- Gessendi* revives the atomic system, i. 44. Has refused the doctrine of the Pendets, 43.
- Gates*, of cities, antiently the places of judicature and common resort, iii. 267 (F).
- † *Gath*, a famed city of Palestine, ii. 223. Taken by Hazael, 312. Where situate, 487. A mistake about its situation, 488 (F).
- the men of, slay the children of Ephraim, ii. 230.
- † *Gath-rimmon*, or *Geth rimmon*, city, whence named, and where situate, ii. 482 (B).
- Gevanes*, his fabulous history, viii. 416 (A), seq.
- Gauda*, his extract, xii. 454. His treachery to Metellus, 477 (I).
- Gaudentius* unjustly put to death by Julian, xvi. 253.
- son of Aetius, carried captive by Genferic, xvi. 576.
- † *Gaugamela*, the battle of, v. 314, seq. Taken by Trajan, xv. 137.
- Gavius Max.* twenty years captain of the guard, xv. 197. Monumental inscription on Antoninus, 200.
- his valour rewarded by Claudius, xix. 133 (I), seq.
- † *Gaul* described, xi. 209, seq. *Cisalpine*, whence so called, *ibid.* *Transpadana*, described, 213. How divided, *ibid.* Made a Roman province, xiii. 178. Delivered up to the senate by Augustus, 505. Declares for Vespasian, xiv. 561. Posthumus's success and happy reign there, xv. 428. Its districts, xvi. 142 (L). Ruined by the Franks, &c. 168. By the Vandals, xix. 335. Erected into several tetrarchies, xvi. 597.
- † — antient, described, xviii. 528, seq. Its extent, 531, seq. Lessened, 535. Its climate, soil, &c. 536. How become warmer, *ibid* (I), seq.
- † *Gaulana*, taken by Alexander Jannæus, x. 355.
- Gaulish* church, its dismal state under the Goths, xix. 312 (B).
- horse, the bravery of a small number, xiii. 232.
- Gaulonites*, the sect of, whence named, x. 477. Their tenets, and of how long continuance, 478 (T). See *Zealots*.
- † *Gaulonitis*, where situate, ii. 454. The birth place of Judas Galilæus, *ibid.*
- † *Gauls*, from whom descended, i. 375. vi. 6, seq. Whence named, *ibid.* (B). Sent to aid the Lacedæmonians, vii. 117. First invasion of Macedon, ix. 101. Second, 102. Third, 103. Rife the royal tombs, 105. Defeated by Gonatus, 107. Settle in Asia, 192. Treachery to Hierax, 201, seq. Scared at a lunar eclipse, x. 18. Invade the Umbrians, xi. 58. Their first invasion of Italy, 531. Sackage of Rome, 535. Defeated by Camillus, *ibid.* At their assaunt on the capitol, 539. Fresh defeat, 540. Second irruption, xii. 29. Defeated, *ibid.* 41. By Sulpicius, 44. Enter Latium, 50. Defeated by Popilius, *ibid.* By Valerius, 51. Join with the Hetrurians, 122. Defeated by Fabius, 126. Plot against Hamilcar, *ibid.* 203. Defeat Valerius, 211. Are defeated by him, 212. Consent to a truce, 213. Fresh invasion, 221. Repulsed by Æmilius, 223. Defeated, 224. Led in triumph at Rome, 225. Defeated by Marcellus, 228. Assist Hannibal over the Alps, 238. Treachery to the Romans, 245. Renew their hostilities, 339. Thirty thousand of them cut off, *ibid.* The same number by Cethegus, 341. Eleven thousand by Sempronius, 345. Defeat the consular army, 497. Defeated by Pompey, xiii. 74. Declare for Sylla, 75. Raise a new revolt, 174. Defeated, 176. Fight desperately, and are subdued, 177, seq. Undergo a census, 491. Rear an altar to Augustus, 527. Greatly oppressed by Caligula, xiv. 293. Revolt against Nero, 455, seq. Defeated, 460 (O). Declare for Vitellius, 508. Revolt from Vespasian, xv. 13. Agree upon a peace, 15. Visited by Adrian, 162, seq. Declare for Severus, 293. Reduced by Aurelian, 458. 462. Make irruptions into Etruria, xvi. 6, seq. Sacrificed to Hamilcar's jealousy, xvii. 503. Gained by Hannibal, 589. Obstruct his crossing the Rhone, 592. And the Alps, 596. Lift in his service, 599. Ally with him, and assist him, 601. Their prisoners dismissed by him, 606. Reinforce Mago, xviii. 63. Settle in Spain, 520, seq. 532. Antient, their origin, 528. Various names, *ibid.* (A), seq. Way of living, 531, seq. Settle in Italy, 533. How they came first into Europe, 534. Religion, 537. Misrepresented by antient authors, 538 (A, B, C). Carefully concealed from strangers, 539. Worship one deity, 540. Their ceremonies, 542, seq. Groves, 548. Described, 549. Their worship like that of the antient Hebrews, 550, seq. Bloody sacrifices, 552. Funeral victims, 553. Auguries, 553, seq. Other cruel superstitions, 555 (M). Altars, &c. described, *ibid.* seq. (N). Aversion to temples, 557 (O), seq. Consecrated treasures, 558 (O). Temples when first built, 560. Polytheism, when introduced, 561. Their gods of Celtic extraction, 562. Human sacrifices forb'd by the Romans, 563. 566. Run into numberless superstitions, *ibid.* (F), seq. 567 (G), seq. Some of their temples described, 569, seq. Male deities, 572, seq. Barbarous rites to them, 574, seq. Senseless ones, 576 (Q). Female deities, 584 (C). Druids, 585, seq. Various names of them, *ibid.* (D), seq. Believed a future life, 587. 638 (K). Their mixt government, laws, &c. 595.

- Grand council, 596 (A, B), seq. Fatal discords, 598. Kings, how chosen, 600 (F). Their limited power, *ibid.* Careless and corrupted by J. Cæsar, 601. Cause of their easy conquests, 602. Their laws unknown to us, *ibid.* Founded their right on their power, 603 (H), seq. Decided their law-suits by single combat, 604. Fondness for duels, 605, seq. For liberty, 607, seq. (M). Valour dreaded, 609. Justin's account of their conquests, 610. Bravery of their women, *ibid.* seq. Martial discipline, 612. Rude manner of fighting, 613. Superstition before an engagement, 614. Contempt of warlike engines, &c. 615. Language the old Welsh, *ibid.* seq. (Q). Greek, Latin, &c. derived from it, 616 (R), seq. Notion of their speaking Greek, exploded, 618, seq. (S). Genius of their stile and language, 620. Contempt of writing, 621. Probable origin of their poetry, 622. Extreme fondness for it, 623 (X). Arts and sciences, *ibid.* seq. Esteem of eloquence, 624 (Z), seq. Trade, 625, seq. Divided into three estates, 626. Hunting, and other exercises, 627 (B), seq. Frequent and sumptuous feasting, 629. Described, 630 (D). Contempt for trades, 631, seq. (E). Drunkenness, 632 (F). Idleness, 634. Ferocity, *ibid.* Hospitality, 635. Fidelity and justice, 636. Frugality, 637. Dress, *ibid.* Marriages, *ibid.* Funerals, 638. Earliest expeditions, 640, seq. Into Greece, 644. Why they demolished temples, *ibid.* (D), seq. Overspread Asia, 646 (E). Subdued by Marcus, 647. Signal victory over the Romans, 648. Defeated by them, 649. Subdued by Cæsar, 651. Conquered by the Romans, 656, seq. How treated by them, 657, seq. Quite conquered by Aurelian, 662.
- † *Gauls*, city, where situate, viii. 309.
Gauers. See *Persians*, v. 143, seq.
 † *Gaurus*, a mountain in Italy, xi. 219.
Gaus revolts to the Egyptians, and slain, ii. 102, v. 282.
Gauschid, a monstrous serpent, killed by the king of Persia, v. 371 (K).
Gautier defeated by the Hungarians, xvii. 147. Deposed, 149.
- † *Gaza*, taken from the Philistines, by the tribes of Simeon and Judah, ii. 231. Where situate, 490. Its present state, and monuments of grandeur, 491.
- † — metropolis of Media, described, v. 4. Taken and put to the sword by Alexander, 309. viii. 537. By Antigonus, ix. 36. By Antiochus, 230.
- † — in Scythia, taken and plundered by Alexander, viii. 579.
- † — metropolis of Atropatene, x. 155.
- † — in Judæa, taken by Jonathan, x. 330. By Simon, 327. Destroyed by Alexander Jannæus, 350. Disembowered from Judæa, 515 (Q).
- † *Gazæ*, the temples of, destroyed, xvi. 386 (Z).
 † — magnificent church of, built by Eudoxia, xvi. 460.
- † *Gazacum*, taken and burnt by Heraclius, xvii. 20.
- † *Gazzara*, or *Gadara*, city, where situate, x. 287 (M). Taken by Judas Maccabeus, *ibid.*
- Ge*, sister and wife to Uranus, i. 188. 308.
- † *Geba*, a fortress of the Philistines, surprised by Jonathan, ii. 240.
- Geberic's* success against the Sarmatians, xvi. 132.
- Gebra Meskel*, his reign in Ethiopia, xviii. 331, seq.
- Gedulah*, the Jewish deputy, murdered by Ishmael, ii. 149. iv. 192.
- † *Gedrosia* submits to Alexander, viii. 637.
- † — a province of Persia, describe, viii. 673. Hardships sustained by, Alexander's army in marching through it, *ibid.*
- Geese* save the capitol, xi. 537. Honoured by the Romans, 538.
- Gegania* married to Servius Tullius, xi. 331.
- Geganus T.* made consul, xi. 406. His rash answer to the tribunes, 407.
- *M.* chosen consul, xi. 504. Subdues the mutinous Ardeans, 505. Is honoured with a triumph, *ibid.*
- accomplice of Glaucia, killed, xiii. 27.
- Gebazi*, the servant of Elisha, smitten with leprosy, ii. 308 (K). iv. 131 (O). Made an instrument of restoring the Shunammite's land, iv. 132.
- † *Gela*, a city of Sicily, vii. 519. By whom built, 530. Enslaved by Gelon, 537. Besieged by the Carthaginians, viii. 8. Abandoned by its inhabitants, *ibid.* Taken, *ibid.*
- † — the river of, vii. 519.
- † *Gelda*, a city in Albania, x. 141.
- Geleers* implore the protection of the Syracusians, viii. 5. Dionysius's conduct to them, *ibid.* seq.
- women, their bravery, viii. 8.
- Gelimer*, last king of the Vandals in Africa, xix. 332.
- Gellius* turns himself in Minerva's temple, vii. 590. His character, 589 (X). See vol. xvii. 370 (R).
- Gellius's* ill success in Arabia, x. 426.
- *Egnatius*, a Samnite general, killed, xii. 126.
- *Poplicola* defeated by the slaves, xiii. 124. Chosen censor, 128.
- *L.* proposes a reward to Cicero, xiii. 140.
- *Q.* treacherously murdered by Octavian, xiii. 367 (R).
- *Aulus*. See *Aulus*, xv. 255 (Q).
- *Cn.* his writings, *ibid.*
- his treason, xv. 345.
- Gelon* becomes tyrant of Syracuse, vii. 537. Is courted by neighbouring states, *ibid.* Proposes to assist the Greeks on conditions, 538. His offer rejected, *ibid.* His policy, *ibid.* Goes

- to relieve Himera, 540. Defeats the Carthaginians by stratagem, 541. Whether he obtained a naval victory, *ibid.* (Q). His humanity, 544. Resolves to assist the Greeks, 545. His great condescension, *ibid.* Made king, 546. A statue erected to his honour, *ibid.* Its singular fate, *ibid.* (Q). Encourages agriculture, and is an enemy to luxury, 547. His great honesty and sincerity, *ibid.* (R). Dislike of music, *ibid.* (S). Makes his subjects happy, 548. His death and funeral, *ibid.* His subjects great love for him, *ibid.* *seq.* See vol. xvii. 342, *seq.* Vast donatives, 352 (H). His tomb demolished by Himilcon, 394.
- Gilen**, the son of Hiero, his treachery to his father, xviii. 12.
- Gelonian** Scythians, described, vi. 87.
- in Europe, their extract, xix. 478.
- † **Gelonus**, city, where, and by whom built, vi. 81.
- Gemarrab** of the Jews, what, iii. 5 (B).
- † **Gemeila**, where situate, xii. 388 (A). Reduced by Metellus, *ibid.*
- Gemini**, the constellation, fable of, vi. 256 (P).
- Geminii**, their consularship, x.v. 216. Whether Christ suffered under it, *ibid.* (Y).
- Geminus** in search after Marus, xiii. 51. Brings him bound to Minturnæ, 53.
- sent to reclaim M. Antony, xiii. 400, *seq.* Forced to flee Cleopatra's resentment, 471.
- **Livius's** impious flattery to Tiberius, xiv. 277 (O).
- Geminus Viridius** defeats Anicetus, ix. 607.
- xiv. 574.
- a Roman knight, put to death by Tiberius, xiv. 236.
- twin of Commodus, born, xv. 210 (Q).
- Gemonie Stairs**, at Rome, what, and whence named, xii. 214 (F).
- Gennadius**, a celebrated lawyer in the time of Constantius, xvi. 230 (F).
- † **Gennani**, who, and where situate, xiii. 519 (N).
- Genealogy** of the antediluvians, i. 158. Of Noah's descendants, 264. Of Jesus Christ, x. 451 (R), *seq.*
- Generation** equivocal, impossible, i. 89. The scriptural meaning of that word, x. 497 (D).
- Genurides**, general of Rhætia, his character, xvi. 508.
- Gnests**, book of, the design of it, iii. 247. When written by Moses, 355 (R).
- Gnepsus Marcianus**, father of the emperor Alexander, xv. 356.
- † **Gnereva**, the lake of, described, vi. 20.
- † **Gnerearb**, the lake of, described, ii. 425 (H). Why called the sea of Tiberias, *ibid.* x. 522.
- Genialis** made prætor of the guards, xv. 285. Shuts himself up with Julianus, 295.
- Genii**, their nature and office, according to the Orientals, i. 106. The Indians notions of them, xx. 75.
- Genius**. See *Demon*, xvii. 288. xviii. 389.
- † **Genoa**, a city of Liguria, xi. 212.
- Genobald**, king of the ancient Franks, xix. 374. Submits to Maximian, xv. 489. xix. 382.
- Genoese** settled at Constantinople, xvii. 182. Removed to Galata, 183. Rebel against Cantacuzen, and seize several islands, 202.
- Genferic's** advantageous peace with the Romans, xix. 343.
- carries his Vandals into Africa, xix. 332.
- succeeds Gonderic in Spain, xix. 340.
- His character, *ibid.* xvi. 543 (K). His cruelty to his brother's family, *ibid.* Assists Bonifacius, 544. Conquers Afric, xix. 342. Refuses to retire from it, xvi. 545. Defeats Bonifacius and Aspar, *ibid.* Makes peace with the Romans, 547. xix. 343. Breaks it, *ibid.* Ravages Sicily, 344. xvi. 550. Peace with Valentinian, 553. Invited into Italy by Eudoxia, 575. xix. 345. Takes and plunders Rome, *ibid.* xvi. 576. Defeated at sea by Ricimer, 580. xix. 346. Ravages Italy, *ibid.* Slight the emperor's embassy, 247. Surprises Majoranus's fleet, 348. Makes peace with him, and breaks it, 349. Pillages Italy and Sicily, and takes Sardinia, *ibid.* xvi. 585. Ravages the Greek islands, 587. xix. 350. Haughty answer to Leo, *ibid.* New conquests and ravages, 354. Treaty with the Romans, 355. His death, *ibid.*
- Genitianus Terentianus**, proposed by Adrian as his successor, xv. 173.
- Gentiles**, their conversion, when, and how begun, x. 629 (P).
- Gentilis** subdued by the Romans, xii. 450. Who, and where situate, xviii. 648 (G).
- Gentius**, king of Illyria, ill treated by the Romans, ix. 128 (P). Outwitted by Peres 136. Sent prisoner to Rome, 152 (Z). See vol. xii. 356, *seq.*
- † **Genua**, or **Janua**, the metropolis of Liguria, xi. 212.
- Gensabath**, prince of Edom, ii. 177.
- Genus** and **Gneva**, who, i. 182.
- Genatius Cn.** summons the consuls before the senate, xi. 443. His sudden death, *ibid.*
- T. chosen consul, xi. 478. Joins the plebeian interest, 479. Chosen decemvir, 480.
- the tribune, killed by the Hetrurians, xi. 526.
- a plebeian, chosen consul, xii. 32. Slain, 38.
- **Clepsina** made consul, xii. 154. Subdues the p. indious Campanians, *ibid.*
- Geffery**, of Monmouth, his character, xix. 117 (A). Character of his history, 118 (A).
- Geography**, the first rise of, ii. 62.

Geomari at Samos, their office, viii. 263.
 Whence named, 264. Murdered, 265.
Geometry first found out by the Egyptians, i. 495. ii. 66. Well known to the Etruscans, xvi. 60.
George the Arian bishop, where born, vi. 132.
 — a favourite of Julian, xvi. 278 (D).
 — son of Philipppicus, put to death by Phocas, xvii. 12.
 — a patrician, his treachery punished, xvii. 75.
 † **Georgia**, a province of Scythia, vi. 59. Why so called, x. 141 (A). Described, 145, seq. The rest see under *Tberia*, 138.
Georgian women famed for their beauty, x. 142 (B). 146.
Georgias defeated by Judas Maccabeus, x. 279. In Idumea, 286. By Joseph and Azarias, 289. By Judas, 295.
Georgoi, Athenian farmers so called, vi. 324.
 † **Gepide** revolt against Probus, xv. 476. Their character by Salvianus, xvi. 550 (N). Join with the Avari, xvii. 10. Their origin and conquests, xix. 16, seq. (L), (M). 461. Whence named, ibid. Professed Arianism, 18 (N). Submit to Attila, 222. Bloody encounter with the Franks, 235. Regain their liberty, 244. Obtain a pension from Rome, ibid. Defeated by the Goths, 268. By Theodorice, 324. Settled in Thracia, 334. Defeated by Probus, ibid. Their settlements, ibid. 461. Defeat the Burgundi, ibid. Defeated by Attila, 462. By Claudius, ibid. Their wars with the Huns, ibid. seq. Settled in Dacia, 463. Defeated by Justinian, ibid. Fall out with the Lombards, ibid. Defeated by them, 464. Subdued, 465. The end of their kingdom, ibid. 17 (N).
 † **Gerar**, once the metropolis of the Philistines, ii. 225. Where situate, 436 (D).
 † — the valley of, where Isaac sojourned, ii. 228.
Gerasenes in Judæa, who, x. 555 (D).
Gerasimus's treachery to Palæologus, xvii. 191.
 † **Geraßus**, a promontory in Eubœa, viii. 370.
 † — a city in the same island, viii. 372.
 † **Gerasum**, a city in Bosporus, x. 147.
 † **Gergashites** in Canaan, where situate, ii. 450 (P), seq. Probably fled into Afric, 210 (D).
 † **Gerizim** mount, where, iii. 440. Blessings and cursings on it, ibid.
German legions revolt, xiv. 75. 491. Quelled and punished, 82.
 — poetry, its roughness, xviii. 620 (T). xix. 44.
 — women, their signal bravery, xviii. 611.
 — old, why supposed prophetesses, xia. 25 (B).
 — married, their fidelity, diligence, &c. xix. 47 (W).
 — some hard laws against them, xix. 47, seq.

Germani, an ambiguous word, punned upon, xiii. 364 (P).
 † **Germania**, how divided, xix. 7. Its extent, ibid. Described, 8, seq. Its nations, forests, rivers, towns, &c. ibid. seq. Soil and produce, 18, seq.
 † — **Prima**, ravaged by the Vandals, xix. 335.
Germanic body, their desperate state, xvi. 73.
 † **Germanicia**, a city of Commagene, ii. 256.
 — taken by Constantine, xvii. 44.
 † **Germanicopolis**, the capital of Illyria, xvi. 330 (I). When made a bishop's see, ibid.
Germanicus Cæsar, his bad omen from the oracle, i. 483.
 — **Drusus**, his descent, xiii. 482 (X). That surname, on what occasion bestowed on Drusus, 531 (W). Adopted by Tiberius, xiv. 10. Sent against the Pannonians, 16. In Dalmatia, 18, seq. Over-reached at Rhetnum, 22. Triumphs over the Dalmatians, ibid. 24. Consulship, 33. Recommended to the senate, 35. Sent against the Germans, ibid. Promoted by Tiberius, 64 (O). Insulted by the German legions, 78. They offer him the empire, ibid. He generously refuses it, ibid. Feigns letters from Tiberius to satisfy them, 79. Gratifies some with his own money, ibid. Quells a mutiny, 82, seq. His humanity and generosity, 84. Invades Germany, 85. Seventy to the Marsh, 86. Ravages the Catti, 92. Assists Segestes, 93, seq. Defeats Arminius, and takes his wife prisoner, 94. Marches against the confederate Germans, 96. Pity to the slain Roman, 97. Ill success against Arminius, 98. Retreats to the Rhine, 102. New expedition into Germany, 109, seq. His conduct censured by Tacitus, 111 (X), seq. Passes the Vindoburg, 113. How he discovered the sentiments of his soldiers, ibid. His speech to his army, 114. Gains two complete victories, 115, seq. His monumental inscription, 116 (C). Danger at sea, 117. His great concern for his shipwrecked soldiers, ibid. Invades the Marsh, and recovers a Roman eagle, 118. Recalled by Tiberius, ibid. Sets out for Rome, 119. His reception and triumph, 125, seq. Its magnificence, 126. His destruction determined by Tiberius, ibid. The eastern provinces given to him, 128. Sets out for them, 134 (W). Received by the Athenians with great honour, ibid. Saves Pilo from shipwreck, 135. Crowns Zenob king of Armenia, 136. Visits the curiosities in Egypt, 137. Taken ill at Antioch, 140. His last words to his friends, 141. To his wife, 142. His death and obsequies, ibid. (F). Posterity, 141 (E). Character, 143 (G), seq. Writings, 144 (H), seq. Funeral honours, 147 (I). (K). 148 (M).
 — appointed prefect of Gaul, xvi. 224.
 — the squadron of, why so called, xiv. 149.

Germanicus, the infant son of Vitellius, produced to the army, xiv. 536.

† *Germars*, antient, when first mentioned by Roman authors, xii. 228. Subdued by Aurelius, xv. 244. By Claudius, 447. By Aurelian, 451. By Caracallus, 488. By Maximian, 489. By Constantine, 548. By Constantius, xvi. 188. By Julian, 201. Sue for peace, and obtain a truce, 203. Subdued by Valentinian, 296. Invade Gaul, 298. Defeat the Romans, 299. Their extract, xix. 3, seq. Antient names and etymons, 5. Several nations where situate, 8. Religion, 24, seq. Cruel rites, 26. Had no temples, *ibid.* Their deities, 27 (C), seq. Believed a providence, and a future state, 32. Horrid superstitions, *ibid.* seq. (I). Priests, 33 (K), seq. Laws and government, 34. Councils, *ibid.* seq. Kings, and their revenue, 35. Judges, 36. Contempt, of cities and families, *ibid.* Education of youth, *ibid.* (M), seq. Military discipline, 37. Cavalry and foot, *ibid.* seq. Way of fighting, 38. Weapons, *ibid.* Valour, 40. Punishments, *ibid.* Arts, sciences, &c. 41 (Q). Games and exercises, 42. Tides, *ibid.* Dress, *ibid.* (R), seq. Mechanic inventions, 43 (S). Writing, 44. Genius and character, 45 (T). Valour and fidelity, *ibid.* Money, 46. Marriages, *ibid.* seq. Promiscuous commerce censured, 47 (U). Funerals, 48. Notions of a future state, 49 (X) seq. Unnatural customs, 50, seq. Drunkenness, 51 (Y). Antient history dark, 52, seq. Invaded by the Romans, 53. Various revolutions, 54—67. Repulsed by Agrippa, xiii. 412. By Lollius, 516. By Drusus, 527, seq. Massacred by Germanicus, xiv. 94.

Germanus forced to head the mutinous Romans, xi. 128. xvii. 9. Totally defeats the Persians, *ibid.* Defeated by Narses, 14. His death, *ibid.*

— sent against Genseric, xvi. 552.

— patriarch of Constantinople, crowns Leo, xvii. 38. Deposed by him, xix. 659.

— defeats the Huns, xix. 240.

— married to Matasenta, xix. 585. Appointed general in Italy, 604. His death, *ibid.*

† *Germany* invaded by Cæsar, xiii. 168, seq. Visited by Adrian, xv. 163. Ravaged by Maximin, 384. Its extent and limits, xix. 7. How divided, 18. Climate and produce misrepresented by the Romans, *ibid.* (O). Vast forests, 19, seq. Cities, 22, seq.

Germanus revolts against Constantine, xix. 336.

— Allies with the Vandals, *ibid.*

Gerontius cruelly treated by Constantius, xvi. 177.

— betrays the strengths of Thermopylæ to the Goths, xvi. 460.

— sent to guard the Pyrenees, xvi. 498. Sets up Maximus in Spain, 511. Success against Constantine, 517. Desperate end, 518.

Glossaratus, king of Arad, submits to Alexander, ii. 385. viii. 529, seq.

† *Gerræi*, who, and where situate, xviii. 350.

† *Gerrus*, a river in Albania, x. 141.

Gersban, a chief branch of the Levites, iii. 70.

Gertrude married to Manuel Comnenus, xvii. 156. Slighted by him, *ibid.* Her wicked and avacious administration during her son's minority, 159. Murdered, 160.

† *Germanus* taken by Hannibal, xvii. 613 (L).

Geryon's oxen fetched by Hercules, vi. 161 (I).

— I-bulous kings of Spain, xviii. 504 (C), *seq.* *Gesben* obstructs the rebuilding of the temple of Jerusalem, x. 213 (H).

† *Geshur*, the kingdom of, more antient than that of Damascus, ii. 255. Their petty princes, 318 (L). Allied to David, *ibid.* Transplanted by the Syrians, *ibid.*

† *Geshurites* unite with Amalek against the Israelites, ii. 186. Who they were, *ibid.* (I).

† *Gesslarum*, Bologne, taken by Constantius, xv. 494.

Geta C. Lucinius chosen consul, xii. 449. Proscribed, 450.

— his success in Mauritania, xiv. 328 (N).

— sent to seize on Silius, xiv. 345. Turned out by Agrippina, 357.

— the son of Septimius, xv. 291.

— the son of Severus by Julia, xv. 292 (U).

Chosen Cæsar, 310 (F). Tribune, 317. Stiled Augustus, 318. Britannicus, 319. Succeeds with his brother to the empire, 324. His lovely character, 325. Murdered by Caracalla, 327. Declared a traitor, 328. Deified, 329.

— triumphs over the Britons, xix. 132.

† *Geta*, where situate, vi. 61. Defeated by Alexander, viii. 499. Different from the Dacians, xv. 61 (B). Their terrible inroads, xvi. 612. The ancestors of, or the same with the Goths, xx. 51. See *Goths*.

Gether, one of Aaron's sons, prince of Basaria, i. 369. Where seated, *ibid.*

† *Getlemene*, a village, whence named, and where situate, ii. 472 (H). x. 590 (L).

† *Getuli*, who and where situate, xii. 481. Are prevailed on to assist Jugurtha, *ibid.* seq. Subdued by Cossus, xiv. 13.

Getulicus Cn. Lentulus, accused of conspiring against Caius, x.v. 293. Put to death, 294.

† *Gevaudin* taken by the Visigoths, xix. 309.

† *Gezer*, in Canaan, put to the sword by Pharaoh, ii. 215. Given in dowry to Solomon, 216. iv. 93.

† *Gexerites*, who, ii. 186 (I). Ally with Amalek, 186.

† *Gexarra*, *Fezira*, island, where, xviii. 188.

† *Ghassan*, the kingdom of, in Arabia, by whom founded, xviii. [434]. A list of its kings, *ibid.* seq.

Ghauris, still retain the antient Persian religion, v. 356.

Gherfiba sp. associates with Zab king of Persia, v. 353. Is killed in battle, 354.

Ghost, *Holy*, the sin against, what, and why unpardonable, x. 552 (Z).

Ghost,

- Ghost, Holy*, his miraculous descent on the apostles, x. 617. The truth of the fact, *ibid.*
- Giameff* made regent of Persia, xi. 175. Resigns to Cobad, *ibid.*
- a famed Persian astrologer, v. 415. Foretells the coming of the Messiah, 416 (R). His works, *ibid.*
- Gian ben Gian*, said to have been an Egyptian monarch before Adam, ii. 109.
- Giants*, who, i. 176 (I). Probably of Cain's race, 177 (K). Absurd opinions about them, 173 (F). The probability of them, 176 (I). Their war with Jupiter, vi. 48.
- Giavidan-Kbird*, a famous eastern book, account of it, v. 333 (C). Extracts from it, *ibid.* seq.
- † *Gibbeton* besieged by the Israelites, ii. 251. Where situated, 433 (B).
- † *Gibeab*, the birth-place of Saul, ii. 471 (H). The inhumanity and punishment of its inhabitants, iv. 7.
- † *Gibel*, mount. See *Ætna*, vii. 526.
- † *Gibeon*, a city of the Hivites, ii. 204. Its inhabitants make a league with the Israelites by stratagem, *ibid.* Made a kind of slaves, 205. Besieged by the confederate Canaanites, *ibid.* Relieved by Joshua, *ibid.* Its situation, x. 653 (O).
- † — the valley of, ii. 417.
- Gibeonites*, their revenge on Saul, iv. 83. Those who returned from the captivity, x. 182.
- Gideon*, saluted saviour of Israel, iv. 13. The miracle of his fleece, *ibid.* Why surnamed Jerubbaal, *ibid.* Miraculous victory with his three hundred men, ii. 160. iv. 14. Severity to Succoth and Penueel, 15. Refuses to reign over the Israelites, *ibid.* Makes an ephod of the golden plunder, 16. His death, *ibid.* Whether the Jerubbaal of Sanchoniatho, *ib.* (H).
- Giemfchid*, fifth king of Persia, according to Oriental writers, v. 335. Rectifies the calendar, 336. His glorious reign, and unhappy end, *ibid.* 338.
- Gigantomachia*, at Athens, what, xiii. 472 (N).
- Gigis*, a poisoner, pressed to death, v. 129.
- † *Gigius*, mountain, where, xviii. 245.
- Giban Schedan*, his short reign in Persia, xi. 200.
- † *Gibon*, river, supposed the same with the Ganges, i. 115.
- † — mount and pool, described, ii. 409.
- † *Gilboah*, mount, where, ii. 410 (F). Battle there between the Israelites and Philistines, 247.
- † *Gilda*, where situate, xviii. 181.
- Gildas*, his account of Britain, xix. 116 (A). Of the depravity and corruption of the ancient Britons, 172. 195. seq.
- Gildo* acknowledges Theodosius in opposition to Eugenius, xvi. 436 (N). Revolts from Honorius, 470. His rise and character, *ibid.* Declared a public enemy by the senate, 471. Defeated, 473. Taken, 474. Hangs himself, *ibid.*
- † *Gilead*, whence so called, ii. 454.
- † — mount, where, ii. 410 (F). Whence named, *ibid.* Famed for its balsam, *ibid.*
- † — the monument reared there by Jacob and Laban, iii. 285.
- Gileadites* defeat the Ephraimites, iv. 26. Their method of discovering them by the shibboleth, *ibid.* (A).
- Jews oppressed by the Syrians, x. 288. Relieved by Judas, *ibid.* 292. Removed into Juzei, 291 (S). Salsdud by Jannæus, 352.
- Gilulf*, duke of Friuli, defeated and killed, xix. 627.
- † *Gindanes*, who, and where situate, xviii. 244.
- Gin-boarg*, a Chinese prince, his improvements, xv. 156.
- Gin-feng*, a celebrated plant, where produced, x. 171.
- † *Gir*, a river in Getulia, xviii. 215.
- † *Giscbala*, the city of, taken by the Romans, x. 659.
- John of, outwits Vespasian, *ibid.* seq. Treachery to Ananus, 661, seq. (Z). His scheme to make himself absolute, 664. Defeated, and his palace burnt by the Idumeans, 666. His bloody stratagem against Eleazar, 672. Against Simon, *ibid.* Plunders the temple, 680. Horrid hypocrisy, *ibid.* seq. Taken prisoner, 689. Punishment, 690.
- Gisco* stirs up the Carthaginians against the Romans, xii. 364.
- the son of Hamilcar, banished, and left to starve, xvii. 353. Recalled into Sicily, 425. Made governor of Lilybæum, 541. Sent to treat with the mercenaries, 545. Clapped in irons by them, 547. His miserable end, 553.
- sent from Hannibal to Philip of Macedon, xviii. 15.
- Gisulph*, first duke of Friuli, xix. 506.
- of Benevento, his reign and death, xix. 655.
- † *Gjudda*, a sea-port near Mecca, xviii. 363.
- Glabris* tent against Mithridates, ix. 587.
- the consul, forced to fight a huge lion, xv. 68. Banished and murdered by Domitian, *ibid.* (K).
- refuses the empire, xv. 275.
- Gladiators* attempt to assist Antony, x. 418 (L).
- when first introduced at Rome, xii. 430 (H), seq. Their manner of fighting, *ibid.* Reward, 433 (H). Their several classes, 434 (H), seq. Their political use, 435 (H). How regulated by Augustus, xiii. 504 (C). Sent out of Rome, xiv. 12. By whom maintained in the army, 70 (Y). Their number stinted by Tiberius, 90. A combat of, exhibited by Claudius, 360. Restrained by M. Aurelius, xv. 243. Forbid by Constantius, 587. By Honorius, xvi. 492.
- Gladii Drasiani*, what, and whence named, xiv. 132 (L).

- Glaphyra** obtains Cappadocia for her son, x. 43.
 — married to Alexander, x. 434. Sent back to her father, 443. Illegally married to Archelaus, 517 (S).
Glasf, the first and best made with Tyrian sand, ii. 327.
 — made at Schiras in Persia, v. 70 (M).
 — burning, by whom invented, viii. 147, seq.
Glauce married to Jason, vi. 238.
 † — the fountain of, whence so called, vi. 238.
Glauca, a creature of Marius, xiii. 22. Conspires with Apulcius and him, 24, seq. Causes Memmius to be murdered, 26. Put to death, 27.
Glaucias, king of the Taulantii, defeated by Alexander, viii. 500, seq.
 — makes peace with Cassander, ix. 84. Murders Roxana, and her son, 87.
Glaucus, king of Corinth, vi. 235.
 † **Glaufe** invaded by Alexander, viii. 618.
 † **Glocester** taken by the Saxons, xix. 198.
Gloret made governor of Anuda, xi. 100. Is killed, 101.
Gluttony, a remarkable instance of, xiv. 176 (H).
Glycerius takes the purple on him, x. 592. Deposed, and made bishop, 594. Reception of Nepos in his flight, ibid.
Glyco suspected of poisoning Panfa the consul, xii. 323 (B).
Gnephtas, king of Egypt, ii. 76. Leaves a monumental curse on luxury, ibid.
Gnomon dials, by whom invented, iv. 166 (S).
Gnossians assist the besieged Rhodians, viii. 176. Subdue part of Crete, 233.
Gnossis, *Attadæ* why so called, viii. 214.
 † **Gnosius**, a city in Crete, vi. 51. Jupiter's tomb shown there, ibid. The ancient metropolis of Crete, viii. 213.
Goats, why worshiped by the Egyptians, i. 483. Why painted on the Macedonian standards, viii. 414.
 — and goatheids, in great esteem among the Mendehans, i. 474.
Gobrias, general of the Athenians, repulses Epaminondas, vii. 179.
GOD, the Creator of matter and form, i. 2. A free Agent in the creation of the world, 9. The importance of the distinction between the duration of God, and that of his creatures, 10. The sole principle of matter and motion, 22. The Orphic theologers notion of God, 35. Some Christians of the same opinion, ibid. Epicurus's notion of the gods, 44. By some compared to an immense ocean, 48. How free from the imputation of evil, 61. The hundred and twenty years of his forbearance, 178. The first king of the Jews, iii. 119. Not the hardener of the heart, 372 (D). The Sabians notion of him, xviii. 381 (Q).
- Godegilsus** leads his Vandals into Gaul, xix. 331. Is killed by the Franks, 335.
 — allies with Clovis, xix. 416. Treachery to Gundebald, 417. Put to death by him, ibid. 442.
Godemar, king of the Burgundi, xix. 435. Hires the Ostrogoths, 445. Success against the Franks, ibid. Peace with them, 446. Driven out, 447. Taken prisoner, ibid.
Godfrey's hostile march against Constantinople, xvii. 148. Treaty with Alexius, ibid.
Gods, infernal, of the Greeks and Romans, their notion of them, i. 107.
 — Egyptian, reigning before the flood, i. 198. A table of them, ibid.
 — tutelar, how evacuated at a siege, xii. 380.
Gog and Magog, probably the same, i. 378. See vol. xx. 23.
 — a fabulous prince of British Gaul, xix. 117 (A).
 † **Gogarene** derives its name from Gog, i. 378.
Gold first coined by the Lydians, vi. 113.
 — sand of the river Hermus, iv. 442.
 — mines seized by the Athenians, vi. 408.
 — by Philip, viii. 397. 446. Despised by the Ethiopians, xviii. 297. How trafficked with among them, 319 (H), seq. Plentiful in Arabia, 411. Despised by the antient Gauls, 626.
 — the sand of, in the Tagus, xviii. 467.
Golden fleece. See *Fleece*, vi. 217 (G).
Golefs, his bold answer to Narcissus, xiv. 332 (Q).
 † **Golfo della Spezie**, a city in Liguria, xi. 212.
 † **Golgi**, a town in Cyprus, viii. 240.
 † **Golotba**, mount, described, ii. 408. x. 600 (X). Whence named, iv. 237 (X).
Goliath, the gigantic Philistine champion, described, ii. 242 (N). Killed by David, 243, seq.
 — his gigantic sons killed, ii. 250.
Gollas, an Indian king, his great army, xx. 106.
Gomer, Japhet's eldest son, where settled, i. 375. The father of the Gumerians, vi. 7. Whether he came into Europe, 4. Whether the father of the Phrygians, iv. 443. Their language described, vi. 30. Still preserved by the Welsh, 31 (B). Its affinity to the Hebrew, ibid.
 † **Gomera**, one of the Canary islands, xviii. 189 (H).
 † **Gumerians**, called by the Greeks Galatians, the Gauls of Asia Minor, i. 375. Called also Celtes, &c. Other names, vi. 3. 6 (B). Whether the same with the Scythians, 5. Their migrations into Europe, 10. Extent of their territories there, 13, seq. The names of their cities, &c. Of Celtic extract, 21. Their government, 24. Laws, ibid. Religion, 25. Military discipline, 29. Language, 30. Diet, 33. Why confounded with the Scythians, 36 (A). Kings, 40, seq. Kingdom dismembered, 54.

- Gomerians* language the fountain of the Greek and Latin, xviii. 616 (R).
- Gomarius* abandons Procopius, and submits to Valens, xvi. 325.
- Gomon* defeats an army of slaves, and relieves Lilybæum, xiii. 7.
- † *Gompbi*, city, where situate, vii. 337 (F).
- † — metropolis of Thessaly, surrenders to Jul. Cæsar, xiii. 202.
- Gomreog* language the same with the old Celtic and Welsh, vi. 30. Its affinity to the Hebrew, 31 (B).
- Gonderic*, king of the Vandals, his dominions in Spain, xix. 338. Defeats the Suevi, 339. Defeated by Asterius, *ibid.* His miserable end, *ibid.*
- Gondibald* supports Glycerius's usurpation, xvi. 592.
- Gondicarius*, king of the Burgundi in Gaul, defeated, and killed by the Huns, xvi. 547.
- Gondomadus*, king of the Alemans, invades Gaul, xvi. 180. Makes peace with Constantius, 195.
- Gongilas* defeated by the Saracens, xvii. 90.
- Good goddess*, the sacrifices of, xiii. 145 (B), *seq.*
- Gopber* wood, what sort, i. 222 (Z).
- † *Gopbna*, where situate, x. 681.
- Gordas*, king of the Huns, converted, xix. 247. Murdered by his subjects, *ibid.*
- † *Gordene*, a province of Armenia, ix. 483.
- † *Gordæan* mountains in Armenia, ix. 488.
- Gordian*, his success against the Persians, xi. 70. His death, *ibid.*
- knot, the origin of, viii. 522. Whether cut by Alexander, *ibid.* (I).
- family exempted from public duty, xv. 406 (I).
- Gordianus*, counsellor, xv. 357 (M). Proclaimed emperor in Afric, 385. Earnestly declines the empire, 386. Enters Carthage, *ibid.* Letters to the senate and consuls, *ibid.* Acknowledged by them, 387. Defeated, 389. Kills himself, 390. Extract, character, and preferments of the two Gordians, *ibid.* His extortions, *ibid.* (C). Poems and Success in Afric, *ibid.* Deified, 393.
- his son and colleague, defeated, xv. 389.
- his grandson, chosen Cæsar, xv. 393.
- Quells an uproar in Rome, 395 (E). Chosen sole emperor, 400. His character, *ibid.* Magnificent games, 401. Marries Sabina, *ibid.* Submissive answer to his father, 402 (U). Success against Sapor, 403. In Syria, *ibid.* Letter to the senate, *ibid.* *seq.* Deposed by Philip, 405. And murdered, *ibid.* (H). His stately tomb and epitaph, 406. Writers in his time, *ibid.* (K).
- *Vel. Cornific.* urges the choice of a new emperor, xv. 409.
- † *Gordum*, a city of Phrygia, iv. 438. By whom built, 456.
- Gordius* I. how raised to the throne, iv. 455. Ties the Gordian knot, 456.
- Gordius* II. his reign, iv. 408.
- III. invaded by the Cimmerians, iv. 460.
- murders Ariarathes, ix. 544. Made governor of Cappadocia, 545. Defeated by Sylla, 547.
- driven from Armenia by Sulla, xiii. 33.
- Gordon's* translation of Tacitus, commended, xv. 150 (K).
- † *Gordoni*, where situate, xviii. 599 (D).
- Gorgias*, a great orator, vi. 451. His influence on the Athenians, *ibid.* vii. 558 (B).
- Gorgippus*, king of Bosporus, x. 150.
- Gorge*, daughter of Cleomenes, — remarkable story of her, v. 214 (W). Becomes wife of Leonidas, and queen of Sparta, vii. 58. Her character, 59 (G).
- † *Gorgodylene*, a province of Armenia, ix. 483.
- Gorgoleon*, a Spartan general, killed, vii. 168.
- Gorgonius*, a tool of Gallus, escapes punishment by bribery, xvi. 187.
- Gorgopbane* married to Oebalus, king of Sparta, vi. 252.
- Gorgopus*, the Spartan admiral, defeated and killed, vi. 503.
- † *Gorgus*, a river of Assyria, iv. 249 (I).
- king of Salamis, expelled by his brother, viii. 246. Recalled, 247.
- Guit's* Etruscan antiquities, commended, xvi. 41, *seq.* Ancient Etruscan inscription, 47 (D), *seq.* Mistaken, 48, *seq.* His late writings, 52 (E).
- Gorpiacus*, a Macedonian month, viii. 406.
- † *Gortyna*, in Crete, vii. 214. Its ruins described, *ibid.* *seq.*
- † — its temple, by whom built, viii. 215.
- Gortynians* subdue part of Crete, viii. 233.
- † *Gorxa*, where situate, xvii. 553 (I).
- † *Gosben*, in Egypt, its situation, iii. 307 (A).
- Gotarzes* reigns his preptre to Bardanes, xi. 52. Mounts the Parthian throne, 52. Wars with Meherdates, *ibid.* *seq.* His death, 55.
- Guthfred's* account of post-choises, xv. 145. Supposes Adrian the author of a new jurisprudence, 181 (B). Ancient description of the world, xvi. 234 (F).
- Goths* invade the Roman territories, xv. 398. Repulsed by Gordian, 403. Make new inroads, 415. Defeated by Decius, *ibid.* Defeat him, 417. Make an advantageous peace with Gallus, 418. Sad defeat by Aurelian, 423. Make incursions into Greece, 435. Driven out of Asia, 441. Ravage it afresh, 443. Three hundred and twenty thousand of them killed or taken, 448. Make peace with Aurelian, 450. With Probus, 475. Defeat the Burgundi, 490. Defeated by Constantine, 580. 590. An hundred thousand of them cut off by him, xvi. 131. Embrace Christianity, *ibid.* (A). Invade Sarmatia, 132. Assist Procopius, 328. Defeated by Valens, *ibid.* 331. Obtain a peace, 332. Driven out by the Huns, 347. Two hundred thousand settle in Thrace, *ibid.* Block up Constantinople, 347. Repulsed before

- Adrianople**, 355. **Cruelties in Thrice**, *ibid.* seq. Cut off in Asia, 356. By Theodosius, 364. Make and break peace with Rome, 365, seq. Defeated *frank* by h.m., 370. Settled in Thrace and Mœsia, 371. Ravage Greece, &c. 460, seq. Massacred at Constantinople, 486. Pillage and burn Rome, 514. Leave Italy, and break into Gaul, 520. Transplanted from Pannonia, 542. Settled in Spain, 544. Devoted before Narbonne, 547. Their character by Salvianus, 55 (N). Strive to revenge Aspar's death, 91. Make war against both empires, 552. Seize on Gothland, xix. 175. Defeated at Chalons, 237. Their bravery on that occasion, *ibid.* seq. Number of the slain, 238. Their origin, 253, seq. The same with the Cimbric, 254. Sundry settlements, 255, seq. Same with the Gætes, 256. Names and countries, *ibid.* (A), seq. Migration under Wæden, 258, seq. Language and writing, 259. Coming into Germany, 262 (U). Allow polygamy, 263 (D). Why called Goths, *ibid.* seq. Their customs, kins, &c. 264. Diet, 266. Wars with Caracalla, *ibid.* Become pestiferous to Rome, 267. Ravage Mœsia, *ibid.* Driven out of Thrace, 269. Ravage Asia, *ibid.* seq. Invade the empire, 271. Defeated, 273. By pestilence, *ibid.* Surrender to Claudius, 274. Driven out of Pannonia, 275. Thrace, *ibid.* And Dacia, 276. Defeated by Dioclesian, *ibid.* By Constantine, 277. Assist him against Licinius, 278. An hundred thousand of them destroyed, 279. When and how converted to Christianity, *ibid.* (M), seq. Serve in the Roman army, 281. Decared by Valens, 283. Obtain a peace, 284. Driven out by and submit to the Huns, 285. Settle in Thrace, *ibid.* Submit to Theodosius, *ibid.* Ravage Greece, 290. And Italy, 293. Their conquests in France, 296, seq. See *Ostrogoths* and *Vizigoths*, 314, seq.
- Gibbish** women, fight in mens apparel, xiv. 275.
- Government** at first patriarchal, i. 230. Changed, 385, seq. iii. 119.
- Græcian** law, what, xii. 425. Repealed, 442. Revived, xiii. 27.
- Græchus Tib.** his noble speech in favour of the two Scipio's, xii. 351. Marries Cornelia, 353. Concludes a peace with the Numantines, 394. Their generosity to him, *ibid.* His birth and education, 401, seq. Cause of his discontent with the senate, 402. Made a tribune of the people, *ibid.* Undertakes the revival of the Licinian law, 403. Gains the favour of the people, 404. Suspendes althe magistrates from their functions, 405. Submits his law to the judgment of the senate, *ibid.* seq. Brings it again before the people, 406. Strives in vain to gain over his colleague, *ibid.* Gets the law passed, and a new clause added to it, 407. Divides the treasures of Attalus among the people, 408. Solicits the tribuneship another year, *ibid.* seq. Informed of a conspiracy against his life, 409. Resolves to repel force by force, *ibid.* Is killed, 411. His character, *ibid.* His friends cruelly treated, *ibid.*
- Gracchus Caius** chosen quaestor, xii. 421. His popularity becomes dangerous, *ibid.* seq. Returns from Sardinia without the consul's leave, 423. Is tried for it, and acquitted, *ibid.* His mother's letters to him, *ibid.* (F), seq. Is chosen tribune, 424. His character, 425 (G). New laws, *ibid.* Public works, 426. Chosen tribune a second time, *ibid.* Causes new troubles at Rome, 427. Changes the seats in the Comitium, 428. Opposed and checked by the consul Fannius, *ibid.* seq. Outwitted by the senate, 429. Sent to rebuild Carthage, 430. Stands for the tribuneship a third time, *ibid.* Affronts his colleagues, *ibid.* seq. Is disappointed, 434. Mad speech to the senate, 436. Retires to mount Aventine, 437. The passionate remonstrance of his wife, 438. Offers terms of peace, which are rejected, *ibid.* A price set on his head, 439. His flight and death, 440. His conduct examined, *ibid.* (I), seq.
- accused and acquitted, xiv. 183, seq.
- deicats the Campanians, xviii. 15. Success against the Carthaginians, 22. Sent to rebuild then city, 113.
- † **Gracuris**, a city in Spain, xviii. 480.
- Græces**, the temple of, in Athens, x. 375 (I).
- Græulis Ælius** obstructs a noble project of Lucius Vetus, xiv. 386.
- † **Græcia Magna** described, xi. 217.
- Grædual Psalms**, why so called, x. 201 (D).
- Græicoi**, **Græci**, ancient Greeks, whence so called, vi. 138 (B).
- Gramen**, or grass crown, why given to Scipio Æmilianus, xii. 374.
- † **Grampian Hills**, the battle of, xix. 145, seq.
- † **Granada**, famous for mineral waters, xviii. 475. And stately buildings, 476.
- Græcanus Julius**, his writings, xv. 377 (W).
- † **Græn Canaria**, one of the Canary islands, xviii. 189 (H).
- † **Granicus**, a river in Mysia, vi. 203. Why memorable, *ibid.* seq.
- † — the battle of, v. 296. viii. 509.
- Granius** accompanies Marius in his flight, xiii. 51. Parted from him, 53. Rejoins him, 55. — strangled by Sylla, xiii. 99.
- **Martian**, accused, xiv. 245 (W). Kills himself, *ibid.*
- Graptus**'s wicked plot against Sylla, xiv. 385 (B).
- Græskoppers** infest Palæstine, xvi. 496.
- Grata**, the daughter of Valentinian, xvi. 302 (R). Turns nun, 435.
- Gratedius** stoned to death by the soldiers, xiii. 47.
- Grattus**, the father of Valentinian, his rise, merit, &c. xvi. 291. Retirement, *ibid.*
- the son, born, xvi. 291. Chosen consul, 299. Emperor, 301. His famous bridge, 304. Divides the empire with his brother,

344. Injustice to Theodosius, 345 (R). Remits his father's dues, 346 (S). Some of his laws, *ibid.* seq. Courage and success against the Germans, 353 (A). seq. Haste to live Constantinople, 356. Sends for Theodosius, *ibid.* Recalls the orthodox, 357. Laws against heretics, *ibid.* 361. Divides the empire with Theodosius, 358 (C), seq. Goes into Gaul, 361. His great respect for St. Ambrose, *ibid.* Goes into Illyricum, 364. Makes peace with the Goths, 365. Success against the Barbarians, 370. Some excellent laws of his, *ibid.* seq. 372 (N). Marches against Maximus, 374. Abandoned by his troops, *ibid.* Put to death, 375. Intended at Milan, 376. His excellent character, *ibid.* Refuses the title of Pont. Maxim. *ibid.*

G. atian, the son of Theodosius, xvi. 361 (G). 391.

— made emperor in Britain, and killed, xvi. 497. xix. 166.

— defeats the Alemans, xix. 479.

G. atricus Tatius put to death by Tiberius, xiv. 245 (W).

Gratitude in great esteem among the ancient Egyptians, i. 488.

Gratus defeats the seditious Jews, x. 512. Assists the Romans, *ibid.* (U).

— *Valer*, made governor of Judæa, x. 520. Makes various changes in the high-priesthood, 521. Is recalled, *ibid.*

— *Epirus* drags Claudius out of his hiding-place, xiv. 321. Salutes him emperor, 322.

— *Munatius* confures against Nero, xiv. 421.

Grævus, Solon's regulation about them, vi. 314.

Grecinus's excellent character, xiv. 276 (N), seq. Put to death by Cingula, *ibid.* seq. His writings, 277 (N). See vol. xix. 136.

† *Greece*, ancient, described, v. 137, seq. Its various names, 138, seq. Contended for by the gods, 232 (C). Engaged in the Peloponnesian war, 439. Visited with a dreadful plague, 452 (Q). Quitted by the Nicæan peace, 460. Under new disasters, 461. Divided between aristocracy and oligarchy, 507. Its various states after the Achaean league, *ibid.* Throws off the Macedonian yoke, 519. After Alexander's death, 520. All its states inclined to peace, vii. 309. Terms proposed by the Persian king, *ibid.* Subdued by the Romans, 406. Declared free by them, xvi. 341, 344. Made a Roman province, xv. 28.

— the democracy of, restored, viii. 511.

— the islands of, described, viii. 357—362.

Forced to submit to Antipater, 557. Proclaimed free at the Isthmian games, xii. 341. Over-run by the Castobochi, xv. 225. Under a grievous pestilence, 425. Ravaged by the Goths, *ibid.* Damaged by an earthquake, xvi. 254.

Greek philosophers had their learning from Egypt, i. 25 (h). Their account of the flood, 202 (F), seq. Settle in Egypt, ii. 82.

— historians, their partiality against the Scythians, vi. 70, seq.

Greek tongue, affirmed to be the language of the gods, iv. 445. Forbid by the Carthaginians xvii. 228, 412. Not the language of the Gauls, xviii. 618.

— letters, which brought into Italy, xi. 222 (C).

— mercenaries, how used by Alexander, viii. 560. Revolt after his death, ix. 12. Mal-sacred, *ibid.*

Greeks had no notion of devils, i. 107. Had their first notions of government from the Egyptians, 456. And of religious ceremonies, 467. The first foreigners allowed to dwell in Egypt, ii. 82. Growth in the trade of Amasis, 92, seq. Pride in fighting foreign records, iv. 259. Their expedition against Troy, 492. Their first enterprize, *ibid.* Fleet, 495. First eight years war, 496. Infused with pestilence, 497. Burn Troy, 498. Various fates of their chiefs, *ibid.* seq. Defeat Mar-donius the Persian general, v. 218. Their brave defence against Xerxes, 236, seq. Defeat at Thermopylae, 238, seq. Fleet 242. Victory over the Persians, 243, 247. By sea and land the same day, 248. Peace with Artaxerxes, 258. Assist Cyrus, 267. Advance into Persia, 268. Noble retreat after his death, 270. vii. 428, seq. invade Persia, v. 295. Choose Alexander their general, *ibid.* Defeat the Persians at the battle of Granicus, 296. Their origin, vi. 146 (A). Who were the most ancient among them, 138, seq. Their rude beginning, 140. Manners, *ibid.* seq. Trades, arts, and sciences, 142. Government, *ibid.* seq. Oracles, 143 (F), seq. Religion, 143, seq. Chronology of their fabulous times uncertain, 145 (G). The ten thousand, their famous retreat under Xenophon, vii. 438—510. Ordered by the Persian monarch to lay down their arms, 443. Their brave reply, *ibid.* seq. Ariæus's message to them, 444. Agree to join him, *ibid.* Their treaty of alliance, how ratified, *ibid.* (D). Perceive the Persian army, 445. Conclude a peace with them, *ibid.* Get a supply of provisions, *ibid.* Tillaphernes comes to treat with them, 446. Are in great doubt, *ibid.* March through the wall of Media, 447. Cross the Tigris and the Phylus, 448. March through the Median deserts, 449. Five of their chiefs treacherously seized, and put to death, 451. Their sad situation, 453. Xenophon's address to them, 455. Approve of and follow his advice, 458, seq. Are annoyed by the Persians, 459. Defeat them, 460. Repulse the Persians again, 462. A new disposition of their march, 463. Annoyed by the Persians, *ibid.* Their care of their wounded, 464 (Q). Put the Persians to flight, 465. Meet with new difficulties, *ibid.* seq. Put the Carduchi to flight, 467. Are harassed by them, 469. Volunteers take a pass, *ibid.* seq. Repulse the Carduchi over three hills, 471. Make a truce with them, *ibid.* Get into a

rich plain, *ibid.* Are obstructed by the river Centrites, 472. Their hopes revived by Xenophon, *ibid.* Difficulties in passing the river, 473. Put the Carduchi to flight, 474. Get into a fertile plain, *ibid.* Treat with the treacherous Teribazus, 475. Men and beasts benumbed with snow, *ibid.* Secure an important pass, and put the Persians to flight, 476. Cross the Euphrates, *ibid.* Are utterly dispirited, 477. Encouraged by Xenophon, *ibid.* seq. Get a fresh supply of provisions, 478 (Z). 479 (A). Cross the Phasis, 479. Come into the country of the Teochians, 481. Are annoyed by, but defeat them, *ibid.* Their route through several barbarous countries, 482. Erect a trophy on seeing the sea, 483. Are opposed by the Macronians, *ibid.* Make a treaty with them, 484. Come to Colchis, *ibid.* Form a new disposition, *ibid.* seq. Put the Colchians to flight, 485. Arrive at Trebizond, where they are kindly used, 486. Celebrate the Gymnic games, *ibid.* An old soldier's bold speech to them, 487. Plunder the Drillians, 489. Harassed in their retreat, *ibid.* Divide their army, *ibid.* Their number, *ibid.* Ally with the Mosynæcians, 490. Arrive at Coryora, 491. The length of time and way in their retreat, 493 (A). 491 (Q), seq. Coryorans refuse them entrance, 492. The Synopiens complain against them, *ibid.* Resolve to go home by sea, 494. Set sail, and anchor at Harmene, 497. Resolve on a lucrative expedition, *ibid.* Choose Chetrisophus their chief, 498. Land on the banks of the Lycus, *ibid.* Attempt to extort an exorbitant sum from the Heracleans, *ibid.* An uproar in their army, *ibid.* Divide into three bodies, *ibid.* Defeat and harass the Arcadians, 499. Unite at Calpe, 500. Put in great confusion by batomans, *ibid.* Are alarmed by the Bithynians, 501. Intrench themselves, *ibid.* March to attack the enemy, 502. Defeat the Persians, 503. Erect a trophy, 504. An uproar in the army, *ibid.* Appealed by Xenophon, 505. Arrive at Chrysolis and Byzantium, 506. Overreached by the Lacedæmonian admiral, *ibid.* Are shut out of the city, but re-enter it by force, 507. Xenophon stops their fury, *ibid.* His speech to them, *ibid.* seq. Are prevailed on to march out of the city, 508. Some go home in merchants ships, and others into foreign service, *ibid.* Their first coming into Sicily, 530. Invade Africa, viii. 75. Make peace with Carthage, 82. War with Perles, 420, seq. Arm against Philip, 475. Defeated at Chironæa, 476. Choose Alexander for their general, 497. Revolt from him, 501. Are reduced by him, 503. Their aversion to adore him, 502 (X). Mercenaries attempt to leave the Macedonians, ix. 12. Are all cut off by them, *ibid.* Their treachery to the Parthians, xi. 11. Descent into Latium, xii. 50. Return, 52. Flattery to M. Antony, xiii. 419. To Nero, xiv. 446. Infranchised by him, 447

(A). Plundered and furnished by him, 449, seq. Horrid flattery to Adrian, xv. 169 (N). High encomiums on Constantine, xvi. 138 (I). Allowed a church at Constantinople, 485. Massacred and burnt in it, 486. Ravage Italy, 489. Take and destroy Rome, 513, seq. Ravage Gaul, 520. Invite the Bulgarians against Rome, xvii. 173. Submit to the pope, 183, seq. Shake him off, 184.

Greeks that came to see our Saviour, who, x. 582 (B).

of Asia, their history, vii. 406, seq.

Gregentius, bishop of Tephra, his dispute with the Jews, xviii. 438, seq.

Gregory, *Mat.* his account of the supposed ruins of Babel, i. 337 (N).

— *Altenast*, his writings the chief classic of the Armenians, ix. 493.

— writings and character, xvi. 149 (O).

— bishop of Antioch, quells the mutinous Romans, xvii. 9.

— I. pope, his flattering letter to Phocas, xvii. 13.

— prefect of Afric, defeated, xvii. 26.

— a monk, encourages Leontius to usurp the empire, xvii. 32.

— II. stirs up the Venetians, and opposes Leo's edict, xvii. 41. His life attempted by Leo, *ibid.* Letter to the Lombards, *ibid.* Whether he assumed the supreme power, *ibid.* See also xix. 660 — 670.

— *Michael*'s general, defeated and killed, xvii. 62.

— of Tours, his history, xix. 402, seq. (U). 406 (W). Differs from Procopius, 419 (D).

— his treachery to Taro, xix. 641.

Greutbongi, who, xix. 210. Defeated by Valens, 281. xvi. 331. Defeated by Theodosius, 390.

Grimald defeats Constant II. xvii. 28.

— his narrow escape, xix. 628. Refused in Germany, 638. Made duke of Benevento, 639. His conquests, *ibid.* Seizes on Lombardy, 641. Treachery to Partharit, 642. Stratagem against the Franks, *ibid.* Drives out the Romans, 643. New conquests, 645, seq. Stratagem against the Huns, 647. Corrects the Lombard laws, *ibid.* His death and character, 648.

— II. succeeds his father, and dies, xix. 645.

† *Groenland*, whether contiguous to America, xx. 166.

† *Grosseto*, a city of Etruria, xi. 214.

Groutus, *Hugo*'s, notion about the standing of the sun confused, iii. 467. His notion of the miraculous shower of stones, 475.

† *Grottas*, near Olynt in Egypt, described, i. 452, seq.

— reported to by the Romans in summer, xiv. 206 (K).

Groves, sacred among the Scythians, vi. 68. Among the antient patriarchs, xviii. 545.

— among the Gauls, *ibid.* And Germans, xix. 19. That of Marseilles described by Lucan, xvii. 545 (H), seq.

— Their form among the Gauls, 549. Altar, *ibid.* Cinctures, *ibid.*

Groves

- Ground* cursed at the fall, i. 122.
Grumbates, king of the Chionitæ, xvi. 212.
 Serves under Sapor, *ibid.* His son killed, 213.
Gryllus made a mock metropolitan by Michael, xvii. 72.
 † *Grynium*, a city of *Æolia*, its situation, vii. 426.
Grynus, king of Thera, viii. 310.
 † *Guagamela*, the battle of, viii. 545, *seq.*
 Taken by Trajan, xv. 137.
 † *Guangua*, river, falls into the Nile, xviii. 266.
Guardians, Solon's laws concerning them, vi. 314.
Gubases invites the Romans against Cosroes, xi. 119. Assassinated, 121. See also xvi. 622—625.
Gudarez, king of Persia, according to Oriental history, xi. 144 (B).
Gudarz, a Persian general, his cruelties at Jerusalem, v. 377.
Gudentius, an infamous accuser of Boetius, xix. 552.
Gudeock, king of the Lombards, xix. 501.
Guenbumara, Arthur's queen, her monument, xix. 190 (L).
Guiscard, Robert, his extract, xvii. 139. Success against Alex. Comnenus, 140, *seq.* Against the emperor Henry, 141. Defeated at sea, 142. His death, *ibid.*
 — his son relinquishes all his conquests, xvii. 142.
 † *Gulph*, Persian, described, v. 76 (P), *seq.*
 — a dreadful one opened in the Roman forum, xii. 37.
Gulussa's extract, xii. 454. Confirms the account of the preparations of the Carthaginians against the Romans, 366. His treachery and cruelty to them, 368. Assists the Romans against them, 379.
 — vindicates his father to the Roman senate, xviii. 95. Insulted at Carthage, 97. His share of the Numidian kingdom, 151. Death, 152.
Gundamund, king of the Vandals in Afric, xix. 332.
Gundebald defeated by Clovis, xix. 417. Besieged in Avignon, *ibid.* Success against his brother, *ibid.* *seq.* Made magister militiæ, 435. His law in favour of duels, *ibid.* Fratricide, 440 (B). Conquests and ravages, 441. Death, 442.
Gundenberg married to Ariovald, xix. 632. Tempted, and falsely accused by Adalulf, 633. Acquitted, *ibid.* Chooses Lotharis king of the Lombards, 634.
Gundebert's treachery to his brother, xix. 640. Death, *ibid.*
Gundemar, king of the Visigoths in Gaul, xix. 265.
Gunderic settles in Galicia, xix. 332.
Guodize, king of the Burgundi, made magister militiæ, xix. 435. His success in Spain and Gaul, 439.
Gundicar, king of the Burgundi, xix. 435. Defeated, and killed, 438.
Gurpuder, by whom invented, xix. 44 (S).
Gurgenes invaded by the Persians, xvi. 614.
Gurges Quin. Fab. his gallantry at Ptolemy's court, ix. 380, xii. 152. Whence named, 127. Builds a temple to Venus, *ibid.* Chosen consul, 134. Defeated by the Samnites, *ibid.* Rescued by his father, 135. Regulates the public revenue, 157. Killed before Volturni, 160.
Gusanfades's advice to the Persian council, xi. 97. Declared a rebel, 99. Put to death, *ibid.*
Gustasp, prince of Persia, rebels against his father, v. 377. Is forced to fly to Turquestan, *ibid.* Marries the king's daughter, 378. His exploits, *ibid.* His father's extraordinary generosity to him, 379. Succeeds him, 381. Resigns the crown to Bahaman, 414. Whether the same with Hytaspes, *ibid.* *seq.* His time the reign of learning in Persia, 415.
Githeyl, among the Germans, what, xix. 24.
 † *Guzula*, where situated, xviii. 214. Whether the same with Getulia, *ibid.*
Gyants. See *Giants*, i. 173 (F).
 † *Gyarus*, island, described, vii. 332, *seq.* Why uninhabited, *ibid.* *seq.*
Gygæa married to Bubaris, on a remarkable occasion, viii. 420.
Gyges, the first of the Mermedæan race of kings, vi. 112. His treason against Candaules, 117. How raised to the throne of Lydia, *ibid.* His reign, 118.
Gylippus, the Spartan, relieves Syracuse, vii. 83. His success in Sicily, *ibid.* His covetousness his great detriment, *ibid.* Takes the Athenian generals prisoners, vi. 469 (T). Whether chargeable with their death, *ibid.* A glaring instance of his avarice and dishonesty, vii. 88. Banished for it, *ibid.* His character, *ibid.* (L). 564, *seq.*
Gylphus, Gylva, receives Woden in Sweden, xix. 259.
Gylus, a Spartan officer, killed by his own misconduct, vii. 107.
Gymnasia, at Athens, described, vi. 321. At Rome, xii. 430 (H).
Gymnic games celebrated by the Greeks, vii. 486 (I), *seq.*
Gymnosophists burn themselves when weary of life, xiii. 520 (H). Where situate, xx. 59.
 † *Gyndes*, river, where, v. 178 (C). The story of Cyrus's repentment against it, *ibid.*
Gyrgenes, king of Iberia, x. 140.
 † *Grisanium*, a city in Spain, xlii. 29. Reduced by Sertorius, *ibid.*
 † *Gyrhone*, metropolis of the kingdom of Orestes, viii. 386.
 † *Gythians* subdued by the Lacedæmonians, vi. 243 (B).
 † *Gythiria*, an island in Ethiopia, xviii. 272.

† *Gyrium*, the sea-port of, by whom built, vi. 244 (D). Taken and burnt by the Athenians, 417. By Nabis, vii. 155.

II.

HA'abuk's prophecies, an account of, iv. 183 (M).

† *Habib, bib*, the original name of Ethiopia, its meaning, xv. ii. 354 (B).

Habis, a sultan king of Spain, xviii. 509. His excellent reign, *ibid.* seq.

† *Habor in Coubi*, where situate, iv. 315 (F).

† *Hobab*, the spring of, in Numidia, xviii. 132.

† *Hacceldama*, what, and where situate, x. 199.

Halefi, a celebrated rabbinical book, x. 489 (G).

Haddad the Hittite defeats the Midianites, ii. 132. 170.

— king of Edom, flees from David into Egypt, i. 178. Marr's Pharaoh's sister, *ibid.* Provokes the king in Solomon's tide, 177. Probably killed in Syria, *ibid.* Attacks Rehoboth, iv. 100.

Hadaeas or *Hadar*, *xvi.* the first king of Zolbah in Syria, ii. 30. Defeated Lavd *ibid.* and 307. Attali Haman against him, 301. Defeated, *ibid.* And becomes tributary to him, *ibid.*

Hader, king of the Horites, ii. 17.

† *Hadrhamaut*, a province of Arabia Felix, why so called, i. 382.

Hadrham, one of Joktan's sons, where settled, i. 382.

† *Hadrumentum*. See *Adrumetum*, xv. i. 237.

† *Hanus*, mount, where situate, viii. 330. xv. 415.

Hafidba, an Arabian deity, xviii. 385.

Hagar forced to flee from Sarah, ii. 255. Returns and submits, 266. Brings forth Ishmael, *ibid.* Sent away with him, 264.

Hagar where situate, xv. 142. xviii. 341. Why so called, 368. Their brave opposition against Thar, 435.

Hagerum machub, what meant by it, x. 339 (I).

Hager the prophet reproves the Jews, x. 188. 218. One of Ezra's assistants, 196 (Z).

Hegacanthophantes stangles the emperor Alexius, xvii. 161.

Hematolites, *Nepthalites*, or *Entbalites*, who, and where situate, xi. 169. Friend prince of Persia, *ibid.* His ingratitude to them, 171. An extraordinary stratagem of their vizir, *ibid.* Defeat the Persians twice, *ibid.* Repulsed by Noufchirvan, 179.

Haikb, the son of Togarmah, gives his name to ancient Armenia, i. 377.

Hail storms and thunder, one of the plagues of Egypt, ii. 378. The great mischief done by them, 379. Destroy the confederate Canaan-

ites, 474, seq. Remarks on that miraculous transaction, 476, seq. (N).

† *Hain*, several cities of that name, ii. 485 (D). Its import, *ibid.* seq.

Hain, the length of, a distinction of the kings of the Franks, xix. 375.

Haitbo vindicated from a mistake charged on him by Hinderger, i. 324 (F).

† *Halala*, a village, why made a city by Aurelius, xv. 41 (M).

† *Halab* or *Gbalab*, the metropolis of Chalacene, iv. 315 (F).

Hali, murdered by Mahuvins, xvii. 28.

Halio, wife of Cotys, her offspring, vi. 111.

† *Halicarnassus*, capital of Caria, vii. 426. Its famous mausoleum, *ibid.* Why excluded the Dorian confederacy, 49. Bravely defended by Memnon, v. 298. Taken by Alexander, 299. Demolished, viii. 515, seq.

Haleus in the Phœnician cosmogony, who, i. 185. The first hunter and fisher, *ibid.*

† *Halonesus*, one of the Cyclades, described, viii. 344. Taken from the pirates by Philip, 466. By the Papatheans, 467. Where situate, 470 (G).

Haleus, Claudius's taster, poisons him, xiv. 364 (K). His crimes and extortions, 487. Screened by Vibius from punishment, *ibid.*

Haly, a Turkish vizir, and friend to the Christians, xvii. 214.

† *Hilycus*, a river in Sicily, its source and course, vii. 527.

† *Haly*, river, described, ix. 269 (U). Whence named, 535. Divides Pontus from Paphlagonia, *ibid.* Runs through Cappadocia into the Euxine, x. 5.

Ham, the youngest son of Noah, i. 268 (K). Blacker is not inflicted on him as a judgment, 99. 270 (P). The import of his name, 268 (K). Noah's curse on him explained, 261. 269. How far cursed in his posterity, *ibid.* Whether his descendants conquered the posterity of Japhet and Shem, 270 (O). Crimes laid to his charge, 271 (R), seq. Held the inventor of magic, *ibid.* And of idolatry, *ibid.* His issue more numerous than his brethren, 274. The true reason of Noah's disdaining him, *ibid.* Whether the same with Chronus, *ibid.* Or with Menes, *ibid.* (B). Where he first settled, and reigned, 370. His descendants where settled, *ibid.*

† *Hamadan*, an opulent city in Parthia, v. 63. xi. 4.

Hamab, a fictitious bird among the Arabians, xviii. 389.

Haman called an Agagite or Amalekite, ii. 188.

† *Hamab*, the kingdom of, from whom so called, ii. 280. Chronology of its kings, 298.

— the Great, where situate, ii. 316 (H). The uncertainty about its kings, *ibid.* Subject afterwards to Dimaicus, 317. And lastly to Alivria, 318.

Humatites transplanted by the Assyrians, ii. 318.

- Hamestris*, Xerxes's wife, her great cruelty, v. 252. Not the Esther of Scripture, 255 (M).
- Hamilcar* serves under Xerxes, v. 229.
- his fleet and army, vii. 540. Defeated and killed, 541.
- besieges Segesta, xii. 169, seq. Repulses the Romans at Lipara, 174. Defeated before Heraclea, 176. Sent for to command at home, 178. His cruel death at Rome, 192.
- *Barcas* sent into Sicily, xii. 199. Quells a sedition, *ibid.* His success, 200. Supplies Lilybæum, 201, seq. Takes Eryx by surprise, 202. His valour and address, *ibid.* seq. Concludes a peace betwixt the Romans and Carthaginians, 206.
- his expedition into Spain, xii. 211. Makes his son Hannibal swear eternal enmity against the Romans, *ibid.*
- the father of Hanno, attempts to burn the Roman fleet, xii. 327. Repulsed by Scipio, *ibid.*
- a citizen of Leptis, assists Jugurtha, xii. 481. Is defeated, *ibid.*
- the genealogy of his family, xvii. 315.
- the son of Mago, succeeds his father, xvii. 340. Ill success against the Sardinians, *ibid.*
- the son of Hanno, his expedition into Sicily, xvii. 347. Over-reached by Gelon, 348. Defeated and killed, 349. Deified, *ibid.*
- sent against Timoleon, xvii. 418. Defeated, 419. Mediates a peace with Agathocles, &c. 433, seq. His death, 435.
- *Rhodanus* sent to sound Alexander's designs, xvii. 430. His ingenious method of sending notice of them to Carthage, *ibid.* Ungratefully put to death, 431.
- son of Gisco, made general of the Carthaginians, xvii. 435. Shipwrecked, 436. Defeats Agathocles, 437. Recalled from Sicily, 443. Defeated by the Syracusians, 451, seq. His head sent to Agathocles, 454. Throws Carthage into despair, *ibid.* See *Amikar*, viii. 80.
- the successor of Hanno, outwits the Romans, xvii. 503. Defeats them, 506. Defends Lipara, 512. Defeated by the Romans, 515. His offers of peace rejected, *ibid.* Recalled, 516. His miserable end, 525 (W), seq.
- cruelty to the Mauritians, xvii. 527.
- *Barcas*, his character, xvii. 534. Lands in Sicily, and makes several motions, 535. His manner of encampment, *ibid.* Takes Eryx, 537. Makes peace with the Romans, 539, seq. Conceives an invincible hatred against them, 540. Heads the Carthaginians against the mercenaries, 554. His bold passage of the Bagrada, *ibid.* Defeats the Libyans, 555-557. Severity to the bloody mercenaries, 559. Includes them on all sides, 561. Puts them to death, 562. Concludes the Libyan war, 564. Expedition and success in Spain, 567. See xii. 217, seq. His death, xvii. 570. Inspires his sons with hatred to the Romans, xviii. 515.
- Hamiko* sent into Sicily, viii. 130. To the relief of Syracuse, 139. Dies of the plague, *ibid.*
- his brave defence of Lilybæum, xii. 192, seq.
- † *Hammam Leef*, hot bath, described, xvii. 243 (D).
- † *Hannon Jupiter*, the temple of, visited by Alexander, viii. 540 (T), seq.
- Hannu*, king of Shechem, intercedes for his son to Jacob, ii. 20.
- † *Hampshire* inhabited by the Jutes, xi. 76 (D).
- Hannibal*'s embassy to Carthage, xviii. 12. Abandoned by his men, 18. Being defeated, kills himself, 19.
- † *Hamsa*, city, where situate, and whence named, ii. 257.
- Hanan*, the prophet, reproves king Aza, iv. 117 (B).
- Hand-mills*, by whom invented, xvi. 9.
- Hanneman*, his office respected in Germany, whence, xix. 33 (K), seq.
- Hannab* and her seven sons martyred, x. 270 (N).
- Hannibal*'s advice to Antiochus, vii. 351. Sent into Sicily, 581. His army and fleet, *ibid.* Takes and burns Scyllus, 582, seq. And Himera, 583, seq. His cruelty to the Sicilian prisoners, 584. His second army, 586. Invades Sicily, *ibid.* seq. Lays siege to Agrigentum, 587. Dies of the plague, *ibid.*
- defeated by the Rhodians at sea, viii. 197. Takes refuge with Antiochus, ix. 237. Persuades him to war with the Romans, *ibid.* His reproof of Phormio, *ibid.* (A), seq. Sends Aristo to Carthage, 240. Outwitted by the Romans, 243 (G). Becomes suspected by Antiochus, *ibid.* 246. Forms the plan of Artaxata, 487. Stratagem against the Pergamians, x. 24. Poisons himself, 25. Oracle concerning his death, *ibid.* (G). His judgment of Pyrrhus, 108 (Q), seq. His tomb at Lissia, 123. His writings and character, xvii. 312 (K). 317.
- outwits Hiero king of Syracuse, xii. 161. Commands in Agrigentum, 162. Steals out in the night, 164. Defeated at sea, 168, seq. Degraded, 170. D. feated and crucified, 175.
- a Rhodian, comes with a reinforcement to Lilybæum, xii. 193. His bold attempt through the Roman fleet, 194. Taken prisoner, *ibid.*
- a Carthaginian lord, his bold speech to the Roman senate, xii. 215.
- son of Hamiko, goes with his father into Spain, xii. 211. Swears eternal enmity against the Romans, *ibid.* Succeeds Asdrubal, 229. Makes war on the Olcades, *ibid.* Subdues them, 231. Besieges Saguntum, *ibid.* Answer to the Roman ambassadors, *ibid.* Is demanded to be delivered up to the Romans, 232. Begins his march for Italy, 235. Crosses the Rhone by stratagem, 236. Begins his march over the Alps, 238. Is harassed by

the inhabitants, *ibid.* Other difficulties, 240. Enters Insubria, 241. His army greatly diminished, 242. Takes Taurinum, *ibid.* Stratagem and speech to encourage his army, 243, *seq.* Defeats the Romans, 244. Crosses the Po, and advances to Placentia, 245. Treachery to the Gauls in the Roman army, *ibid.* Bribes the governor of Clastidium, 246. Artfully provokes the Romans to engage, 247. Defeats them, 249. Attempts in vain to cross the Apennines, 251. Repulsed by the Romans, *ibid.* His painful march into Hetruria, 252. Loses an eye, 253. Advances to Arretium, *ibid.* Defeats the Romans, 255. Mistaken by his guides, 258. Ravages Campania, *ibid.* Stratagem against Fabius, *ibid.* Being distressed for provisions, decamps for Apulia, 263. His advantageous situation at Cannæ, *ibid.* *seq.* Signal victory there, 267, *seq.* Maheral's free speech to him, 268. His not going to Rome vindicated, *ibid.* (1). Treatment of the Roman prisoners, 273. Success in Capua, *ibid.* Receives supplies from Carthage, 275. Takes Nuceria, 276. Repulsed before Nola, 277. Besieges Casilinum, *ibid.* Enervates himself at Capua, 278. Obliged Casilinum to capitulate, 279. Takes Petilia, *ibid.* Reduces several cities in Greece, 281. Allies with Philip of Macedon, 282. Invests Nola, *ibid.* Defeated by Marcellus, 283. Returns into Campania, 285. Worsted again by Marcellus, 286. Tarentum betrayed to him, 290. Attempts in vain to relieve Capua, 296. Marches towards Rome, 297. Retires, 298. Surprises Appius in his camp, 300. Defeats and kills Fulvius, 303. Obligated to retire by Marcellus, *ibid.* *seq.* Defeats him, 307. Is routed by him, 308. Attempts in vain to surprise Fabius, 309. Defeat and kills Marcellus by stratagem, 311. Honours his body, 312. Deceived by an artifice of his own, *ibid.* Twice defeated by the Romans, 314. Retires in great distress, 315. Defeated by Sempronius, 322. Cruelty to a body of Bruttians, 330. Being recalled, lands in Africa, 331. Gains over several Numidian princes, *ibid.* His interview with Scipio, 332, *seq.* Gallant behaviour of his phalanx, 333, *seq.* Totally defeated, 334. His death, 355. His effigies and name on a Carthaginian coin, xvii. [312], (K).

Hannibal appointed general of the Carthaginians, xvii. 355. Lands his army in Sicily, 356. Takes Emporium, 359. And Selinus, 361. Attacks Himera, 362. Takes and rases it, 364. Lands in Sicily, 366.

— saves Messina from the Syracusans, xvii. 484. Brave defence of Agrigentum, 501. Repulsed by the consular army, 502. Abandons the place, *ibid.* Sent to coast about, *ibid.* Destroys the Roman fleet, 504. Defeated by them, *ibid.* His punishment, 507.

sent to secure the Gauls, xvii. 55.

Buys new supplies to Lilybæum, *ibid.* *seq.* Sent to assist Hamilcar, 560. Crucified by the mercenaries, 563.

Hannibal, the child of Hamilcar, taken by him into Spain, xvii. 567. Made to swear irreconcilable enmity against the Romans, *ibid.* Sent thither as fresh when grown up, 573, *seq.* Becomes the darling of the army, 574. Succeeds Asdrubal as general, *ibid.* His success and conquests, 575, *seq.* Besieges Saguntum, 576, *seq.* Wounded before it, 579. Whether he denied audience to the Romans, 581. Takes Saguntum, 582, *seq.* Motives for it, 585. Regulations in Spain, 588. His journal left at Lacinium, 589. Odd dream, 590. Speech to his army, 591. Crosses the Rhone, 592. Marches towards the Alps, 595. Difficulties in passing them, 596. And in his descent, 597. His army greatly dwindled, 598 (G). A route of his long march, *ibid.* Takes Taurinum, 599. Speech to his army, 600. Defeats the Romans, *ibid.* *seq.* Second victory, 602, *seq.* His policy to gain the allies of the Romans, 606. March into Etruria, *ibid.* Defeats Flaminius, 608. Wastes Italy, 609. Arms his men after the Roman manner, *ibid.* *seq.* Stratagem against Fabius, 612. Repulsed by him, 614. In great distress, 617. Speech to his army, 618, *seq.* Signal victory at Cannæ, 619, *seq.* His not marching to Rome justified, 624 (N). Success in Campania, 625. Enters Capua, 626. Treatment of the Roman prisoners, 627 (O). Repulsed before Casilinum and Nola, xviii. 4. Captivated by the delights of Capua, 5. Betrayed by the Barcan faction, 6. His treaty with Philip of Macedon, 13, *seq.* Repulsed before Cumæ, 16. Haughty answer to the Hirpini, &c. 17. Repulsed before Nola, *ibid.* Raises commotions in Sicily, 21. Repulsed before Puteoli, 22. Plunders Apulia, 23. Private treaty with the Tarentines, 28. Enters their city, *ibid.* Stratagem to furnish the citadel, 29. Fresh success against the Romans, 32. Goes to the relief of Capua, 35. Stratagem against the consuls defeated, 36. Marches towards Rome, *ibid.* Ill success, 37. Engages Marcellus several times, 43, *seq.* Defeats the banditti, 44. The Romans, 47. Delays joining Asdrubal, 48. Receives sundry defeats, *ibid.* *seq.* Retires to Canusium, 49. Behaviour on hearing of Asdrubal's death, 53. Wasted by pestilence, 62. Wounded by a scorpion, 64. Defeated by Sempronius, 67. Recalled to Carthage, 72. Concern at leaving Italy, *ibid.* *seq.* Massacres some Italians, 73. Lands in Africa, 74. Speech to Scipio, *ibid.* *seq.* Defeat at Zama, 76. His excellent conduct at that battle, 77. Apology for his resentment against Gisco, 78, *seq.* Apology to Hædus, 80. Reforms several abuses in Carthage, 81. Recalled and chosen prætor, 82. Envied by the Romans, 83. Reception from Antiochus,

- Antiochus, *ibid.* His noble speech to him, *ibid.* seq. 86, seq. Artful answer to Villius and Scipio, 85, seq. Deferted by Antiochus, 87. His advice to him, *ibid.* seq. Defeated by the Rhodians, 88. Flight into Crete, *ibid.* Stratagem to save his treasure, 89. Flies to Prusias, who betrays him, *ibid.* His last Words, 90. Poisons himself, *ibid.* His character, *ibid.* seq.
- Hannibal Passer*, head of the Masinissian faction, xviii. 97.
- † — the port of, where, xviii. 466.
- † — tower, where situate, xvii. 240.
- Hanno*, appointed general of the Carthaginians, viii. 77. Is killed, 78.
- admiral, destroys Claudius's fleet, viii. 95. Enters Messina, *ibid.* Is seized and forced to deliver up the citadel to Claudius, 96. Crucified for it by his countrymen, *ibid.*
- sent with a new fleet and army into Sicily, viii. 96. Summons the Romans to leave it, *ibid.* Mutinies, 150. Defeated by Marcellus, 151.
- made admiral of the Carthaginians, xii. 163. Sent to relieve Agrigentum, *ibid.* Defeated by the Romans, 164. His brave defence of Olbia, 173. Killed, *ibid.* Magnificent obsequies, *ibid.*
- defeated at sea, xii. 176. Endeavours to amuse the Romans, *ibid.* Ventures an interview with the consuls, 177. Father and son repulsed by the Romans, 184.
- the Carthaginian admiral, defeated, xii. 205. Haughty answer to the Roman senate, 215. Proposes delivering up Hannibal to the Romans, 232. Sent to surprise the Romans, 236, seq. Taken prisoner by them, 253.
- opposes sending supplies to Hannibal, xii. 275. Defeated by Sempromus, 281. Surprised by Fulvius, 291. Defeated and sent prisoner to Rome by Scipio, 315.
- a young Carthaginian, defeated and killed by the Romans, xii. 322.
- son of Asdrubal, betrayed and taken prisoner by the Romans, xii. 323.
- a venerable Carthaginian, intercedes for Carthage, xii. 377.
- his design of enslaving Carthage, frustrated, xvii. 259. 428. His dreadful end, *ibid.* Unreasonable, 312. Writings and navigation, 318. Takes the first lion, 319.
- sent against Sicily, xvii. 411. Undermined by Suniates, *ibid.* seq. Sent against Agathocles, 444. Defeated and killed, 445.
- succeeds against Zetircien, xvii. 463, seq. Sent to succour Sicily, 492. Overreached by the Roman consul, 494. Crucified, *ibid.*
- sent to relieve Agrigentum, xvii. 501. Defeated, 502. Fined and degraded, *ibid.* Killed in defending Olbia, 511 (R). See vol. xii. 173.
- exasperates the Mercenaries, xvii. 542, seq. Sent against them, 543. Attacks them, 549. His indiscretion, *ibid.* seq. Succeeded by Hamilcar Barcas, 554.
- Hannu* left to command in Gaul, xvii. 591. Defeated by Cn. Scipio, 605. Obstructs Hannibal's success, xvii. 6. D. feated by Sempromius, 16. See vol. xii. 231, 169. By Marcellus, xviii. 17. Sent to throw fresh provisions into Capua, 29. Defeated and stripped of them, *ibid.* Defeated in Spain, 54. Taken prisoner, *ibid.*
- defeated by Scipio, xviii. 66. By Masinissa, *ibid.* Head of the Roman faction, 97.
- Hanan*, king of Ammon, his ill treatment of David's ambassadors, ii. 145. Routed by him, 147. and iv. 69. Besieged in his capital, ii. 147.
- Haran*, the son of Terah, dies in Ur, i. 299. Various opinions about his death, 300 (Y).
- † — a city of Mesopotamia, i. 302.
- Harbun's* pedigree of Herod, confused, x. 359 (F). And his notion of the Herodians, 476, seq. (S).
- Hare*, bishop's, metrical edition of the Hebrew psalms, examined, x. 202, seq. (E) and 604 (D), seq.
- † *Harith*, the forest of, whither David retired, ii. 418.
- Hareh*, an antediluvian king of Egypt, ii. 112.
- Hareh*, a class of Jewish priests, x. 181.
- Hareh* submits to Julian, xvi. 208.
- Harmanus* betrays Basiliscus, xvi. 598. Promoted by Zeno, 599. Murdered by him, *ibid.*
- Harmodius* conspires against Hipparchus, why, vi. 352. Kills him, 353. Is killed by his guards, *ibid.* Greatly honoured by the Athenians, *ibid.* xiii. 335.
- Harmodius's* bravery against the Persians, vi. 303.
- Harmonia*, princess of Samothrace, iv. 478. Married to Cadmus, 480. viii. 356.
- where born, viii. 356.
- wife of Themistius, put to death, viii. 117.
- Harp*, a favourite instrument of Nero's, xiv. 399 (I).
- Harpagons*, warlike engines, described, xvii. 525 (N).
- Harpagus* commanded to kill young Cyrus, v. 170. Severely punished by Astyages, 173. His bloody revenge against him, 175, seq.
- bravely opposed by the Lycians of Xanthus, vi. 123. Takes Phocæ, vii. 408. Reduces the Greek states in Asia, 432, seq.
- Harpalus's* reception at Athens after his infidelity to Alexander, vi. 519 (D). Alexander's treasurer, why favoured, viii. 557 (E). His treachery and punishment, 646. xvii. 431.
- Harpocras*, a freedman of Claudius, his sway over him, xiv. 318 (F).
- Harpocrates*, the son of Isis and Osiris, how represented, i. 471. A weak and infirm person, ii. 35.
- Harpocras's* writings and character, xv. 254 (Q).

- Harpys**, a fabulous kind of birds, vi. 218 (H). Destroyed by the Argonauts, *ibid*.
- Hart, von Der**, his opinion of the crime committed by Ham against Noah, i. 273 (W).
- Hafsem**, an old Arabian tribe, xviii. 370.
- † **Hesbon**, of the Gentiels, where, and why so called, iii. 212 (H).
- Hafsideans**, a Jewish sect, their character, iii. 235 (P), *seq* x. 272 (L). Repair to Mattathias, *ibid*. Murdered by Akimus, 300 (X). Whether the same with the Efronians, 479.
- Hafsidim**. See **Hafsideans**, *iii*. 235 (P).
- Hafsiati**, among the Romans, who, and whence so called, xii. 63 (P), *seq*.
- Hatonus** &c. disgraced by Tiberius, xiv. 57. His death and character, 208 (N).
- **Agrippa** opposes the whipping of playets, xiv. 107.
- Humar**, the Saracen, his conquests in Arabia, xvii. 24. Success against Heraclius, *ibid*. Begins a temple at Jerusalem, 26. Subdues Afric, *ibid*. Persecutes the Christians, 39.
- How's**, the Egyptians great regard for them, i. 479. Why, 480, *seq*.
- Huziel** sent by Benhadad to Elissa, ii. 310. Foretold that he should prove a cruel tyrant, *ibid*. Murders the king, and mounts the throne, 311. Success against the kings of Israel and Judah, *ibid*, *seq*. Treachery to Jehoash, 312. Takes and plunders Jerusalem, *ibid*. His cruelty, *ibid*. (Y). Seizes on Elath, 317. Dies, and is despid, *ibid*. His and Benhadad's statues carried about, *ibid*. (A).
- Huzamaveth**, third son of Joktan, where settled, i. 382.
- † **Hazarah**, the sixteenth encampment of the Israelites, iii. 420.
- Hozazel**, or scape-goat, its etymon, iii. 46 (U). A strange notion of it, 47 (U). The ceremony of, on an expiation-day, 48 (V), *seq*.
- † **Hazor**, taken and burnt by the Israelites, ii. 207. Rebuilt by Jabin II. and made his capital, 211.
- Head**, why the Egyptians would not eat the head of any animal, i. 473. See *Sev-l*.
- Health**, goddess of, her temple at Rome, by whom painted, xii. 114.
- Heart**, in some cases, thought proof against fire by the antients, xv. 142 (F).
- Heatbens**, antient, their account of Paradise, i. 120.
- † **Hebdemon**, where situate, and whence named, xvi. 294. The Carilian emperors crowned at it, *ibid*. (N).
- Heber** the Kenite. Jael's husband, ii. 213.
- Hebrew** language, whether so named from Eber, i. 294. Whether the most antient, 348. And the mother of the rest, 351. Particularly adapted for lyric poetry, iii. 201. Its purity, simplicity, &c. 208, *seq*.
- character, *iii*. 210. How known, and whence derived, 212. Antient, the Samari-
- tan, 213, *seq*. Exchanged for the Chaldee, x. 197 (A), *seq*.
- Hebrew** points or vowels, history of, iii. 218, *seq*. Not admitted by the Samaritans, 219. Antiquity and authority of, examined, 220, *seq*. (A). Specimen of, 221 (B). Grammatical and other points, 222, *seq*.
- Hebrews**, whether derived from Eber, i. 292 (K). and (L). Their antient manner of distinguishing the points of the compass, ii. 479 (Z).
- † **Hebron**, the capital of the Edomites, who settled in Judea, ii. 180. Taken and raised by Judas Maccab. *ibid*. See vol. x. 289. Retaken by the Canaanites, ii. 209.
- † **Hebus**, a river in Thrace, its course, x. 52.
- Heisteus**, an account of, and his writings, viii. 347 (C). Instructed by a Jewish priest, x. 236 (K). Murders Attalus by Alexander's order, 448.
- † **Heutampodon**, a city of Epirus, x. 65.
- † **Heutampolis**, Crete, whence so called, viii. 213.
- † **Heutampylus**, metropolis of Parthia, v. 63 (L). The same with Hispahan, *ibid*. Where situate, xi. 3. Whence named, 4.
- † **Heutampes**, islands, where, and whence named, viii. 295 (D). Described, *ibid*.
- Heutonymus**'s complaint against the Greeks, vi. 492. Xenophon's answer to it, 493. Advises them to go home by sea, 494.
- Hezer**, the son of Priam, iv. 490. Attacks the Grecians before Troy, 497. Is killed by Achilles, *ibid*. His body barbarously used by him, vi. 222. This indignity and his death revenged by Paris, *ibid*.
- † **Heutitani**, where situate, xviii. 477.
- Heubis**, wife of Priam, the Trojan king, iv. 490.
- Hegeandrides** takes Euboea, vii. 85.
- Hegehas**, tyrant of Ephesus, vii. 420.
- Hegefilabus**'s speech to the Rhodians, viii. 201.
- Hegefinax**'s speech to the Roman commissaries, ix. 239.
- Hegestratus**'s speech to Leotichides, viii. 281. Whole son, 293. Made governor of Sigeum, *ibid*.
- † **Hejaz**, the province of, described, xviii. 309, *seq*.
- † — kingdom, founded [437]. Kings of, *ibid*. *seq*. Form of government in it [438].
- Heiser**, ved, the ceremony of burning it, iii. 53. The ashes of it, why purifying to the unclean, and defiling to the clean, *ibid*. (Z). Jewish traditions about it, 54.
- † **Hejr**, a city of Hejaz, xviii. 364.
- Hejjes**, Moies's law concerning them, iii. 144. Soli's on the same, vi. 310, *seq*.
- He'a**, the goddess of hell, xix. 178.
- † **Helanus**'s lake, the worship of, xviii. 568 (G).

- Helen*, the fatal Grecian beauty, her fabulous birth, vi. 254 (M). Whose daughter, 183. Stolen by Theseus, *ibid.* Married to Menelaus, iv. 492. Stolen by Paris, *ibid.* Causes the Trojan war, *ibid.* Driven on the coast of Egypt by storm, ii. 69. Whether detained there, *ibid.* iv. 495. vi. 256 (Q).
- Helena*, empress, a church built by her, in memory of Christ's ascension, ii. 406. (B). Traditions concerning it, *ibid.* seq.
- † — island, described, viii. 313.
- queen of Adiabene, embraces Judaism, x. 165 (A). Journey to, and piety at Jerusalem, 167 (B). Turns Christian, 168 (C). Her monument, *ibid.* seq.
- the mother of Constantine, divorced, xv. 525. Her birth and extract, 527 (F). Really married to Constantine, 529 (F). Whether a native of Britain, 530. Converted by her son, 557. Finds the cross of Christ, 589. Her death and character, 590.
- daughter of Constantine, and wife of Julian, xv. 545 (O). Rendered childless by Eusebia, xvi. 174 (B). Her death, 222 (Y).
- daughter of Assan, married to Theodore, xvii. 176. Carried off from him by stratagem, 177.
- † *Heliconopolis* and *Heliconpontus*, whence so called, xv. 590.
- Helenus*, the son of Priam, iv. 490. Retires into Macedonia, 499. Said to have betrayed Troy, *ibid.*
- tutor to Molossus, prince of Epirus, x. 73.
- son of Pyrrhus, his fruitless attempt to succour his father, x. 177. Taken prisoner, 111. Released by Antigonus, *ibid.*
- Helopolis*, a waslike machine, described, viii. 176, seq. ix. 571 (X). By whom invented, *ibid.* Whence so called, x. 683 (W).
- Heliades* settles at Rhodes, viii. 163. Admits Phorbas, 164.
- Heliæan* court, at Athens, whence named, vi. 336. The oath taken by the judges of it, *ibid.* (P). Its judges numerous, 537.
- Helicaon*, son-in-law to Priam, iv. 485.
- † *Helice*, metropolis of Achaia propria, vi. 282.
- Helice* bribed by the Alexandrians against the Jews, xiv. 583, seq.
- Helicon* foretels an eclipse, viii. 44 (E). Reward by Dionysius, *ibid.*
- † — river, where, viii. 394 (H).
- Helio* sent with the purple to Valentinian, xvi. 542.
- muses of, destroyed by Constantine, xv. 586.
- Helicrates*'s moderation to Stilicho, xvi. 502. Narrow escape, *ibid.*
- Heliodorus* sent to seize the treasure of the Jewish temple, ix. 274. x. 255. Murders Seleucus, and seizes his crown, ix. 274. Is driven out by Antiochus, 276. His miraculous punishment, x. 256 (Y).
- Heliodorus* in and out of favour with Adrian, xv. 185 (D).
- one of an infamous character, a favourite of Valens, xvi. 350.
- Heliothalus*, emperor, where born, x. 163. His extract, xv. 347. Whence named, *ibid.* Declared emperor, *ibid.* Proscribed, 348. Valour and success, *ibid.* seq. Acknowledged by the senate, 350. His vile character, *ibid.* Monstrous lewdness and prodigality, 351. Horrid butchery, 352. Appoints the worship of Eleuthabalus, 353 (K). Adopts young Alexandrus, 354. Plots his death, *ibid.* seq. Murdered by the soldiery, 355. Faustina's temple consecrated to him, xv. 242 (M).
- Ilben* sent by the Romans to treat of a peace with the Persians, xi. 92.
- † *Helopolis*, an ancient city of Egypt, i. 411.
- † — now Bilbec in Ctesiphonia, described, ii. 239. Whence named, *ibid.*
- a name given to several Greek cities, vi. 232, seq.
- oracle consulted by Trajan, xv. 136.
- † — its antiquity and situation, xviii. 308.
- Helios*, alias *Helios*, enslaved by the Lacedæmonians, vi. 245 (I). Their grievous punishment, *ibid.* 259. Miserable slavery, vii. 22 (A). Revolt, 71. Butchered by Nabis, 152.
- Helius*, king of Colchis, x. 136.
- the murderer of Silanus, xiv. 368. Tool of Nero's cruelties, 450. 452.
- Helius* saves Rhegium, viii. 26. Defeated by Dionysius, *ibid.*
- Helianthid* basely over-reached by Rosamond, xix. 509. His revenge on her, and fatal end, 510.
- † *Helis*, a city of Lacedæmon, vi. 245. Its inhabitants oppressed by them, *ibid.* (E). Slaves from them called, *ibid.*
- Heltes* revolt from the Lacedæmonians, vi. 408. vii. 71. Are joined by the Messenians, 72. Reduced with the assistance of the Athenians, *ibid.* Some of them inhumanly murdered, and others admitted as soldiers, 76.
- † *Hella*, an ancient city, where situate, i. 336, seq.
- Helladius*, his writings, xvi. 148 (O).
- Helianodice*, the judges in the Olympic games so called, vii. 79 (K).
- † *Hellas*, *Ellis*, whence so called, vi. 261.
- Hellenes*, ancient Grecians, vi. 133. Whence named, *ibid.* (C).
- † *Hellepont*, what, iv. 463 (B). Xerxes's bridge over it, v. 230.
- † *Hellepontiaca*, part of Phrygia minor, iv. 461.
- Hellopes*, ancient inhabitants of Epirus, x. 71.

Helpidius put to death by Phocas, xvii. 15.

— his revolt and defeat, xvii. 48.

Helvetia, a vestal, struck dead with lightning, xv. 146 (I).

Helvetian women, their bravery, xviii. 611.

Helvetii, who, xii. 453 (E). Invaded by the

Cimbri, *ibid.* Repulsed by J. Cæsar, xiii. 159.

Defeated, 160. Ravaged by Cæcina, xiv. 510. Pardonned by Vitellius, *ibid.*

Helvidius Priscus, his character and strange conduct, xv. 29. Banished by Vespasian, *ibid.*

Put to death, 30.

— his son put to death by Domitian, xv. 76.

His character, *ibid.*

Helvius, the father of Pertinax, xv. 277.

† *Helum*, a river in Scythia, vi. 60.

† *Hemeric's* cruelty to his wife, xvi. 567. Stirs up Attila against her father, *ibid.*

Henda educates young Baharam, xi. 163, seq.

† *Henni* choose Antenor their head, iv. 484.

Hengist and *Horsa*, who and whence, xix. 174.

Help to defeat the Picts and Scots, 179. Settle in Lincolnshire, *ibid.* Treachery to Vortigern, 180. Defeated by Ambrosius, 186.

Death, *ibid.* When came into Britain, 261 (C).

† *Heniocbi* settle in Colchis, x. 135.

† — ancient inhabitants of Bosphorus, x. 147.

Henna, *Abanna*, an Egyptian shrub, described, i. 424.

Henry, emperor of Germany, drove out of Italy by Robert Guiscard, xvii. 141.

— succeeds Baldwin, xvii. 174. Wars against the Greek emperors, *ibid.* His death, 175.

Hephæstio entrusted by Alexander to appoint a king of Sidon, ii. 363. A remarkable incident on that occasion, *ibid.* seq.

† *Hephæsus*, metropolis of Lemnos, viii. 345. Whence named, *ibid.*

Hephæstion's writings and character, xv. 254 (Q).

— Alexander's general, wounded at Guagamela, viii. 547. Made general of the horse,

1571. Sent towards Indus, 675. Rewarded by Alexander, 643. Reproved for his treatment of Eumenes, 646. His death and obsequies, 647 (A).

† *Heptadelpbi*, mountains, where, xviii. 186.

† *Heptanepha*, an island in the Indian ocean, xx. 63.

† *Heptanomis*, or the Middle Egypt, i. 402. Whence so called, *ibid.* Its extent and cities, *ibid.* seq.

† *Heptapylos*, Thebes why so called, vi. 191.

† *Heptastadium*, by whom built, ix. 367 (G).

Heracclamon betrays Tyant, xv. 454 (R). Put to death, *ibid.* Aurelian's letter concerning him, *ibid.*

Heraclea, Hiero's daughter, viii. 106. Speech to her murderers, 118.

† *Heraclea*, a republic in Bithynia, x. 115, seq. By whom peopled, 116.

† — a city in Sicily, described, vii. 520.

Whence named, *ibid.* Capital of the Lyncesti, *ibid.*

† *Heraclea*, a city in Macedonia, viii. 389. Taken by the Romans, ix. 134.

† — in Pontus, betrayed to Mithridates, ix. 574. Taken by the Romans, 580. Burnt, 581.

† — in Crete, described, viii. 216.

† — taken by the Romans, ix. 134. By Maximin, xv. 571. Burnt by the Persians, xvii. 5.

By Michael, 63. Submits to Hannibal, xviii. 30. Taken by Theodorix, xix. 318.

† — pillaged and destroyed by Triarius, x. 121. Its present state, 122 (G).

† — a city in Parthia, xi. 3.

† — its walls repaired by Theodosius, xvi. 555.

Taken by the crusaders, xvii. 150. By Agathocles, 465.

† — *Trachinea*, where situate, vii. 310 (B). 357 (P). Besieged by the Romans, *ibid.* Makes a long and vigorous defence, *ibid.*

Taken by stratagem, and pillaged, 358.

† *Heracleans*, their bravery, x. 116. Generosity to Lamachus, 117. Their government, *ibid.*

Tyrants, 118, seq. Recover their liberty, 120. Ally with Rome, 121. Massacred by Adioterix, 122. Subdued by the Romans, *ibid.*

Heracleo Flavius, a Roman general, murdered by his troops, xv. 359.

Heracleon assassinate Antiochus Grypus, ix. 345.

† *Heracleopolis*, an ancient city of Egypt, i. 403.

† — another city of that name, i. 410.

Heraclianus, Roman general, defeated by Zenobia, xv. 442. Assists in the murder of Gallienus, 444.

— defeats the Romans in Afric, xvi. 510. His consulship erased for his revolt, 521. His great fleet, *ibid.* Defeat and death, *ibid.*

Heraclidæ, a race of Lydian kings, vi. 112. How long continued, *ibid.* Descended from Hercules, *ibid.* Claim the kingdom of Mycenæ, 162. Are obliged to leave it, *ibid.*

Invade Peloponnesus, 164. Plagued by Apollo, 167 (K). Subdue the Corinthians, 235, seq. And the whole peninsula, *ibid.*

Heraclidæ assassinate Cotys, x. 58. Is rewarded by the Athenians, *ibid.*

Heracrides, his principle of indivisible bodies, i. 41.

— his character, viii. 49. Cabals against Dion, *ibid.* Defeats Dionysius at sea, 50. Submits to Dion, 55. Is generously pardoned by him, *ibid.* Opposes him, and is put to death by his order, 56.

— employed by Philip to burn the Rhodian fleet, viii. 188.

— ambassador from Antiochus to Scipio, ix. 258. Courts his friendship, 259.

— banished for oppression, ix. 305. Plots against the king of Syria, 308. His speech to the Roman senate, *ibid.*

Heracitus's notion of the world's creation, i. 45.

45. Why furnished the obscure, *ibid.* Held fire to be God, and the first principle of all things, *ibid.* Held a fatal necessity, *ibid.*
- Heracleus Cimæus**, tyrant of Heraclea, x. 120. Imprisoned, *ibid.*
- his treachery to Nepotianus, xvi. 164.
- made governor of South Britain, xix. 159.
- Heracles** defeats the Persians, xi. 128. 139.
- treachery to Æteus, xvi. 571, *seq.* His death, 573.
- the Edeſſian, his ſucceſs in Libya, xvi. 588. Forced to retire, 589. Succeſs againſt the Perſians, xvii. 8. Conſpires againſt Phocas, 15.
- puts Phocas to death, xvii. 17. Declared emperor, *ibid.* Crowned, *ibid.* Marries his brother's daughter, 18. Succeſs againſt Cophæus, 19. Releases fifty thouſand Perſian priſoners, 20. Gains freſh victories, 21. Returns in triumph, 23. Thankſul journey to Jeruſalem, *ibid.* (A). Receives embaffies from all parts, *ibid.* Turns Monotheliſt, 24. Invaded by the Saracens, *ibid.* Retires to Conſtantinople, *ibid.* Perſecutes the orthodox, and neglects the Mohammedans, 25. His death, *ibid.*
- the brother of Conſtantine, diſfigured by him, xvii. 29.
- brother of Tiberius, defeats the Saracens in Syria, xvii. 35. In Cilicia, 34. Put to death by Juſtinian, 35.
- recovers Tſupoli from the Vandals, xix. 352.
- Heræon** put to death for oppreſſion, viii. 639.
- † **Heræa**, a city of Arcadia, vi. 205.
- Heræan** games, deſcribed, vii. 330 (P). Whence named, and where celebrated, *ibid.* At Samos, viii. 261.
- Herbanus**, a Jewiſh doctör, his diſpute with Gregentius a Chriſtian biſhop, xviii. 438.
- † **Herbeſſus** taken by the Agrigentines, xvii. 453. Its origin, *ibid.* (W).
- † **Herculaneum**, a city in Campania, xi. 216. Taken by the Romans, xii. 133. Deſtroyed by an eruption of Veſuvius, xv. 43.
- † **Herculean** foreſt in Germany, whence named, xix. 20.
- Hercules**, why ſaid to have killed the eagle that preyed on Prometheus's heart, ii. 31.
- a Phœnician deity, ii. 332. Antiently repreſented in no form, 339. No images in his temple, *ibid.* Why called Melcartus, 338 (P). A great navigator, and firſt ſetcher of lead from the Britiſh iſles, *ibid.* The caſual inventor of ſhell-purple, *ibid.* Of Thebes, the ſame with the Tyrian Melcartus, 339. (Q). Whether the Tyrian Hercules, *ibid.* (R). His antiquity, according to the Egyptians, *ibid.* Highly honoured by the Phœnicians and Tyrians, 343. How worſhiped, *ibid.*
- one of the Argonauts, takes and plunders Vol. XX.
- Troy, iv. 488. Kills Laomedon and his four ſons, *ibid.* (N).
- Hercules**, the ſon of Jupiter and Alcmena, vi. 159. Kills a lion when a child, 160. Puts away his wife, and murders his twelve children, *ibid.* Labours why impoſed, *ibid.* How many of that name, *ibid.* (H). His twelve labours, 161 (I), *seq.* His intrigue with Auge, 209 (I). Loſes his boy Hyllas in the Argonautic expedition, 218 (H). His revenge on the Oechalian king, 252 (K). And upon Hypocoon king of Sparta, *ibid.* Leaves his kingdom in truſt to Tyndireus, *ibid.* Builds a temple to Juno, 255 (L). Kills Eurytus, and his ſons, *ibid.* Killed by a poiſoned ſhirt ſent him by his wife, *ibid.* Whence the notion of his being deſcend, *ibid.* How he cleaned the Augean ſtables, 263 (E). Reſtored the Olympic games, 264. Kills the ſon of Actor, and dethrones Augæus, 267, *seq.* Inſtructed the Greeks in aſtronomy, 316 (H). Whence ſaid to have boine the heavens on his ſhoulders, *ibid.*
- the print of his feet on a ſtone, vi. 63.
- whether and when he paſſed the Alps, xi. 211. His arrival in Italy, 222.
- his cave near Heraclea, x. 122.
- † — pillars, where, xii. 211.
- † — his temple at Rome deſtroyed by lightning, xii. 472 (N).
- † — **Mæſſurum**, temple at Rome, by whom built, xv. 48 (G). Bunt, 415.
- his worſhip at Carthage, xvii. 281. Forty-five heroes of that name, 282. Phœnician or Tyrian, whether the ſame with the Egyptian, *ibid.* (W).
- worſhiped by the Tartars, xx. 12. By the Indians, 74.
- his worſhip when aboliſhed, xv. 509 (I).
- † — his promontory in Britain, xix. 79.
- the ſon of Alexander, murdered by Polyperchon, viii. 658. ix. 88.
- **Dionas**, when he flouriſhed, xviii. 141.
- Herculus**, one of Agrippina's aſſailins, xiv. 295. Gives her the firſt blow, 396.
- † **Hercynian** foreſt deſcribed, xiv. 14 (M). 95 (U). xix. 19.
- † **Herdonia** burnt by Hannibal, xviii. 42.
- Herdæus's** noble ſpeech againſt Tarquin, xi. 343. Unjuſtly put to death, 344.
- a Sabine's bold attempt on Rome, xi. 462. Poiſons himſelf of the temple of Jupiter, 463. Deſtated and killed, 464.
- Hercules** worſhiped at Carthage, xvii. 284.
- Herennianus**, ſon of Odenatus, xv. 441. Made joint emperor with his two brothers, 452. His death, 456 (T).
- Herennius**, a wiſe Samnite general, xii. 83. His contradictory advices to his ſon, 85.
- ſent in purſuit of Cicero, xiii. 360. Puts him to death, 361.
- a Roman general, put in irons by his troops, xv. 14.

- Hercennius Senecio*, the accuser of *Matia*, xv. 73, seq.
- *Philo*, his writings and character, xv. 183 (D), seq.
- *Modestinus's* writings, &c. xv. 377 (W).
- Hereticus* suppressed by *Gratian*, xvi. 347 (S). 361. By *Theodosius*, 369. 386. 427. 439. By *Arcadius*, 464. By *Honorius*, 503. By *Leo*, 491.
- Hermæ* of Athens defaced in one night, vi. 467.
- Hermæus*, a famous toothslayer, trad to death in a crowd, ix. 578.
- Hermæic* books now extant, containing some of the old Egyptian and Hermetic doctrines, i. 28. A further account of them, 497.
- Hermanaric*, king of the Goths, xix. 264. 281. His great conquests, 284. Kills himself, 281.
- † *Hermandica* taken by Hannibal, xvii.
- Hermaphrodites* mentioned by *Plato*, i. 94.
- † *Hementbis*, an ancient city of Thebais, i. 393.
- Hermes Trifnegillus*, secretary to *Chironus*, i. 308. The first inscriber on columns, 505. His pillars in Egypt, *ibid.* Said to have invented hieroglyphics, 508.
- *Mercury*, *Thoth*, &c. supposed the same person, ii. 29. His inventions, *ibid.* Why called *Hermes*, *ibid.* Author of thirty-six thousand books, *ibid.* Contemporaneous, it not the same, with *Moses*, iii. 232 (M). A great astrologer, *ibid.* A philosopher, and counsellor to *Saturn*, vi. 44. *Mercury*, why called by that name, 52 (Y). The favourite god of the Thracians, x. 53.
- † *Hermia*, a cape in Africa, xii. 177.
- Hermis*, a Syrian first minister, his brutish character, ix. 206 (F). Treacherous advice to *Antiochus*, *ibid.* Treachery to *Epigenes*, 209. Tragical end of him and his family, 213.
- Hermigarius's* defeat and death, xix. 341.
- † *Herminius Mons*, in Lusitania, xviii. 467.
- his bravery in defence of Rome, xii. 570. & made consul, 376.
- Hermione* espoused to *Pyrrhus*, and married to *Orestes*, vi. 164.
- the wife of *Cadmus*, her extract, vi. 193. Whence named, *ibid.* (C).
- Hermionians* accede to the Achaean league, vii. 224.
- Hermippus's* accusation against *Alfasia*, vi. 434. — his writings and character, xv. 189 (D).
- Hermits* leave their cells to intercede for the Antiochians, xvi. 396. 417.
- Hermocrates's* successful stratagem against the Athenians, vii. 573, seq. His moderation towards their prisoners, 577. Is condemned to banishment unheeded, 585. Attempts to return by force, and is killed, 586.
- the sophist's advice to *Pausanias*, viii. 438, 489 (P). His writings and character, xv. 324 (Q).
- Hermodica*, the wife queen of *Midas*, iv. 457.
- Hermodorus* assists in compiling the first Roman laws, xi. 481.
- Hermogenes* asserts the self-existence and production of matter, i. 61.
- put to death by *Domitian*, xv. 78.
- the sophist, his excellent character, xv. 250 (Q), seq.
- why dismissed from the office of prefect, xvi. 210.
- Hermogenianus's* writings and character, xv. 371 (W). xvi. 149 (O).
- Hermolans* conspires against *Alexander*, why, viii. 595. His speech to the army, 596. Death, *ibid.*
- † *Herman* mount, whence named, ii. 400 (R). Remarkable for its dews, 401. Oaks and herds of cattle, 454, seq.
- † *Hermomassa*, a city in *Bosporus*, x. 147.
- † *Hermundani*, where situate, xiv. 12 (I). xix. 10. Revolt from the Romans, xv. 217. Subdued by *Aurelius*, 244.
- † *Hermopolis*, a famous city of Egypt, i. 403.
- Hermotyrians*, the name of a kind of soldiers in Egypt, i. 460.
- † *Hermus*, a river in Phrygia, its course, iv. 442.
- Hennas*, *Attula's* son, his character, xix. 225.
- Hennus*, their origin, xi. 225. Ally with *Tarquinius* the Proud, 344. Defeated by the Romans, 425. Ally with them, *ibid.* Defeated, 453. By *Camillus*, xii. 7. Defeat the Romans, 38. Are detested, 39. By *Fabius*, 41. Made slaves of Rome, 110, seq. Subdued by *Marcus*, 111. Their fate how determined at Rome, 112.
- Hered* the Great, whence called *Afcalonites*, ii. 490.
- joins *Octavianus* against *M. Antony* and *Cleopatra*, ix. 471 (X).
- when born, x. 359 (F). His pedigree, *ibid.* Why hated by the Jewish nation, 360 (F). Made governor of Galilee, *ibid.* His success against the banditti, *ibid.* Insolence to the Sanhedrim, 382. Accused by the Jews for his severity, *ibid.* Purchases the government of *Cæleſyria*, 386 (U). Politic revenge on *Malichus*, 390. Quells his faction, 391. Married to *Mariamne*, *ibid.* Defeats *Antigonus*, 392. Favoured by *M. Antony*, *ib.* Made tetrarch by him, 393. Escapes *Pacorus's* trap, 395, seq. Remarkable affection for his mother, 396 (I). Fights his way into *Idumea*, 396. His palace plundered, 397. Ill success in Arabia, *ibid.* Better luck at Rome, 398. Criesed by *Cleopatra*, *ibid.* (F). Made king of Judæa, 398. Takes *Joppa*, 400. Relieves his family at *Massada*, *ibid.* Amnesty to the *Antigonians*, 401. Engines to destroy the banditti, 402. Assists *M. Antony* at *Samofata*, 403. Defeats *Antigonus*,

tigious, 404. Marries Mariamne, *ibid.* Political views in this marriage, *ibid.* (1). Takes Jerusalem, 405. Procures Antigonus to be put to an ignominious death, 406 (O), *seq.* Begins his reign with cruel exactions, 407, *seq.* Decays Hyrcan into Judæa, 409. Murders Aristobulus, 411. His dissimulated grief for him, *ibid.* Becomes odious, 412. Summoned to appear before Antony, *ibid.* Absolved by him, *ibid.* Bloody orders concerning Mariamne, *ibid.* (D), *seq.* Noble reception of Cleopatra, 413, *seq.* Betrayed by her, 414. Defeats the Arabians, 416 (I). Treachery to Hyrcan, 417 (K). Bold speech to Augustus, 418. Grand reception of him in Judæa, 419. Puts Mariamne to death, 420, *seq.* His remorse turned into cruel madness, 421. Profane buildings, games, &c. dispense the Jews, 423. Confined against, *ibid.* Renews his cruelty, *ibid.* *seq.* Rebuilds Samaria, &c. 424. His generosity during a famine, 425. His palace described, *ibid.* *seq.* Whence filed the Great, *ibid.* (S). His gratitude to Augustus, 426. Marries a second Mariamne, *ibid.* Sends his two sons to Rome, 427. Favoured and preferred by Augustus, 428. Is forced to smother the Jews, *ibid.* Pichib's all their assemblies, *ibid.* Rebuilds the temple at Jerusalem, 429—433 (C). Goes to Rome, and fetches home his sons, 424. Marries them, *ibid.* His law against housebreakers, *ibid.* (D). His favour to his son Antipater, 426. Accuses his sons before Augustus, *ibid.* Distributed with fresh jurs, 435. Ponders David's tomb, *ibid.* His cruelty to his sons and their friends, *ibid.* *seq.* Is reconciled to them, 440. Defeats the banditti, *ibid.* Out of favour with Augustus, *ibid.* *seq.* Reconciled to him, 441. Obtains leave, on new complaints, to try his sons, *ibid.* Pleads his own cause against them, 442. Gets them condemned, and put to death, *ibid.* His wife, and offspring by them, 443 (N). Falls out with Pheroras, 444, *seq.* Discovers Antipater's conspiracy, 445. His fear and cruelty at the arrival of the Eastern magi, 465. Distracted condition at the birth of Christ, 492, *seq.* Over-reaches Antipater, 494. Murders the children of Bethlehem, *ibid.* *seq.* (B). Sends five hundred men to assist Galius, *ibid.* 496. His grand reception of Agrippa, 520. Intercedes with him for the illuses, 521 (O). Arrests Antipater, x. 498. Phases against him, 499. Finds new proofs of his treason, 500. His sickness and testament, 521. Affronted by the Jews, *ibid.* *seq.* Speech to them at Jerich, 522. Cruelty to the Zealots, *ibid.* His dreadful disease, *ibid.* (H), *seq.* Bloody order against the Jews, 523. His death, *ibid.* (I), *seq.* His last will submitted to Cæsar, 504. Character, *ibid.* (1). Pompous funeral, 505.

Herod, son of Herod and Mariamne, x. 443 (N).

— and *Herodias*, son and daughter of Aristobulus, x. 444 (N).

— *Antipas*, his share of the Jewish kingdom, x. 515. Cities built by him, 521, *seq.* Veneration for John the Baptist, 530. Dismisses his wife, and marries his brother's, 537 (O). Occasion of a war with Arias, *ibid.* Imputes the Baptist at Macheror, *ibid.* Causes him to be beheaded, 538. His contempt of Christ, 97. Comes to Jerusalem, 626. Disobedies Vitellius, 627. Affronts Agrippa, 631, *seq.* Accused and banished, 632. — *Agrippa*, promoted by Caligula, x. 630. His various fortunes before him, *ibid.* Affronted at Alexandria, 631. Suppliants Antipas, 632. Intercedes for the Jews, 632. Stratagem to obtain his suit, 634. His letter to Caligula, *ibid.* (R). Policy at Rome, and advancement under Claudius, 635 (F), *seq.* Comes to Judæa, 637. His character, and attachment to the Jewish religion, *ibid.* (U), *seq.* Persecutes the Christians, 637. Magnificent appearance at Caesarea, 638. Encourages the impious flattery of the Tyrants, &c. 11 d. His dreadful end, *ibid.* (X). Death foretold, *ibid.* Indignance paid to his memory, 639 (Y).

— brother of Agrippa, and king of Chalcis, x. 636. and superintendent of the temple, 640. His death, 641.

— the son of Agrippa, deprived of his kingdom, x. 639. Succeeds his father, 640. Interest at the Roman court, 641 (A). Hears Paul's defence before Festus, 640. Affronts the Jews at Jerusalem, *ibid.* Becomes odious to them, 640. Driven out of the city, 651. His palace burnt by the Zealots, 652. Joins forces with Cestius, 653. With Vespasian, 655. Accompanies him to Rome, 667. Carried by him, 664. His death, *ibid.* The last of the Herodian line, *ibid.*

— king of Bitane, accompanies Caligula into Gaul, *ibid.* 291.

— promoted by Claudius, *ibid.* 227.

Herodes Atticus, a disciple of Favorinus, *ibid.* 185 (D). Generosity to Polmon, 188 (D). Counsellor and high character, 201 (N). Ill language to Marcus Aurelius, 223.

— son of Cæsaratus, killed with his father, *ibid.* 441 (L).

Herodian's account of the Persian war, *ibid.* 68 (C), *seq.* His partiality against Alexander Severus, *ibid.* 368 (S), *seq.* 370. His writings and character, 38 (W), 407 (K).

Herodian line, its first duration, x. 503.

Herodians, a real sect in Christ's time, x. 475.

— Whether they believed Herod to be the Messiah, *ibid.* (Q), *seq.* Various opinions concerning them, 476. Confuted by Christ, 585 (E).

Herodanus's writings, *ibid.* 254 (Q).

Herodias, grand daughter of Herod the Great, x. 527 (O). Incestuous marriage with Antipas, *ibid.*

- ibid.* Resentment against the Baptist, 528.
 Her untimely ambition, 631. Goes with her husband into exile, 632.
Herodicus, his character of Draco's laws, vi. 293.
 † *Herodion*, palace, or castle of, by whom built, x. 426. Described, *ibid.* (T). Herod's pompous funeral there, 505. Two places of that name, *ibid.* (K). Taken by the Romans, 691.
Herodotus, his history more authentic than that of Ctesias, i. 267. seq. His account of the cause of the Trojan war, 491. Mistaken about the Persians, v. 144 (A). Account of a remarkable dream of Polycrates's daughter, viii. 272 (N).
 † *Heropolis*, a city on the Red sea, i. 402. xviii. 341.
 † *Heropolitan* gulph, where, and whence named, xviii. 338 (C).
Herosrates raises the Macedonians in favour of Brutus, xiii. 336.
 † *Herpiditani*, who and where situate, xviii. 276.
 † *Herpis*, where situate, xviii. 180.
Hermis defeated and killed by Sylla, xiii. 40.
Hersé, the daughter of Cecrops, punished for her curiosity, vi. 176 (F).
Hersilia, who, and whether married to Romulus, xi. 283 (G). Interacts for the Antemnatæ, 285. Heads the Sabine women, 286 (O). Speech to the Sabine king, 287.
 † *Herta* seized by Mondon, xvi. 610.
Hertba, *Earth*, how worshipped by the Germans, xix. 27 (C). By the Saxons, 178.
Herculi defeated by Gallenus, xv. 423. Their vast depredations in Asia, 443. Defeated, *ibid.* Settle in Thrace, xvi. 611. Submit to Attila, xix. 222. To Hecatomane, 284. Their origin, settlements, and government, 466. Manners and customs, 467. Religion, *ibid.* Ravages and deserts, *ibid.* seq. Dispersion, 460. Religion, *ibid.* Conversion, 470. Bafe character, and reduction by the Lombards, *ibid.*
Hesiod, his cosmogony examined, i. 36.
Hesione, taken by Hercules, iv. 490. The supposed cause of the Trojan war, *ibid.* 491.
 † *Hesperia*, Italy whence so called, xi. 208.
Hesperian apples, fetched away by Hercules, vi. 162 (F).
 † *Hesperides*, gardens, where, xviii. 234.
Hesperus, the son of Autontus, his wife, &c. xvi. 381 (W).
 — a fabulous king of Spain, xviii. 206.
 † *Hesica* in Eubœa, taken by the Athenians, vi. 422.
Hesius. See *Esus*, xix. 77-177. The god of war among the Germans and Gauls, xiv. 86 (P).
Hetære at Rome, what, xv. 147.
 † *Hetruria*, described, xi. 213. seq. Wasted by Hannibal, xvii. 618.
Hetrurians, their ceremonies in building cities, &c. xi. 238 (I). Submit to Romulus, 285. War against Tarquin, 321. Submission and presents to him, 322 (W). Defeated by Servius, 332, 104. Attack the Romans in favour of Tarquin, 365. Are forced to retire, 366. Make a fresh attempt, 370. Abandon Tarquin, 373. Invade the Romans, 432. Defeated, 434. By Æmilius, 436. Cut off the Fabii, 438. seq. (W) and (X). Defeat Menenius, 440, 104. Defeated by Horatius, 441. By Camillus, 526. xii. 4, seq. Reputa. Fabius Ambustus, 45. Defeated by M. Rutilius, 46. By Æmilius, 103 (C). By Fabius, 104, seq. Regard for their sacred law, 107. Overcome by Fabius, 108, 114. By Decius, 109. Negotiations with the Gauls, 116. Over-run by Valerius Corvus, 117. By Fulvius Centumalus, 118. Sue for a peace, *ibid.* Defeated by Volturnus, 122. Join with the Gauls, *ibid.* Defeated by Fabius, 125. By Posthumus, 130. Invaded by the Senones, 144. Defeated by the Romans, 145. Cowardly desert Marcellus, 311. Revolt from the Romans, xiii. 41. Defeated, *ibid.* That term why exploded, xvi. 3 (A). See *Etruscans*.
Ilustris, their original, xi. 223. Conquests, *ibid.* seq. Government, history, &c. 227, seq. Defeated by Hæro, vii. 550.
Hexameter, by whom invented, xii. 210 (D).
 † *Hexapylum*, described, viii. 133 (T). Destroyed by Marcellus, 126.
Hzechab, king of Judah, his success against the Philistines, ii. 253. His good reign, iv. 157. Causes the temple to be opened and purified, 158. Celebrates a solemn passover, *ibid.* Exhorts the Israelites to forsake their idolatry, *ibid.* Defeats the Philistines, &c. 160. Is distressed by the Assyrians, 162. Miraculously recovered, 163 (R). Is insulted by Rezhakeh and Sennacherib, 167. Brodach's embassy to him, 169. His vanity punished, *ibid.* Death, *ibid.*
 — a chief of the Palestine robbers, put to death, x. 384.
Hzekias, a Jewish priest, instructs Hecateus, x. 236 (K).
Hezion the second king of Damascus, whether the same with Rezon, ii. 301, seq. In friendship with the kings of Judah and Israel, 302.
 † *Hberites*, where situate, xviii. 367.
Hærbas, contemporary with Dido, xviii. 172. His successors in Numidia, *ibid.*
 — joins the Mutian faction, xiii. 92. Taken prisoner by Pompey, *ibid.*
Hiel, the Bethelite, rebuilds Jericho, iii. 462.
Hicrsful, his descent, xii. 455. Affronts Jugurtha,

- gutha, *ibid.* Murdered by his order, 456.
 xviii. 154.
Hiempsal made king of part of Numidia, xii. 490.
 — treacherous reception of young Marius, xiii. 56. Outwitted by him, *ibid.* seq.
 † *Hiera*, one of the Æolian islands, vii. 527. xiii. 456. Taken by Agrippa, *ibid.*
 † — or Maritima, one of the Ægæan islands, vii. 528.
 † — one of the Canary islands, xviii. 189 (H).
 † *Hieracon*, island, in the Arabian gulph, i. 382.
 † — a town on the river Lar, i. 382
 † *Hierapolis*, *Magee*, a city of Cyrrhestica in Syria, ii. 257. Famous for the temple of the Syrian goddess, 283. Its sacred lake, oracle, riches, priests, &c. 286, seq.
 — tradition concerning the flood, i. 203 (F).
 † — in Phrygia, described, iv. 438.
 † — plundered by Cithreus, xvi. 621.
 † *Hierapytna*, a city in Crete, described, viii. 216.
Hierax, prime minister to Phylcon, his character, ix. 420.
Hiero, king of Syracuse, his character variously represented, vii. 549. Is jealous of his brother, *ibid.* Wars with the Agrigentines, 550. Defeats them, 551. His death, *ibid.* Character, 552 (Y), seq.
 — general of Syracuse, prognostics of his future grandeur, viii. 89, seq. Gains their affections by his prudent management, 91, seq. His descent and character 89. Stratagem to get rid of the mercenaries, 91. Defeats the Mamertines, and takes their general, 92. Made king of Syracuse, *ibid.* Outwitted by Hannibal, *ibid.* Makes alliance with the Carthaginians against the Romans, 96. Answer to Claudius, 97. Defeated by the Romans, 98. Allies with them, 100. His wife government, 101, seq. Generosity to the Romans, 102. The Roman senate's letter to him, 103. The politeness of his liberality, *ibid.* Generosity to the Rhodians, 104. Unjustly charged with avarice, *ibid.* His public works, *ibid.* Causes a powerful gally to be built, *ibid.* seq. Presents it to the king of Egypt, 105. His design to restore the Syracusan liberty, prevented by his daughter, 106. His death, *ibid.* See vol. xii. 184. 186. 195. 233. 284. xvi. 494. 496. 560.
 † *Hieracæjarea*, a city in Asia, destroyed by an earthquake, xiv. 129 (P).
Hieroctes's defence of Plato, i. 57.
 — Heliogabalus's beastly husband, xv. 351. Killed, 355.
 — condemned for poisoning, xvi. 339.
Hieroglyphical figures of Egypt, by whom invented, i. 508. Their use, *ibid.* Some of them explained, *ibid.* (L). Their antiquity, xx. 19 (H).
Hieronymus, wife of Asfaracus, king of Troy, iv. 483.
Hieronymus, a Grecian chief, his speech to their council, vii. 453, seq.
Hieronymus luteceus Hiero, viii. 106. His wicked reign, 107, seq. Is universally hated by his subjects, 108. His favourites, *ibid.* Breaks with the Romans, 109, seq. Allies with Carthage, 110, seq. Assassinated, 112. See xii. 284.
 — his unsuccessful expedition into Arabia, ix. 40.
 — *Ægyptus*, his writings, xviii. 112 (D).
Hierophantæ, the priests of Ceres, why so called, vii. 378 (L).
Hight-places, forbidden to the Jews by God, iii. 165 (G), seq. Abominations committed on them, 166 (G).
Hight-priest of the Jews, laws relating to his office, iii. 71 (K), seq. His consecration, 73 (S). Drest, 74, 75 (T), seq. Mitre or bonnet, described, 80 (A). Whether allowed a vicar, 81 (B). See *Priest*, and *Prophets*.
Hilarius's false accusation of Clivius to Vitellius, xiv. 538.
 — a magician, burnt, xvi. 339.
 — the philosopher, put to death by the Goths, xix. 291 (K).
Hilba's treaty against the Franks, xix. 427.
Hildebrand made duke of Ravenna, xix. 660. Deposed, 661. Taken by the Venetians, *ibid.*
 — king of the Lombards, deposed, xix. 672.
Hilderic, king of the Huns, born, xvi. 577.
Hilermus, a Gaulish king, defeated and taken prisoner by the Romans, xii. 345.
Hillel, whether the same with Sameas, x. 386 (T). Opposes Herod's oath of allegiance, 429. When he flourished, 469.
Hilperic assists the Franks in Spain, xix. 323.
 † *Himella*, a Sabine river, xi. 267.
 † *Himera*, in Sicily, described, vii. 524. Whence named, *ibid.* By whom built, *ibid.* 531. Besieged by Hamilcar, 540. Relieved by Gelon, *ibid.* Besieged by Hannibal, 583. Taken, 584. By the Romans, xii. 186. Saved by Sthenis, xiii. 87. Noble defence against the Carthaginians, xvii. 348. 362, seq. Rased, 364.
 † — two rivers in Sicily of that name, vii. 524 (Q). Their modern names, *ibid.* See vii. 110 (Q).
Himerus bravely against Hannibal, xvii. 362, seq. Cruelly butchered by him, 363.
Himerus's character and writings, xvi. 276 (D).
Himilco's insulting speech to the brave Hanno, xii. 274. Sent into Spain, 275. See vol. xviii. 9, seq. Preparations against Dionysius, xvii.
 E c 3

- xvii. 382 (W). seq. Sinks the Syracusan ships, 383 (X). Repulsed by them, 386. Takes and rases Messina, 39. Invests Syracuse, 394. Builds three forts against it, *ibid.* Defeated at sea, 395. Reduced by a grievous pestilence, 396. Defeated, 398. Buys his flight, and returns, 400 (F). Returns to Carthage, 401. Last speech, and death, *ibid.* seq.
- Himilco's* success against Fumachus, xvii. 468, seq. Brave a line of Lilybeum, 551. Prevents the revolt of the mercenaries, 552. See xii. 192, seq.
- journal, xvii. 318.
- Hind*, white, how used by Sertorius, xiii. 18.
- Hind-niah* outwits Sienschan, xi. 192.
- † *Hinnom*, the vale of, in the walls of Jerusalem, ii. 142. Superstitions cruelties practised there, 413 (N). *iv.* 175, 226 (E).
- † *Hippias*, a river in Bithynia, x. 125.
- Hipparchus* revolts to the mercenaries, xvii. 559.
- † *Hippagreta* besieged by the Romans, xii. 30.
- † *Hippiana*, taken by the Romans, xvii. 508.
- Hipparchus*, the son of Pisistratus, vi. 349. His reign, and excellent character, 352. A conspiracy against him, *ibid.* Is killed, 353. Remarkable dream the preceding night, *ibid.* (U). His murder variously reported, 354 (X).
- the philosopher, where born, viii. 387.
- ill used by the inhabitants of Nicea, xv. 215 (S). Repented by the emperor Aurelius, *ibid.*
- Hippolus* held fire to be the first principle, i. 45.
- † *Hippi*, the promontory of, in Numidia, xviii. 123.
- Hippias's* treachery to his country, v. 215. Death, 221.
- the son of Pisistratus, vi. 349. Whether the eldest, *ibid.* His cruel reign, 354. Expelled, 355. Endeavours to be restored, 363. With that recurs to the Persians, 364. His dream and death, 370 (T). An account of his family, *ibid.* (V).
- opposes the Romans, ix. 133. Surrenders to them, 143.
- † *Hippim* and *Hippobolus*. Argos whence so called, vi. 151.
- † *Hippo* invested and vigorously attacked by Genetric, xvii. 545. Gallantly defended by Bonifacius, *ibid.* Abandoned, 546. Pillaged and burnt, *ibid.*
- † — in Africa, described, xvii. 236. Taken by Sigisvult, xvi. 543. Restored, 410.
- † *Hippo*, the ships of, destroyed by the Romans, xii. 200. Taken and burnt by the Vandals, xix. 343.
- † — *Rogius*, a city of Numidia, described, xviii. 120. Whence named, 121.
- Hippobates*, among the Eubœans, who, viii. 373.
- † *Hippobolus*, *Hippim*, the ancient name of Argos, vi. 151.
- Hippocentaur*, caught and brought to Adrian, xv. 184 (D).
- Hippocles*, king of Chios, murdered, viii. 300.
- Hippocoon*, king of Sparta, killed by Hercules, vi. 252.
- Hippocrates* held fire to be the deity, i. 46. Was admitted a citizen of Athens, vi. 325 (L). Where born, viii. 306 (T). Whence he had his first elements of physic, *ibid.* His writings by whom brought to light, xi. 72 (D).
- the father of Pisistratus, vi. 349 (T).
- an Athenian general, defeated at Delium, vi. 458.
- tyrant of Gela, vii. 537. His treachery to the Zancleans, viii. 280.
- sent to treat with the Carthaginians, viii. 109. Dislodges the king of Syracuse from allying with Carthage, 111. Forms a plot against the republicans, 115. Chosen prætor with Epicydes, 119, 125. Cabals against the Romans, 121. Chosen general of the Leontines, 122. His stratagem against the Syracusans, 124. Enters the city, 125. Absolute sway there, *ibid.* Refuses an accommodation with the Romans, 126. Takes the field, 130. Defeated by Marcellus, 131. Attacks the Roman camp, and is repulsed, 139. Dies of the plague, *ibid.*
- † *Hippocura*, where situate, xx. 58.
- Hippodamus* builds Rhodes, viii. 160 (B).
- Hippodamontes*, the second class among the Athenians, vi. 308.
- Hippodrome* at Alexandria, what, ix. 399.
- at Constantinople, burnt by the mob, xvi. 608.
- Hippokratyres*, whence so called, vi. 189 (N).
- Hippolyta*, the unchaste wife of Acastus, vi. 221. The fatal effects of her passion for Peleus, 222.
- Hippolyte*, queen of the Amazons, her contest with Theseus, vi. 84 (I). Married to him, 183 (M).
- Hippolytus*, the son of Theseus, his chastity fatal, 184 (N). Diana restores him to life, *ibid.*
- Hippomedes*, archon of Athens, reduced, vi. 188. His cruelty, *ibid.* (N).
- Hippon*, tyrant of Messina, put to death, viii. 68.
- † — the city dismembered from Judæa, x. 515 (Q).
- † *Hippocura*, or *Hippo Diarhytus*, taken by Agathocles, xvii. 404.
- Hipponeus* betrays Eneria, viii. 379.
- † *Hippodamus*, the lake of, described, xvii. 241.
- † *Hippobugi*, who, and where situate, xviii. 260 (D).

- † *Hippodes*, why so called, vi. 61 (E).
Hippostratus, made general of Media, ix. 34.
Hippopotamus, or river-horse, common in Upper Egypt, i. 421.
Hippobous, king of Arcadia, vi. 206.
† *Hippuri*, port, where, xx. 102.
† *Hippus*, a river in Colchis, x. 135.
† *Hipylæ*, mountains in Spain, xviii. 474.
Hippys, the historian, when flourished, vii. 532 (K). Wrote the history of Sicily, *ibid.*
† *Hira*, province and city, where situate, xi. 162.
† — the kingdom of, founded, xviii. 429. Series of its kings, *ibid.* End of it, [434].
Hiram, king of Tyre, alliance with David, ii. 365. iv. 63. Furnishes him with cedars, &c. *ibid.* Solomon's letter to him, ii. 365. Answer to him, 366. Their mutual friendship and good offices, *ibid.* Builds temples to Hercules and Ashtaré, 367. His embassy and treaty with Solomon, iv. 93. Furnishes him with arts, word, &c. 94. Said to have given his idolatrous daughter to him, iii. 368. His death, *ibid.*
† *Hirpini*, who, and where situate, xi. 216. Ravaged by the Romans, xi. 232. Revolt from the Carthaginians, xviii. 16. Complains against Hannibal, 17. Submit to the Romans, 42.
† *Hirpinia* reduced by Sylla, xiii. 44.
Hirtius Luctus, a messenger from Pompey, put in irons by Orodes, xi. 35.
— author of the Alexandrian and African wars, annexed to Cæsar's commentaries, xiii. 313. Chosen consul, *ibid.* Succeeds in Gaul, 317. Against Antony, 319. Killed, 320. Whether by Octavianus, 322 (B).
— escapes from the triumvirs, xiii. 357 (I).
Hirtuleius defeats the Romans, xiii. 105. Defeated and wounded, 114.
† *Hispal*, colonised by Octo, xiv. 514. Recovered by Cæsar, xiii. 265. Described, xviii. 471 (E).
— a fabulous king of Spain, xviii. 505.
Hspan, *ditto*, *ibid.*
† *Hispania*, whence that name, xviii. 458.
† *Hispellum*, *Hispello*, a city of Umbria, xi. 243.
Histræus's treachery to the Chians, viii. 302.
History, difficulties which attend writing a general one, i. 1, seq. Profane, why so corrupt with respect to Assyria, iv. 256. The credibility of the oriental hist. of Persia, v. 32, seq. Ancient, how preserved, 327. The authority of it, 328. Its nature in point of style, 39. Well known to the Etruscans, xvi. 60.
Histriones, stage-players, whence so called, xii. 34 (L).
† *Hit, It*, a city near Babylon, i. 529 (I).
- † *Hittites*, the descendants of Him, ii. 183. Dwelt about Hebron, 451 (P). Generosity to Abraham, 199. Why failed to remain among the Jews, 211. Enslaved by Solomon, 216. Settle in Africa, xvii. 399 (I).
† *Hitvites*, ancient Canaanites, their origin and situation, ii. 452 (P). Why left to dwell among the Israelites, 210. Enslaved by Solomon, 216.
Hibab guides the Israelites through the wilderness, ii. 156. Not the same with Jethro, *ibid.* (K).
Habal, the chief idol of the Arabians, xviii. 384.
Hobbs's absurd notion of nature confuted, i. 18.
† *Hæmus*, mount, in Macedonia, viii. 390.
† — the highest in Thrace, x. 51.
† *Hæphæa*, by whom built, vi. 200.
Hois, and *Hogherds*, the Egyptians aversion to them, i. 486.
Habam, king of Hebron, one of the allies against the Gibeonites, ii. 205. Cut off by Joshua, *ibid.*
Hæc, king of Kenda, why called the eater of Molar, xviii. [439].
Holotzeres, Nebuchadnezzar's general, his vast army and conquests, iv. 328, seq.
— his pretensions on Cappadocia, ix. 306 (T). Supported by Demetrius, *ibid.* Conspires against him, 307.
Hippin's account of Porphyry, xv. 518 (K).
† — the ancient seat of the Saxons, xix. 174.
Himai, predictions of the astrologers concerning her son, v. 423. Being exposed by her, is found and brought up by a dyer, 424. Owns him, and declares him her successor, *ibid.* Said to build the palace of Persopolis, 425. Her other works, *ibid.* (T). Resigns the crown to her son, *ibid.*
Homasoun nameb, a Persian book so called, xi. 180 (C).
Homer borrowed the names, generations, and actions of his gods from Orpheus, i. 32. His poems the most ancient history of Greece, iv. 492. His facts well attested, 493. His writings collected and digested by Pisistratus, vi. 351 (T). Whence called Melibœia, vii. 411. Where born, viii. 298 (F). Why so valued by Alexander, 495. When he flourished, xviii. 51 (I).
— his writings found by Lycurgus, vii. 6. Burnt at Constantinople, xvi. 599.
— a J with measure of about five pints, iii. 399. 419 (T).
† *Homerites* conquered by the Ethiopians, xviii. 328. Who, and where situate, 322, seq.
Hon, a chief of the house of Reuben in Korah's rebellion, iii. 424. Destroyed, 425.
Honey, plentiful in Palestine, ii. 389. Several opinions about it, *ibid.* (H).

Honey, a strange effect of it, vii. 485. How accounted for, *ibid.* (G).

— *Hylæan*, famous, vii. 515.

— of Pontus, its particular nature, ix. 535.

— wild, part of John Baptist's food, x. 528. (G).

— best, where produced, xviii. 189 (G). An extraordinary kind of, at Trapezond, 447.

— natural, in India, its intoxicating quality, xx. 67. 69.

Honoratus puts Clematius to death, xvi. 187. Defeats Gallus's cruelty, 181. Made first prefect of Constantinople, 210 (S).

— bishop of Milan, his flight from the Lombards, xix. 507.

Honorio taken with her mother to Constantinople, xvi. 532.

— sister of Valentinian, banished for her incontinence and treason, xvi. 546. Demanded in marriage by Attila, 566. Stirs him up against her brother, xix. 229. Her lewd character, and imprisonment, 230.

Honorius, whether the father of Theodosius, xvi. 359 (D). His brother, *ibid.*

— the son of Theodosius, born, xvi. 360. 387. Chosen consul, 390. Declared Augustus, 440.

Proclaimed emperor of the West, 444. 446. Under the guardianship of Stilicho, 455, seq.

Comes very young to the empire, 458. Stripped of Africa, 471. Recovers it, 473. Laws against informers, 474. Marries Maria, 475.

Demolishes the heathen temples, 482. Retires to Ravenna, 489. An instance of his generosity, *ibid.* Triumphant entry into Rome, 492.

Fixes at Ravenna, 493. Acknowledges Constantine his colleague, 499. Marries Thermantia, 501. Divorces her, *ibid.* Laws against heretics, 503.

Refuses to make peace with Alaric, *ibid.* Invaded by him, *ibid.* His troops intercepted and cut off, 507. Rejects Alaric's fresh proposals, 508, seq.

His to Attalus rejected, 510. Supported by Theodosius, *ib.* By Heraclian, *ib.* seq. Agrees with Alaric, 513.

Falls out with him, *ibid.* Breach of faith to Constantine, 519. Irreconcilable to Ataulphus, 524. Confirms the churches atyla, 527.

Enters Rome in triumph, *ibid.* Makes Constantius his colleague, 528. Falls out with Placidia, 532. His death, *ibid.* Writes in his time, *ibid.* (G), seq.

— resignation of Britain, xix. 167. Assists it against the Picts, *ibid.* Falls out with Alaric, 295. His alliance with the Franks, 390.

— bishop of Rome, espouses the cause of Adalwald, xix. 632.

† *Hannibal* taken and raised by Scipio, xvii. 616.

Hoake, his impartiality and exactness commended, xiv. 261 (F).

Hophni and *Phinehas*, their vile character and punishment, ii. 236. iv. 30, seq.

† *Hor*, mount, in Edom, where Miriam died, iii. 428.

Horace writes his *Carmen Seculare*, xiii. 515 (M). His death and character, 535.

Horam, king of Gezer, perishes in attempting to relieve Lachish, ii. 206.

Horatii, their bloody fight against the Curiatii, xi. 305, seq.

Horatius, Roman consul, defeats the Sabines, xi. 273.

— father of the Horatii, his public spirit, xi. 305.

— the only surviving conqueror of the Curiatii, xi. 307. Kills his weeping sister, 308. His punishment, *ibid.* seq.

— *Cocles*, his valour and reward, xi. 370, seq. Whence named, 371. Victory over the Hettumans, 441.

— C. made consul, xi. 470. His influence on the curia and people, *ibid.* Succels against the *Albani*, 471.

— *Publius* chosen decemvir, xi. 480.

— *Barbatus*'s noble speech against the decemvirs, xi. 485. Chosen umpire between the senate and malcontents, 497. Chosen military tribune and consul, 498. Defeats the Sabines, 500.

† *Horcb*, mount, God appears to Moses there in a burning bush, iii. 354. The Israelites arrive at it, 401. Described, *ibid.*

Horsians, who, and where situate, xix. 91. 155.

† *Horites*, ancient Canaanites, ii. 168. Their government, *ibid.* Kings, 170. Dwindle into small principalities, *ibid.* Expelled from Seir by the sons of Esau, 172.

† *Hormub*, Arad defeated at, by the Israelites, ii. 201, seq. iii. 427. Where situate, ii. 486 (D).

Hormidas heads the Huns, who invade Dacia, xix. 245. Defeated by the Romans, *ibid.*

Horminius's bravery at the battle of Regillus, xi. 288.

Hormisdas, king of Persia, his short reign, xi. 72.

— II. declares his son king before he is born, xi. 76.

— III. his wretched character, xi. 126 (B). Defeated by the Romans, 127. Fatal treatment of Varamus, 128, seq. Furious passion, 129. His subjects revolt from him, *ibid.* seq. Imprisoned, 130. Speech to the Persian states, *ibid.* (C), seq. Ill treatment and death, 131 (C), seq.

— IV. See *Histories*, xi. 140.

— a revolted prince, directs the Romans, xi. 83. Forfeits his succession, 86 (K).

— a Christian nobleman, persecuted, xi. 90.

— sumptuous presents to Aurelian, xv. 457 (U). Revolts against Varanes, 491.

— Sapor's brother, made general of Julian's horse, xvi. 256. Narrow escape, 262. His good advice rejected by Julian, 264. Made governor of Hellepont, 324.

- Hermisdas*, successor of Cofrhoe, defeated by the Romans, vii. 8. Sues for peace, and breaks it, *ibid.* Defeated by Philippicus, *ibid.* Dethroned and imprisoned, 10. His proud, yet miserable end, *ibid.*
- the last Persian king of the race of Artaxerxes, xvii. 23.
- Hormouz*, the Hormisdas of the Oriental writers, xi. 152. His reign and character, *ibid.* Generosity, *ibid.* (E). Why a patron to the heretic Manes, 153 (F). His death, 154
- II. his reign and character, xi. 156. Remarkable justice, *ibid.*
- III. whence surnamed Firzanet, xi. 169. Dethroned, and put to death by his brother, 170.
- IV. his early valour, xi. 179. By whom brought up, 186. Whence surnamed Tagedar, 188. Degenerates, *ibid.* Invaded by the Turks, 189. Ingratitude to Baharam, 190. Deposed and strangled, 191.
- Hormozan* possesses himself of Khouhistan, xi. 204. Reduced by the Arab, *ibid.*
- Hormus*, Vespasian's freedman, knighted, xv. 19.
- † *Horonaim*, a city of Moab, ii. 122.
- † *Horreum*, a city in Epirus, x. 66.
- Horsa*, the brother of Hengist, comes with the Saxons into Britain, xix. 174. Slain, 182. Where buried, *ibid.*
- Horse*, general of, when first created at Rome, xi. 385 (L).
- Horse's* head, why stamped on the Carthaginian coin, xvii. 328.
- Horses*, the use of, by whom introduced among the Israelites, iv. 75 (I).
- esteemed among the Scythians, vi. 70. Offered in sacrifice by them, *ibid.*
- a fine breed of, in Argolis, vi. 151. And in Thessaly, vi. 216. In Cappadocia, x. 5.
7. Plentiful in Macedonia, viii. 397.
- of Epirus, in great request, x. 70.
- one makes obisance to Tisjan, xv. 131 (S).
- a remarkable instance of one's fidelity, xv. 297 (W).
- the most acceptable victims among the ancient Germans, xix. 26.
- Hortarius* sues Julian for peace, xvi. 207.
- Hortatus*, M. his petition to Tiberius rejected, xiv. 124 (I).
- Hortensia's* noble speech to the triumvirs, xiii. 365 (Q).
- Hortensius* left an extraordinary quantity of Arvirian wine, viii. 297 (E).
- chosen dictator to quell the plebeians, xii. 142. His death, *ibid.*
- a famed orator, pleads for Dolabella, xiii. 110. Chosen consul, 128. Opposes the Gabinian law, 130. And the Manilian, 132. His first public essay of eloquence, when, 408 (A).
- his son, made Cæsar's admiral, xiii. 190. Goes over to Brutus, 337. Put to death by Antony, 416.
- Hortensius*, the young, Augustus's generosity to him, xvi. 514, &c.
- Hosanna*, the meaning of, iii. 27 (B). x. 580 (Z).
- Hosea*, the prophet, complains of the debauchery of Samaria and Israel, iv. 143.
- Hoshea* succeeds Pekah in Israel, iv. 153. Succeeds against Ahaz, 155. His troublesome reign, 157 (H). Becomes tributary to the Assyrians, *ibid.* With his people, carried into captivity by them, 161.
- Hosidius C.* saved by his son, xiii. 355.
- Hospitality* of the Gauls and Germans, remarkable, xviii. 635 (H), *seq.*
- Hostilia Severa*, the supposed wife of Gallus, xv. 418.
- Hostilianus*, the son of Decius, xv. 413. Declared Cæsar by Gallus, 418. His death, *ibid.* (W).
- Hostus*, grandfather of Tullus Hostilius, his family, xi. 372. His signal bravery, *ibid.* (G).
- Hurt*, how reckoned by the ancient Romans, xii. 133 (H).
- Hud*, of the Mohammedans, supposed the same with Eber, i. 29 (O). xviii. 371.
- Huyb*, prince, sent prisoner to Constantinople, xvii. 148. Succeeds against the Turks, 150. Shameful return into France, 151.
- Hul*, the grandson of Shem, where seated, i. 369.
- progenitor of the Colchians, x. 136.
- Huldab*, a prophetess, consulted by Josiah, iv. 178. Encourages him, *ibid.* Denounces destruction to the Jews, 179.
- Humbri*. See *Umbri*.
- Hummum*, whence that word, xvii. 243 (D).
- Huneric*, prince of the Vandals, given up an hostage to the Romans, xvii. 547. Married to Eudocia, 577. xix. 345. Makes peace with Zeno, xvi. 600.
- Hungarians* assist the Romans against the Bulgarians, xvii. 78. Defeated at Uzians, 129. Defeat and plunder the crusaders 147. Whence descended, xix. 251. Why so called, *ibid.* (D).
- Hunila*, wife of Bonosus, her excellent character, xv. 478 (G). Favoured by Probus, *ibid.*
- Huneric*, king of the African Vandals, xix. 332.
- Hunniades*, John, his signal victories over the Turks, xvii. 277. Defeated at Varna, *ibid.* Appointed protector of Hungary, 208. Routed at Collova, *ibid.*
- Hunimond*, king of the Ostrogoths, submits to the Hunns, xix. 315.
- Hunns*, their first sally, xix. 209. Ally with the Alans against the Goths, *ibid.* Incur sions into the Eastern empire, 460. Defeat, and greatly distress the Persians, xi. 93, *seq.* Stratagem against them, 95 (N). Ravage Thrace, xvi. 542. Cut off by the Romans, 506. Invited by the usurper John, 539. Dismissed by him, 540. Assist the Romans

- Romans against the Goths, 547. Cut off twenty thousand Burgundians, *ibid.* Re-enter Thrace, 553. Their character by Salvianus, 550 (N). Advantageous peace with the Romans, 554. Dreadful inroad into Illyricum, 620. About Constantinople, 626. Put to flight by old Belisarius, *ibid.* By John Comasene, *xvii.* 134. Whence they came, *xix.* 204. Their tribes, names, &c. *ibid.* seq. Kings or chiefs, 207 (B). Their extract, and whence named, 208. Cross the Palus Mæotis, 209. Subdue the Alans and Goths, *ibid.* Hired by Theodosius, 211. Dreadful devastations, 212 (C). In Thrace, Illyricum, &c. 213 (E). Alast Stlicho against Rhadagaisus, *ibid.* seq. Second inroad into Thrace, 214. Defeat, *ibid.* Side with the usurper John, 215. Requested, *ibid.* When possessed of Pannonia, 216 (H). Dreadful slaughter of the Barcundi, 217. Defeated by them, *ibid.* Defeat the Goths at Naubonne, *ibid.* Defeated at Thoulouze, 218. Receive tribute from the Romans, *ibid.* Advantageous peace with them, 219. New conquests, 220. Under Attila, 221, seq. Then power ends with him, 224. Defeated by the Goths, 225. In Dacia, 226. Fresh irruptions into the empire, 227. Vast plunder, *ibid.* Defeated, and stripped, *ibid.* seq. Embassy to him, *ibid.* Totally reduced by him, 251.
- Hunting**, in great esteem after the flood, i. 277. Among the Persians made part of a noble education, *ibid.* And among the Lacedæmonians, *vii.* 18. Much practised by the Gauls, *xviii.* 627 (B), seq.
- Hur**, prince of Midian, *ii.* 157.
- ascends with Moses and Aaron up the mount, *iii.* 402. Helps to support Moses's hands, 403. Some conjectures concerning his family, *ibid.* (T).
- Hurons**, in America, have no labials in their language, i. 354 (O).
- Hushai**, his fidelity to David, *iv.* 76. Disappoints Absalom's designs, *ibid.* 78.
- Husham**, the Temanite, king of the Horites, *ii.* 170.
- Hushang**, king of Persia, according to the Oriental writers, v. 332. Famous in romance, 333 (C).
- Huz**, the son of Nahor, peoples the land of Huz, *iii.* 266 (D).
- Hyacinthus**, the fable of him, *vi.* 251 (I).
- † **Hyampolis** city, where situate, *vi.* 224. The battle of, *ibid.*
- Hyantbes**, whether ancient Greeks, *vi.* 140. Expelled Boeotia by Cadmus, 193.
- Hyantidas**, king of Corinth, invaded by the Dorians, *vi.* 240.
- † **Hyantkis**, an ancient name of Boeotia, from Hyas, son of Atlas, *vi.* 190.
- † **Hybla**, in Sicily, described, *vii.* 515. Several cities of that name, *ibid.* (H).
- † **Hyblæa Megara**, by whom founded, *vii.* 530.
- Hybrea's** bold speech to Antony, *xiii.* 421 (C).
- Hycetas**, tyrant of Syracuse, *viii.* 85.
- Hycfas**, the name of a people that conquered Egypt, *ii.* 47. Whence so called, *ibid.*
- Hydajpes**, a king in Media, v. 12.
- † — river, passed by Alexander, *viii.* 616. Repassed, 625. See *xx.* 93. 97.
- Hyde**, his conjecture concerning the Sibyls, *xiii.* 91 (A). His writings incorrect, *xx.* 42 (I).
- Hydro** killed by Hercules, *viii.* 161 (I).
- † **Hydraotes**, river, passed by Alexander, *viii.* 619. Repassed, 625.
- Hydroparastatæ**, a set of Manichees, whence so called, *xvi.* 371.
- † **Hydruntum**, a city in Calabria, *xi.* 217. Taken by the Romans, *xii.* 156.
- † **Hydusfa**, island. See *Tenos*, *viii.* 330. And *Andros*, 331.
- Hyi**, ancient inhabitants of Elymais, x. 170.
- Hyle**, the same with matter, *ii.* 63.
- Hyms** battles in Thermopila, *vi.* 83 (I).
- Hyas**, the son of Hercules, killed by Euche-mus, *vi.* 162.
- Hylophagi**, who, and where situate, *xviii.* 260. Their great activity, 293.
- Hymerius** tried for treason, *xvi.* 309 (U). Be-milled, *ibid.*
- † **Hypatba**, metropolis of Thessaly, *vi.* 215. Hercules dies there, *ibid.* The general assembly of the Ætolians, *vi.* 359. 367.
- Hypatius** fined and banished, *xvi.* 338. Recalled, *ibid.*
- Anastasius's general, defeated by the Persians, *xi.* 100. *xvi.* 609. Taken prisoner by Vitalianus, 612. Released, *ibid.* Forced to revolt, 619. Defeated, and put to death, 620.
- Hyperberetæ**, a Macedonian month, *viii.* 406.
- † **Hyperborean** sea. See *Dead sea*, *vi.* 58.
- Hyperboreans** were men-eaters, *vi.* 62.
- Hyperæchius** barely given up by his troops, *xvi.* 324.
- Hyperion**, the Titan, a great astronomer, *viii.* 219.
- Hypermetra**, daughter of Danaus, saves her husband, *vi.* 156. Condemned by her father, but acquitted by the Argives, *ibid.*
- † **Hypbasus**, river, the boundary of Alexander's conquests, *viii.* 625, seq. (M). *xx.* 96.
- Hypsæus Plautius** made consul, *xii.* 54. Reduces the Privernians, 61.
- prætor, defeated by the slaves in Sicily, *xii.* 415.
- † **Hypsele**, or *Aboutig*, an ancient town in Thessaly, i. 392, seq.
- Hypsicrates**, his writings, *xviii.* 112 (D).
- Hypsicratia** accompanies Mithridates in his escape, *ix.* 591.
- Hypsipyle**, various accounts of her, *vi.* 165.
- Hypsius**, who, *ii.* 188.
- Hyspanianus**, the account of him in the Phœnician history, i. 184.

Hyrcan, the son of Joseph, a worthy youth, x. 243 (Q).

— the son of Simeon, why so named, x. 332 (B). Escapes from Ptolemy his father's murderer, 333, seq. His reception at Jerusalem, 334. Besieged by Antiochus, 335. Makes peace with him, 335. Rifles David's tomb, 337 (F). Takes Aleppo, 338. Invades Syria, ibid. seq. And Samaria, 339. Conquers Idumea, ibid. Forces its inhabitants to turn Jews, ibid. (I). Sends presents to the Romans, 340 (K). Bridges, takes, and takes Samaria, 342. His high character, ibid. Prophetic spirit, 343 (O). Joins the Sadducees, 344. Falls out with the Pharisees, ibid. His death, ibid. (Q). Built the castle of Baris, 345 (Q).

— the son of Jannæus, made high-priest, x. 357. Appointed king of the Jews, 361. Abandoned by his subjects, 362, seq. Deposed, 363. The time when, ibid. (H). Applies to the king of Arabia, 365. Pleads his cause before Pompey, 368. Half-restored, 373. Honoured by the Athenians, 374 (L), seq. Reinstated by Gabinus, 376. Confirmed by Cæsar, 381, seq. (R). Allies with him, 383. His partiality to Herod, 385. Fatal cowardice, 390. His embassy to Antony, 392. Is favoured by him, ibid. Appears in defence of Phasael and Herod, 393. Carried to Marzapheneas, 395. Both his ears cut off, 397. Carried off prisoner by the Partians, ibid. seq. Highly honoured there, 409. Deceyed into Judæa, ibid. (B). Beheaded by Herod, 416 (K), seq.

† *Hyrcania*, a province of Persia, described, v. 60 (I), seq. Abounds with wild beasts, 89. Invaded by Alexander, vii. 559. Sends an embassy to Antoninus, xv. 199.

† — a city in Asia, destroyed by an earthquake, xiv. 130 (P).

Hythaspes introduces learning into Persia, v. 130.

— appointed governor of Bactria, v. 252. Contends for the crown with his brother Artaxerxes, 246. Is defeated by him, 257.

Hythæus's treachery to the Scythians, v. 209. Punished by Darius, 211 (T), seq. His artful way of communicating a design to Artaxerxes, 213 (U). Crucified, 217. His character, 218.

— tyrant of Miletus, vii. 424.

I.

I, The letter wrongly used by the interpreters of Scripture instead of Y, i. 114 (C).

Ia, daughter of Midas, her fatal nuptials with Attis, iv. 448.

† *Iabadius*, island, where, ix. 65.

Iabal, supposed the Apollo of the heathens, i. 160 (P). The first who dwelt in tents, and fed cattle, 159.

† *Iabesh* besieged by the Ammonites, ii. 144. Relieved by Saul, ibid. Inhabitants of, their gratitude to Saul after his death, 247. iv. 59. Put to the sword by the other tribes, 9.

Iabin, king of Hazor, defeated by Joshua, ii. 206, seq. Rebuilds Hazor, 211. Enslaves the Israelites, 212. Defeated by Deborah and Barac, 213. Slain, 214.

† *Iaboc*, a river in Palestine, described, ii. 427 (L).

Iabin, one of the pillars in the porch of Solomon's temple, its meaning, iv. 206.

Jacob born, in 274. Why so called, ibid. (R). Buys his brother's birth-right, ibid. Obtains his father's blessing by stratagem, 275. Wherein it consisted, 276 (T). The manner of obtaining it vindicated, ibid. Sent into Padan-aram, 277. His vision of the ladder, and vow thereupon, ibid. seq. Marries Leah and Rachl, 278. His children by Leah, 279, seq. His stratagem of the speckled sheep, 282. Ill used by Laban, ibid. Steals away from him, ibid. Overtaken by him, 285. Interview and covenant with him, ibid. Presents to Eliau, 286. Reason of it, ibid. (D). Wrestling with an angel, in what sense, 287 (D). His name changed to Israel, 287. Chastity with Eliau, 288. Buys a field at Shechem, 289. His son's cruel treachery there, ii. 200. Goes to Bethel, iii. 29. Benjamin borne by Rachel, ibid. Grief for Reuben's incest, ibid. seq. Goes to Isaac, and buries him, 291. Grief for the loss of Joseph, 293. Sends his sons into Egypt for corn, 299. Sends them a second time with Benjamin, 302. What presents he sent with them, ibid. (Y). Offers a sacrifice, and has a vision at Berseba, 307 (A). Goes down into Egypt, 308. Introduced to Pharaoh, 308. A list of his family, 309, seq. Difficulties in it, ibid. (B). Request to Joseph before his death, 314. Becks his two sons, ibid. And the younger before the elder, ibid. His prophetic blessing of his twelve sons, 315, seq. Death, 325. Pompous funeral, 326. Writings ascribed to him by the Jews, 325 (I). The Mohammedans account of him, ibid.

† *Jacob's* well, where situate, iii. 289. 325 (I), and ii. 440. Described as it is at present, ibid. (Z).

— ford, iii. 325 (T).

— stony pillar worshiped by the Canaanites, xviii. 237.

— his prophecy of the sceptre not departing from Judah, explained, iii. 317 (G). x. 629.

Jaddua, made high-priest of the Jews, x. 224.

Jaddua's fidelity to Darius, x. 225. Highly revered by Alexander the Great, viii. 535. and x. 225. His death, 226.

† *Jadis*,

- † *Jadis*, the tribe of, whence, xviii. 373. Destroyed, *ibid*.
- Jadenfac*, a fabulous king of Egypt, ii. 110.
- Jael*, the wife of Heber, kills *Sisera* with a tent-nail, ii. 213, *seq*.
- defeats the Canaanites, iv. 12.
- Jagma*, his defence of Cashmir, xx. 30. Defeated and killed by *Ogus Khan*, *ibid*.
- † *Jagonge* and *Majonge*, a famous wall on the frontiers of Persia, by whom built, xi. 184 (E), *seq*.
- Jabaziel*, the prophet, encourages *Jehoshaphat*, iv. 126.
- Jair*, the seventh judge of Israel, his twenty years reign, iv. 21.
- Jalanza* khan, an obscure Tartarian prince, xx. 27.
- † *Jalissus*, an antient city of Rhodes, viii. 158, *seq*. By whom built, 159 (A).
- a famous picture of him, viii. 184 (E).
- Jamblichus*'s answer to a passage in *Porphyry*, about *Chæremon*, i. 27. Was junior to *Porphyry*, and contemporary with *Eusebius*, 28. Refuses *Julian*'s invitation, xvi. 251 (Q). His writings and character, 143 (O). Three of that name, *ibid*.
- I. king of *Emessa*, x. 162. Put to death by *Antony*, *ibid*.
- II. Restored by *Octavius*, x. 163.
- king of *Araba*, racked to death by *Antony*, xiii. 475.
- a philosopher, poisons himself, xvi. 339.
- Jambres*. See *Jannes*.
- Jambrians*, who, x. 308 (E). Plunder, and kill a party of Jews, 308. Punished by *Jonathan*, *ibid*.
- James* the Greater, made an apostle, x. 547 (V).
- the son of *Zebedee*, beheaded by *Agrippa*, x. 637 (W).
- the Less, chosen apostle, x. 547. Why killed the Lord's brother, *ibid*. Why made bishop of Jerusalem, 627 (O). Why surnamed the Just, 628 (O). Several accounts of his life and death, *ibid*. His death, 647.
- a treacherous Idumean, betrays his country, x. 665 (D).
- the son of *Judas Galilæus*, crucified, x. 640.
- of *Edeffa*, inventor of the seven Syriac vowel points, ii. 295. Restores that tongue to its antient purity, *ibid*. The first who wrote a grammar in Syriac, *ibid*.
- bishop, saves *Nisibus* by his prayers, xvi. 153. 159.
- † *Jamnia*, its various names, ii. 484. Where situate, *ibid*. Burnt by *Judas Macabeus*, x. 292 (Q). Given to *Salome*, 515.
- Jan edn Jan*, who, i. 427.
- Janyrus*, king of *Scythia*, his answer and presents to *Darius*, vi. 91, *seq*. Defeats him, 95.
- † *Janiculum*, the hill of, where situate, xi. 316. Made a citadel to Rome, *ibid*. Taken by *Porcenna*, 370. Seized by the *Hetrurians*, 441. Blocked up by *Marius*, xiii. 62.
- † *Janiculus*, hill, *Numa* buried there, xi. 301. Whence named, xvi. 63.
- Janigene*, or descendants of *Janus*, xvi. 64 (B), *seq*.
- Janna*, the modern name of *Thersily*, vi. 213.
- Jannæus*. See *Alexander*, x. 348, *seq*.
- Jannes*, and *Jambres*, who resisted *Moser*, conjectures about them, iii. 348 (P). Mentioned by *Pliny*, 373 (L). Celebrated in the Jewish books for great magicians, 374 (E).
- Januarius*, why not chosen emperor, xvi. 290.
- January*, so called from *Janus*, xi. 300 (D). Appointed for the Roman elections, xii. 362. Whence called *Amazonius*, xv. 269 (I).
- Janus*, king of the Aborigines, vi. 46. His kindness to Saturn when expelled his dominions, *ibid*. *seq*. (O). The same with *Javan*, xvi. 62. The founder of *Etruria*, xvi. 63 (A). His temple built by *Numa*, xi. 298. Shut up the first time, xii. 215. At the birth of *Christ*, x. 460. How often between, *ibid*. (A). See also vol. xiv. 3 (A), *seq*. Under *Nero*, 445 (Z). And *Vespasian*, xv. 27. Opened the last time by *Gordian*, 403.
- *Quirinus*, a Sabine deity, xi. 265.
- † *Japha* besieged and taken by *Trajan*, x. 658. The bravery of its inhabitants, *ibid*.
- Japhet*, the eldest son of *Noah*, i. 265, *seq*. Import of that name, 266 (G). His posterity, *ibid*. *Noah*'s blessing given him, explained, 266, *seq*. Is held as a prophet by the *Mohammedans*, 267. The *Persians* give him eleven sons, *ibid*. (I). Countries planted by his descendants, 375. China peopled by them, xx. 110.
- Japhia*, king of *Lachish*, allies against the *Gibconites*, ii. 205. Defeated by *Joshua*, *ibid*.
- Japhians* put to the sword, x. 658.
- Japhis*, the same as *Japhet*, the father of the *Tartars*, xx. 23. Their traditions concerning him, 24.
- Lapidians* revolt from the Romans, xii. 419. Quelled by *Sempronius*, 421.
- Japanese*, the opinion of a considerable sect among them concerning the origin of the world, i. 15. The foundation of this opinion, 50. The truth of the creation owned by some of them, 51. Whence descended, xx. 170.
- † *Japyges*, in Italy, their extract, xi. 285. 274.

- Jarbas's* embassy to Dido, xvii. 329, seq.
- Jardanes*, king of Lydia, his vile character, vii. 116.
- Jared*, a descendent of Seth, i. 162.
- † *Jaser* plundered and burnt by the Jews, ii. 150.
- Jasber*, or the Upright, the book of, iii. 471 (L).
- Jasion*, where born, viii. 356. Married to Cybele, *ibid.*
- Jasius*, the husband of Cybele, iv. 450 (W).
- prince of Samothrace, his deities, iv. 478.
- Jason* sent to fetch the golden fleece, vi. 218. The conditions on which he was to have it, 219. Assisted by Medea, *ibid.* Brings it to Peleus, vi. 221. Banished by his son, *ibid.* Goes to Corinth, 238. Marries Glauce, *ibid.*
- tyrant of Thessaly, makes an alliance with the Thebans, vii. 162. Comes into their camp, and procures a truce with the Spartans, 174. Becomes formidable to all Greece, 175. Assassinated, *ibid.*
- *al. Jesus*, buys the Jewish high-priesthood, x. 257. Supplants his brother, *ibid.* Dives him out, *ibid.* (A). Erects a gymnasium at Jerusalem, 258. His tragical end, 262 (F).
- his history of Greece, xv. 189 (D). xviii. 24 (E).
- Jasper*, where first discovered, viii. 297.
- Jasbatines* assists Alex. Angelus, xvii. 173. Killed by Lascaris, 174.
- † *Javan*, where settled, i. 579. The first peopler of Greece, vi. 129, 140 (E).
- of Etruria, vi. 62, seq. (A).
- whether the father of the Umbrians, xi. 242. 253 (D). His posterity where settled, *ibid.*
- † *Jaxartes*, a river in Scythia, vi. 60. Alexander surprised there, viii. 578. Whence so called, xx. 56 (A).
- † *Jaxyes*, who, xix. 479. Declares for Vespasian, *ibid.* Ravages Mæsia, *ibid.* Defeated by Gallus, 480. Joins the Suevi against the Romans, *ibid.* Embassy to Adrian, 481. Defeated by M. Aurelius, *ibid.* See also 479, seq. xiv. 550. xv. 55.
- † *Jazer*, city, taken by Judas Maccabeus, x. 237.
- † *Jbatzes* holds out against Basilus, xvii. 109. Is artfully seized, and delivered up to him, 110. Betrays the Roman baggage to the Saracens, 117.
- † *Iberia* divided by Valens, xvi. 336. See *Spain*.
- † — another in Scythia, vi. 57. 59.
- † — the kingdom of, described, x. 138. Its origin and government, *ibid.* Invaded by Pompey, 139. By the Persians, 140. Laid waste by the Turks, xvii. 123. Its present state, x. 141. Whence called Gorgia, *ibid.* (A).
- † *Iberians*, their origin and character, x. 138, seq. Their customs and polity, 139. Government and kings, *ibid.* seq. Defeated with great slaughter by Pompey, *ibid.* seq. Submit to Scipio, xii. 262. To Trajan, xv. 133. Refuse to come to Adrian, 167. Their king waits on him, 173. Embassy to Aurelian, 457 (U).
- † — in Spain, who and whence, xviii. 510, seq.
- Iberus*, a fabulous king of Spain, xviii. 503.
- † — river, divides Tarracon, xviii. 476. Passed by Hannibal, xvii. 591.
- Ibis*, a bird frequenting only the Nile, i. 422. Destroys the flying serpents, *ibid.* Two kinds of it described, *ibid.* Why worshiped by the Egyptians, 480.
- Iboreus* heads the Lombards into Germany, xix. 497. One of their chiefs, *ibid.*
- Ibzan*, the tenth judge of Israel, iv. 26. His numerous offspring, *ibid.*
- † *Icaria*, island, described, viii. 304. Whence so called, *ibid.* (G). Diana worshiped there, *ibid.*
- Icarus's* severe consulship, xvi. 384. Cruelty to the poor, *ibid.*
- † *Iceland*, anciently a part of the Celtic Gallia, vi. 122.
- Icelus Marican*, a great favourite of Galba, xiv. 483. His character, 484 (N). His execution, 504.
- † *Ieni*, in Britain, who, xix. 84. Where situate, 127 (F). Submit to Cæsar, *ibid.* Oppose Ostorius, 135. Defeated by him, *ibid.*
- † *Ienian*, *Ieming*, street, on Salisbury Plain, described, xix. 101 (N).
- Ietas's* inhumanity to Dion's family, vii. 58. Tyrant of the Leontines, 59. Attempt against Syracuse, *ibid.* Defeated by Timoleon, 62. Besieges the citadel of Syracuse, 63. Deposed by Timoleon, 65. Put to death with his whole family, 68. See vol. xviii. 415.
- Irbab.d.*, whose son, and whence so called, iv. 32.
- Irbnumon*, or Egyptian rat, described, i. 421. Destroys the crocodile's eggs, *ibid.* Worshiped by the Egyptians, 477. Why, 480.
- † *Ictibus*, a promontory of Elis, vi. 265.
- † *Icthyophagi*, who, and where situate, i. 373. Why so called, v. 333 (C). xviii. 259. Their customs, 291. Their district, xx. 66.
- Iilians* oppose the election of consuls, xi. 518.
- Iulius* pleads for the agrarian law, xi. 473. Bold push against the senate, *ibid.* Noble defence of Virginia, 492, seq. Chosen head of the malcontents, 498.
- † *Ienium*, the metropolis of Lycaonia, xvi. 334. Taken and sacked by the Turks, xvii. 131. Retaken by the crusaders, 150.
- Iconoclasts*, who, xvii. 41. Raise a revolt in the empire, 42. The rest see under *Images*, 40.
- Iclum*, where situate, xviii. 127. Delivered up to Theodosius, xvi. 312.
- Ida* conquered in a combat by Castor and Pollux,

- lux*, vi. 255. Struck dead with lightning, *ibid.*
- Ida* founds a fifth Saxon kingdom, xix. 194. His good character, *ibid.*
- † — mount, in Crete, described, iv. 447. 467
- a woman, crucified at Rome, why, xiv. 151 (O).
- † *Idæi Dactyli*, whence named, viii. 218. Inhabit mount Ida, *ibid.*
- Idæus*, the son of Dardanus, iv. 480.
- the Rhodan, his writings, viii. 166 (D).
- Idatius*, his writings and character, xvi. 577 (C). His account of the Vandals' irruption, xix. 337.
- bishop, taken prisoner, xix. 367.
- Ido*, a prophet of the Jew, iv. 114 (Z).
- † *Ideffa*, a city of Ibana, x. 138
- † *Idicara*, city, where situate, iv. 333.
- † *Idistavus*, the plain of, where, x.v (A).
- Idleness* punished as a crime by the Lydians, vi. 113. Solon's laws against it, 312. Punished by the Aetopians, 331. A vice of the Gauls and Germans, xiv. 635 (G).
- Idmen*, the Argonaut, killed by a bear, vi. 219 (H).
- Idolatry* first introduced, and by whom, i. 162 (R). 183 (U). 271 (Q). 295 (N). Sancho-matho's ingenious account of it, 317. Monuments of it destroyed by the Jews, how understood, iv. 9 (B). Sum of its history and progress, by Sir John Mandeville, iv. 369 (V). Opinions about its rise and progress, ii. 485. What was probably its origin, 486. Its stops and progress, iv. 347, seq. The Persians care to guard against it, v. 161, seq.
- forbid by the Christian emperors, xvi. 155, 197. By Theodosius, 384, 425, 547. By Arcadius, 482. Rooted up by the Goths in Greece, xix. 291 (R).
- Idols*, numerous among the Gauls, xviii. 572.
- Idomenæus*, king of Crete, goes to the Trojan war, viii. 231. Perced into Calabria, *ibid.* Adored by the Cretans, *ibid.* (L).
- † *Idrieus*, king of Caria, invades Cyprus, viii. 251.
- † *Idubedan* mountains, where, xviii. 484 (T).
- † *Idumea* described, i. 495, seq. Mentioned by Pliiny Strabo, &c. 179. The lot of Simeon, *ibid.*
- † — new, described, x. 285. Conquered by Hyrcan, 339. Wasted by Vespasian, 667.
- † *Idumeans*, the Edemites in Judea, ii. 180. Incorporated with the Jews, 181. x. 339 (I). Their name when lost, ii. 181 (Y). The Jews why called by that name, 384. Forced to be circumcised, x. 339 (I). Invited to Jerusalem, 662 (Z). Return home, 663 (C). Betrayed to Simeon, 665 (D). Put to fire and sword, 666. Abandon their country, *ibid.* Defeat John at Gischala, *ibid.*
- Jealousy*, the waters of, appointed by God, ili. 137. How administered, 138 (D).
- † *Jebus*, a city in Canaan, ii. 452 (P). Since called Jerusalem, *ibid.*
- † *Jebusites*, where situate, ii. 452 (P). Why suffered to live with the Israelites, 211. Defend Zion against David, 214. Who the lame and blind were, *ibid.* (I.). Subdued, 215. Enslaved by Solomon, 216.
- Jesarab*, one of the four sacerdotal classes, x. 181.
- Jedidiah*, an addition to Solomon's name by Nathan, iv. 72. Its import, *ibid.*
- Jeloabaz*, king of Israel, reduced by the Syrians, ii. 312. His short reign, iv. 181. Carried captive into Egypt, 182.
- Jebnash*, king of Judah, buys off Hazael, ii. 312. Plundered by the Syrians, *ibid.*
- the son of Jehuabaz, his success against Benhadad, ii. 314.
- Jebonabin's* wicked reign, iv. 185. Captivity, *ibid.* Dath, *ibid.*
- Jebonada* places Josiah on the throne, iv. 141. Puts Athaliah to death, *ibid.* His death, *ibid.*
- Jesiakim's* wicked reign, iv. 182. His tyrannies and bloodshed, 184. Unhappy death, 185.
- Jekonadab*, whether the founder of the Rechabites, iv. 136 (S).
- Jehoram*, king of Israel, closely besieged in Samaria, iv. 130. resolves to kill Elisha, *ibid.* Is miraculously relieved, 131. Seduced to idolatry by Jezebel, 127. Fatal expedition against Rimoth, 132. Wounded, and dies, 133, seq.
- king of Judah, invaded by the Philistines, ii. 222. iv. 128. Falls into idolatry, 127. Punished, 128. His death, *ibid.*
- Jebisbaphat*, chief secretary to David, iv. 68.
- king of Judah, brings the Philistines under tribute, ii. 252. His vast army, iv. 119. His piety and success, *ibid.* seq. His alliance and intimacy with Ahab, 124. Reproved by Jehu, 125. Miraculous success against Ammon, 126. His death, 127. His tomb, ii. 444.
- † — the valley of, where, ii. 412. Why supposed the place of the general judgment, 413 (M).
- Jebischa* saves Josiah from Athaliah's slaughter, iv. 140.
- Jehovah*, the ineffable name of God, why never pronounced by the Jews, iii. 356 (T). Various notions about it, *ibid.* seq. The signification of that name, 360 (T), seq. Not unknown to the heathens, *ibid.* Reason for not pronouncing it answered, 361 (T).
- the angel that appeared to Abraham under that name, who, iii. 261 (T).
- † *Jehovah-jireh*, where, and whence so called, iii. 265.
- † *Jehovah-nissi*, the name of an altar erected by Moses, iii. 403.

- Jabu** anointed king, iv. 133. Kills the kings of Israel and Judah, 134. Jezebel and Ahab's seventy sons, 135. And forty princes of Judah, 136. Destroys Baal's priests, temple, and worship, 138, seq. Ill success against Hazael, ii. 312.
- the prophet, reproves Baasha's idolatry, iv. 118. Reproves Jehoshaphat, 125. Writes the history of that prince, 127 (L).
- Jelza khan**, an obscure Tartarian prince, xx. 25, seq.
- Jemmes**, whether antient Greeks, vi. 140.
- Jenghiz khan**, prince of the Moguls, his fabulous origin, xx. 37 (F).
- Jephthah**, the fugitive of Gilead, iv. 21. Heads Israel against Ammon, 22. ii. 143. His rash vow, iv. 22. How executed on his daughter, 23 (O). Probable reasons that he did not sacrifice his daughter, ibid. Defeats the Ephraimites, 26. Jewish fables concerning him, ibid. (A).
- Jerab**, Joktan's son, where settled, i. 382.
- Jeremiab**, when he began to prophesy, iv. 176 (D). Denounces God's judgments against the rebellious Jews, 182. Foretels the Babylonish captivity, ibid. His prophecy burnt by the king, 183. Imprisoned, 187. Well used by the Babylonish king, 191. His end uncertain, 193.
- his lamentations, on what occasion composed, iv. 183 (F). The only piece of that kind in Holy Writ, ibid.
- † **Jericho**, why so called, iii. 462. Taken miraculously by the Israelites, ibid. Put under an anathema, ii. 273. iii. 462. By whom rebuilt, ibid. Taken by Barchides, x. 309. Made one of the five courts of Palestine, 376. Plundered by the Romans, 401. Where situate, ii. 472 (H).
- † — the palace of, burnt, x. 512. Rebuilt, 517 (S).
- † — the balsam of, famous, ii. 388 (G).
- † — plain, its celebrated rose and rose-tree, ii. 416 (U).
- Jeroboam** make king by the ten tribes, iv. 112. His idolatry, ibid. Is rebuked by a prophet, ibid. Defeated by Ahijah, 115. His death, ibid (A).
- II. king of Israel, iv. 147. Takes Damascus, 148. His glorious reign, ibid. Death, ibid.
- Jerom**, St. his account of the Gothish cruelties, xvi. 355, seq. And of the irruption of the Huns, xix. 211, seq.
- † **Jerusalem**, when built, ii. 41. Said by the Arabians to be built by twelve kings, in honour of Melchisedek, 198 (Q). Sacked by Hazael, 312. Import of the name, 465 (C). By whom given, ibid. Described in its flourishing state, 466. What called by the Turks, 471. Situation and desolate state, 472, seq. Rebuilt by Adrian, 473. Restored by the empress Helena, ibid. The great church of St. Sepulchre, 474. Its present government, 476. Taken by David, and made his metropolis, iv. 62. Taken by Nebuchadnezzar, 184. A second time, 185. A third time, and destroyed, 190, seq. Described, 223 — 241. Taken by the Persians, according to Oriental writers, v. 377. Rebuilt, and repeople, x. 215. Taken by Antiochus, 227 (B). By Antiochus, 263. Burnt and razed by Apollonius, 265. Rebuilt by Judas Maccabeus, 282, seq. Fortified, 322. Dis-mantled by Antiochus, 337. B sieged by Pompey, 371. Taken, 372. How taken on the same day, ibid. (G). Its walls pulled down by Pompey, 373. Made one of the five courts, 376. Phisael made governor of it, 384. Rebuilt by Antipater, ibid. Taken by Herod, 405. Its destruction foretold by Christ, 581 (A). Enlarged by Agrippa, 626. The numbers of its inhabitants taken by Cestius, 640 (L). Jews sacrificed there, 651. Forsaken by multitudes of Jews and Christians, 652. Taken by three factions, 668. Vast number of Jews, and its stench, when besieged by Titus, 671 (K). Besieged by him, 673. Its fall will exceed, 674. Second taken, ibid. Under pestilence and famine, ibid. seq. Unwalled, 675. Famine, 676 (O). seq. Taken and destroyed, 678, seq. 686. Rotted to the ground, 692. Plundered by the Parthians, xi. 36. By Cossiohes, 153. Visited by Adrian, xv. 161. And profaned by him, 170. Visited by Eudocia, xvi. 449, seq. Plundered by the Saurians, 493. Taken by the Persians, xvii. 18. Hard fate of the Christians taken in it, ibid. Taken by the Sarracens, 25.
- † **Jerusalem**, the high city taken by the Romans, x. 686. The number of Jewish prisoners made in it, 687. Prodiges forerunning its ruin, 699 (B).
- † — the great church built by Constantine, xv. 589.
- Jesdagengua xera**, an account of it, according to the Orientals, xi. 224 (R), &c.
- Jeslva**, the high-priest, returns from Babylon, x. 179. His genealogy, ibid. (D). Death, 191.
- Jesurun**, why that name given to the Jews, iii. 120 (M).
- Jesugi khan**, a prince of the Moguls, xx. 45. His offspring, ibid.
- Jesus**, the son of Sirach, who, and when he flourished, x. 265 (I). An account of his writings, ibid.
- son of Sias, made high-priest of the Jews, x. 517 (S).
- a high-priest of the Jews, deposed, x. 426.
- **Christ**, the world's Redeemer. See **Christ**, x. 457, seq.
- the son of Damneus, made high-priest, x. 647. The son of Gamaliel put in his place, 648. Their fatal enmity to each other, ibid.

- Jesus**, the son of Gamaliel, made high-priest by Agrippa, x. 648. Opposes the Zealots, 662. Put to death by them, *ibid*.
- the son of Ananias, a dreadful prophet against Jerusalem, x. 649 (K). His sufferings and death, *ibid*. and 673.
- Jebero**, who, ii. 152. Gives his daughter to Moses, 154. Comes to him after the exodus, *ibid*. seq. and iii. 403. Wholesome advice to him, ii. 155. Acknowledges the God of Israel, and offers sacrifices to him, *ibid*. His descendants called Kenites, 157. See *Kenites*.
- Jedai**, son of Chronus the younger, i. 314.
- Jewish** doctors, their opinion about the formation of man, i. 91 (k).
- government, how altered by Pompey, x. 373, seq. By Gabinus, 376 (M). Restored by Cæsar, 382 (R).
- writers, wretched chronologers, x. 252 (T).
- †** — camp, the battle of, x. 381 (Q).
- Jews** had a notion of the pre-existence of souls, i. 97. Their doctrine about the creation, 101. Their regard for the precepts of the Noachidae, 260. Their laws had their sanction from God, iii. 3. And more of several kinds, 4. Their pretended mysteries in the division of them, 7. Their punishments, 130, seq. Their laws concerning matrimony, 139, seq. Levirate, 141, seq. Divorce, 146, seq. Food, dress, &c. 154, seq. Laws concerning leprosy, 157, seq. Said to have been expelled Egypt on that account, 159, seq. Ceremony of blessing, 163, seq. (D) and (E). Customs at meals, 164, seq. (F). Their high places, 165. Divinations, 166 (H), seq. Used no games, 168 (I). Their divinations, 169. Diet and ticks, *ibid*. Mourning and funerals, 171, seq. (M), (N), (O), (P), (Q) and (R). Sepulchres, 174, seq. (S). Their houses and apartments, 177, seq. (T). Baths and anointing, 178. Arms, 179, seq. (X) and (Y). Chariots, 182 (A). Standing-army, 183 (B). Art of war, 184 (C) and (D). Alliances and officers of war, 186 (A). Not so called till after the captivity, 247 (A). How long they dwell in Egypt, 253 (K). Difficulty about the time of their Egyptian bondage, *ibid*. The religion, manners, &c. of their forefathers impartially considered, 330, seq. Their great increase in Egypt, 336, seq. Oppressed several ways by the Egyptians, 338. Their bondage when begun, 339 (D). The reason of it, 340 (E). Obligated to drown their male issue, 343. Their slavery hardened, 370. Celebrate the first passover, 381. Depart out of Egypt, 385. Their spoiling the Egyptians vindicated, 362 (X). Their number calculated, 385. First encampment at Succoth, *ibid*. Their first-born, how and why consecrated, 386 (N). Order of their march, 387. Arrival at Ethem, *ibid*. Guided by a miraculous pillar, 388. Overtaken by the Egyptians, 389. Pass the Red-sea, 390. That transaction impartially examined, *ibid*. (P), seq. Murmur for want of water, 397. And for want of food, 398. Gather the manna and quails, 399. Supplied with water from a rock in a miraculous manner, 401. Whether the rock accompanied them, *ibid*. (T). Defeat the Amalekites, 403. Come to Sinai, 404, seq. Receive the ten commandments from thence, 405. Whether their ceremonies were borrowed from the Egyptians, 406 (Y). Ratify the covenant with God, 409. Set up the golden calf, 412. Punished for it, 413, seq. Offerings made by them, 416. Rebellion and punishment at Teberah, 417. Murmur for want of flesh, 418. A fresh supply of quails, 419. A new murmur and punishment, 420. Send spies to view the Promised Land, *ibid*. Murmur at the ill-report which they brought, 421. All above twenty years of age excluded the Promised Land, *ibid*. Defeated by the Amalekites, 422. God's care of the new generation, 423. Conspire against Moses, 424. Punished, 425. Their idolatries, 427. Repelled by king Arad, *ibid*. New murmurs, 428. Punished by the fiery serpents, 429. Forbid to hurt Ammon and Moab, 430. Seize on the land of Sihon, 431. And Bishan, *ibid*. Debauched by the women to idolatry, 432. Punished, *ibid*. Success against the five kings of Midian, 434. Are numbered by Moses, *ibid*. Offer part of the spoils to God, 438. The limits of the Promised Land appointed, 439. Renew their covenant with God, 441. Why they discontinued circumcision, 446 (K). Their excellent manner of encamping, 446, seq. Standards, 450 (O). Rabbinical accounts of them, *ibid*. (P), seq. Manner of decamping, 452. The state of their host at their entering the Promised Land, 453, seq.
- Jews** cross the Jordan, iii. 459. Renew the circumcision, *ibid*. And passover, 460. The manner of their taking Jericho, 462. Why repelled at Ai, 463. Defeat the confederate Canaanites, 464. Remarks on the miraculous transactions of that day, 465, seq. (G). And on the rain of stones, 474, seq. Finish the conquest of the land, 480. Description of it, ii. 381, seq. Their government a theocracy, iii. 1. Their laws against idolatry, 8, seq. For the worship of the true God, 9. Positive and negative concerning their grand festivals, feasts, &c. 14, seq. Concerning vows, 65. Their priests, Levites, &c. 49, seq. Cities of refuge, 92. Judges and courts, 124, seq. Against murderers, 125. Against adultery, 136, seq. Against theft, 149. Against false witness, covering others property, &c. 153. Their customs, arts, and trades, 160, seq. Their wars, alliances, &c. 186, seq. (A) and (B). Agriculture, &c.

culture, 187. Trades, manufactures, and dress of their men, 188, seq. (C), and (D). That of their women, 190 (E). Their handicrafts, 191, seq. (F), and (G). Their valiant men beautifully described, 192 (H). Excellent poetry, 193, seq. (I). Musical instruments, 203 (N), seq. Language, 207. What they wrote upon, 225. And with what instruments, 226 (H). Their education, 227, and (I). Their aversion to foreign languages and history, *ibid.* (K). And secular learning, 229 (L). 232 (N). Synagogues and schools, 233. Prophets, 234, seq. Chronology, 238. Table of their judges, 245. Kings before Jeroboam's revolt, 246. Judges from Joshua to Saul, *iv.* 4. Idolatry in Canaan, 6. Midianitish bondage, 12. Delivered by Gideon, 14. New idolatries and slavery, 16. Delivered by Jephthah, 22. Forty years slavery under the Philistines, 27 (B). Loss of the victory, and the ark, 32. Insist upon having a king, 35. Division of the two kingdoms, 111. Reigns of their kings, *ibid.* — 190. Carried into captivity, 191, seq.

Jews, their idolatries aggravated, *iii.* 495, seq. — their hatred to the Samaritans, whence, *iv.* 162 (Q).

— conquered, and carried captive by Aetius, *v.* 291.

— Alexander the Great indulges them, *viii.* 535.

— restored by Cyrus, *v.* 129. His decree in favour of them, *ibid.* (L).

— and Macedonians make great slaughter of the Galatians, *ix.* 202. Submit to Antiochus, 230. His kindness to them, *ibid.* (S). Make dreadful slaughter of the Antiochians, set fire to the city, and plunder it, 323. Persecution under Philopator, 398, seq. Three hundred of them apostatize, *ibid.* Their miraculous deliverance from Philopator's persecution, 399, seq. Destroy the apostates, *ibid.*

— summary of their state during the captivity, *x.* 175. And after it, 176. Their return from the captivity, 177. Change of condition, 180, 181. Renew their feasts, 182. Punished with dearth, 188. Reformed by Ezra, 194, seq. Blamed for intermixing with the Samaritans, 195 (X). And for their strange marriages, *ibid.* Oppressed by their rulers, 215. Institute the feast of the new fire, 216 (N). Reformed by Nehemiah, 217. Degenerate, 218. Fidelity to the Persians, 225. Favoured by Alexander, 226. Their miserable state under Alexander's successors, *ibid.* seq. An hundred thousand of them carried captives into Egypt, 227, and (B). Harassed by the Samaritans, 228. Persecuted by Ptolemy Philopator, 230. Are reconciled to him, 231 (R). Erect a galler, and institute a fast, *ibid.* (S). Bad chronologists, 232 (T). Are generously used by Antiochus the Great, 233, and (U). Solomon's kindness to them, 234. Their fatal

superstition about the sabbath, 265. Carried to Alexandria, 235. Their different opinions of the Septuagint, 239 (N), seq. Attachment to the Egyptians, 250, 251, seq. Apostasy under Jason, 258. Threatened by dire prodigies, 262 (E). Massacred by Antiochus, 263. By Apollonius, 265. Fresh persecution, 266, seq. Persecuted by Athenaeas, 267. Forbid the sacred books, 269 (M). Resolve on self-defence on the sabbath-day, 272. Massacred in several places, 286, seq. 292 (Q). Make an alliance with Rome, 306. In high credit in Egypt, 315. Build a temple there, *ibid.* (M). Date from the year of Simeon, 326 (T). Their superstition fatal to Jerusalem, 371 (F). Horridly butchered there, 372. Their government changed by Gabinius, 376 (M). Highly favoured by Julius Cæsar, 381, seq. 387. Complaints against Herod rejected, 392, seq. And punished, 393. Conspire against him, 423. Those of Asia and Cyrene obtain a decree in their favour from Augustus, 437 (H). Their various and absurd interpretations of Daniel's seventy weeks, 447 (Q), seq. Frivolous answers to the Christians, 455 (S), and (T). 459 (Z). Causes of their infidelity and ruin, 468 (G). Their various sects at our Saviour's birth, 468, seq. False notions about the Messiah confused, 497 (D), seq. In a tumult affront Herod, 501. Forty of them burnt alive, 502. Mutiny against Archelaus, 506. Take up arms against Sabinus, 509, seq. Two thousand of them crucified, 513. Send an embassy to Rome, 514. Complaints against Herod and Archelaus, *ibid.* Petition to be put under Syrian governors, *ibid.* Deceived by a pseudo Alexander, 516 (R). Revolt under Judas the Gaulonite, 518 (U), seq. Expelled Rome, 522. Cause of their expulsion, and by whom promoted, *ibid.* (B). Petition Pilate against the Roman standards and shields, 523, seq. Their remarkable submission to him, *ibid.* Are favoured by Tiberius, 524. Their insatiation at the coming of Christ, 525, seq. The cause of their rejection and ruin, 526 (F), seq. Their incredulity accounted for, 532 (L). Offended at Christ's spiritual doctrine, 561 (I). Their opinion of Christ, 564. Had still the power of life and death in his time, 593 (P). Their unfair dealing at Christ's resurrection, 609 (A), seq. Persecuted at Alexandria, 631. Raise new troubles, 632. Ten thousand of them killed, 641. Deluded by false prophets, 643. Break out into open rebellion, 648. Dreadful preludes of their destruction, 649 (K), and 689 (B). Complain to Cæsius Gallus, 649. Number at Jerusalem, 650 (L). Cause and beginning of their war, *ibid.* (M). Affront Agrippa, 650, seq. Massacred every-where, 651. Prepare themselves for a stout defence, 653. Their treacherous

- cherous behaviour to Cestius, *ibid.* Their destruction foretold by Peter and Paul, 657 (T). Conceive an hatred to Josephus, 657, *seq.* Divided into two factions, 660. Their desperate defence in Jerusalem, 673. Cruelly butchered, 676. Famished, 677 (O), (P). Despair of the divine protection, 678. Set fire to the temple galleries, *ibid.* One monstrosity infatuated, 680. Outwit the Romans, 682. Massacred by them, 684. Their strict fast for Jerusalem, 685. Desire a parly with the Romans, *ibid.* Their desperate resolution, *ibid.* Vast numbers of them taken prisoners, 687. Sum total of their slain in that war, 688, and (B). Their desperate end at Massada, 692. Still infatuated, 693. 695, and (H).
- Jerov*, in Arabia, converted by a miracle, xviii. 438.
- in Spain, Portugal, &c. their apostasy, x. 231 (E).
- great numbers of them settle in Persia, xi. 176 (Z).
- persecution at, and embassy from, Alexandria, xiv. 576, *seq.* Horrid cruelties practised upon them, 579.
- cruelly oppressed by Domitian, xv. 59.
- forbid to come within three miles of Jerusalem, xvii. 23 (A).
- settled in India, xx. 87 (A). Their records how preserved, *ibid.* Their history, *ibid.* *seq.*
- Jezdan Haksebe*, his bad advice to Hormouz, xi. 192.
- Jezdegerd*, king of Persia, according to the Orientals, xi. 161. Whence surnamed Al Atchim, *ibid.* His character, *ibid.* (P).
- II. his good conduct and character, xi. 168. Whence surnamed Sipahdost, *ibid.* Makes his younger son his successor, *ibid.* His death, 169.
- III surnamed Ben Scheheriar, the last king of Persia, according to the Orientals, xi. 201. His remarkable birth, 202 (O). Defeated by the Arabs, 203. Retires into Chorassan, 204. Is killed in battle, *ibid.* Account of his family, 205, *seq.* The æra Jezdegergica coincides with his accession to the throne, 205 (R).
- Jezabel*, whose daughter, ii. 369. Marries Ahab, iv. 118. Her monstrous idoltries, *ibid.* *seq.* Murders Naboth, 123. Her dreadful end, 135.
- Jezid*, the son of caliph Abdalmalek, his title to the Persian crown, xi. 206.
- † *Jezrei*, the plain and town of, in Palestine, ii. 411.
- † *Jizgilli*, where situate, xviii. 126.
- Igillus*, king of the Vandals, taken prisoner, xv. 474 (E).
- Igmazen* betrays Firmus to the Romans, xvi. 314.
- Igmabiles* at Rome, why so called, xiii. 32 (H).
- † *Iguvium*, now *Eugubio*, a city of Umbria, xi. 247. Famous tables found there, *ibid.* Objections against their great antiquity, *ibid.* (C), *seq.*
- † *Ibel-Had-Deffab*, a salt mountain, described, xvii. 243.
- † *Iie Abarim*, the thirty-eighth encampment of the Israelites, iii. 430.
- † *Iijel*, where situate, xviii. 116.
- Jin*, or *Genii*, among the Turks, what, xviii. 369.
- † *Ikenild street*, a Roman way in Britain, its extent, xix. 115.
- Ildabald*, chosen king of the Ostrogoths, xix. 586. Defeats the Romans, *ibid.* His ingratitude to Uraia, 587. Murdered, *ibid.*
- Ildcock*, king of the Lombards, xix. 501.
- Ildisfus*, protected by the Gepidæ, xviii. 636 (H). xix. 464.
- † *Ilergetæ* submit to Hannibal, xvii. 591. Revolt, xviii. 59.
- † *Ilsenfes*, fined by Agrippa, xiii. 521 (O). Forgiven at Herod's suit, *ibid.* Immunified by Nero, xiv. 361.
- † *Ilium*, in Phrygia. See *Troy*, iv. 465.
- † *Il Khan*, emperor of the Moguls, defeats Siuntz Khan, king of the Tartars, xx. 27. Is outwitted by him, *ibid.* *seq.* 34. His family, *ibid.*
- † *Ilarcuones*, where situate, xviii. 477.
- † *Ilturgi*, revolts to the Carthaginians, xviii. 20. Retaken, and rased, by Scipio, 58. xii. 317.
- Illus's* revolt, xvi. 601. Death, 602. xix. 322, *seq.*
- † *Illyrians* subdued by Cadmus, vi. 194. Invaded by the Romans, ix. 135, *seq.* and 152 (Z).
- go over to the Lyncesti, viii. 430. Subdued by Philip, 444. The cause of their war, xii. 219. Reduced, 230. By Sempronius, 357. Cassander's war with them, ix. 84. Their cruelty to Cæsar's troops, xiii. 198.
- troops, declare for Vespasian, xiv. 547. Their untimely march into Italy, 549, *seq.*
- † *Illyricum*, the district of, with its provinces, xvi. 142 (L). Ravaged by the Quadi, 315. By the Goths, 355. How divided, 358 (C). Ravaged by the Hunns, 493. The frontiers of, fortified, 521. The western part yielded to Theodosius, 548. Its extent, *ibid.* Repopled by barbarian nations, 570. Ravaged by the Hunns, 620.
- Illyrius*, the son of Cadmus, vi. 194.
- Ilus*, the son of Tros, builds Ilium, iv. 473 (E). Subdues Tantalus, 485. Saves the palladium from flames, 486.
- Chronus, or Saturn, the same with Ham, i. 189 (O).
- Image* worship, various opinions about its origin, &c. iv. 349, *seq.*
- a remarkable one used by Nabis, vii. 152.
- Images* not used by the ancient Egyptians in early times, i. 485. Nor by the Romans, xi.

- 21.** 296 (Z). Destroyed at Constantinople, xvii. 40. By Leo, *ibid.* By Constantine, 45. By Leo III. 47. By Leo X. 59. Allowed by the second council of Nice, 71.
- † *Imaus*, mount, parts the two Scythias, vi. 60. *xx.* 62.
- Imbrafus*, king of the Cicones, x. 56.
- Imbrian* festivals described, viii. 350 (W).
- † *Imbros*, island, described, viii. 350. Subdued by the Romans, *ibid.*
- Imilcar* sent with Hannibal into Sicily, vii. 586. His cruel superstition, 587 (Q). Becomes sole commander, xvii. 367. Defeated by the Syracusans, *ibid.* Intercepts their provisions in a lucky hour, 369. Horrid butchery of the Agrigentines, 370. Takes Gela, 376. Makes peace with Syracuse, *ibid.* See *Amilcar*, viii. 8, *seq.*
- Immer*, one of the four sacerdotal classes, x. 181.
- Immortal*, a corps of Persian troops, why so called, xi. 92. All cut off by the Romans, xvii. 531.
- † *Imola* rebuilt by Clephus, xix. 511. Reduced by Naries, 578.
- Imperator*, among the Romans, the import of that title, xiii. 40 (K). How applied to emperors and generals, xiv. 174 (D). Whence derived, xiii. 268.
- Imprecations* believed to be of great efficacy among the heathens, ii. 129 (H).
- Impudence*, chapel of, by whom erected, vi. 297.
- † *Inapus*, river, accounted for, viii. 340.
- Inarctus*, founder of the Argolic kingdom, vi. 150. 154.
- † — metropolis of Argos, whence so called, vi. 151. Its famous citadel, and brazen tower, 152.
- † — river, vi. 151.
- Inarus* chosen king of Egypt, ii. 99. v. 257. vi. 409. Ill success against the Persians, ii. 100. Dreadful end, 101. See also, v. 258.
- Incendium*, a comedy so called, acted before Nero, xiv. 408 (U).
- Incense*, how offered by the Jews, iii. 64. The altar of, where placed, *ibid.* (N). The time and reason of that offering, *ibid.* The altar described, 105, *seq.* (Y), and (Z).
- Incest*, said to be allowed of by Zoroaster, v. 405.
- Incestuous* marriages, a law against, xvi. 187.
- Incitatus*, Caligula's horse, made high-priest, xiv. 280. Extravagant honours paid to it, 282.
- Incubi*, demons, whence that notion, i. 172 (F).
- Indabyrsus*, king of Scythia, his answer to Darius's message, v. 135 (M). See *Madyes* and *Tanyrus*, vi. 91, *seq.*
- † *India* conquered by Darius, v. 210. Embassy to Trajan, xv. 129. Whether he conquered any part of it, 141. Embassies to Antonius, 199. To Aurelian, 457 (U). Traded with the Carthaginians, xvii. 529 (Y). Christianity, when, and by whom, planted there, *xx.* 106 (B), *seq.* Described, 52.
- Indians*, their account of the situation of Paradise, i. 119. Their traditions about the flood, 228. Defeated by Alexander, vii. 608, *seq.* Treacherously used by him, 609 (H). Court the friendship of the Romans, xiii. 494. Their great power in the East, xvi. 56, *seq.* Embassy to Constantine, 132. Their conversion to the Macedonians, *xx.* 93. How far conquered by Alexander, 99. Embassy to Augustus, 101. To Claudius, 102. To Trajan, 104. To Antoninus, *ibid.* To Aurelian, 105. To Constantine, *ibid.* By whom converted to Christianity, 106 (H), *seq.* For the most part Nestorians, 107. Their history, 52, *seq.*
- † *India propria*, its limits, *xx.* 52, *seq.* Situation, 53, *seq.*
- † — *intra Gangem*, its limits, *xx.* 54. Described, *ibid.* — 60.
- † — *extra Gangem*, its boundaries, *xx.* 60. Described, *ibid.* *seq.* Its rivers, 62. Mountains, *ibid.* *seq.* Islands, 63, *seq.* Soil, produce, &c. 66, *seq.* Curiosities, 67, *seq.* Antiquity, 70. Government, 72. Laws, 73. Religion, 74. Customs, 78. Language, 80. Letters, 81 (F), *seq.* Learning, 82. Disposition, 83. History, 84, *seq.*
- Indibilis* defeats the Romans, xii. 293, *seq.* Defeated by Scipio, 318. Assists Aldubal in Spaiia, xviii. 34. Gained by Scipio, 45. — a Spanish prince, taken prisoner by the Romans, xii. 253. xvii. 625. Revolts, xii. 320. Defeated, and killed, *ibid.* See xviii. 60, 62.
- Indiction* at Rome, what, xv. 465 (H), *seq.* When and by whom begun, *ibid.*
- Indigetes Dei*, Etruscan deities, xvi. 39.
- Indortes* defeated by Hamilcar, xvii. 468 (N), *seq.*
- Indus*'s success against Florus, xiv. 165.
- † — river, passed by Alexander, viii. 613. Described, *xx.* 62 (B).
- Intucomarus* defeated, and killed, xiii. 171.
- Infantry*, Roman, begin to receive pay, xi. 520.
- Informers*, dreadful at Rome, xiv. 209. Prosecuted by Nerva, xv. 107. By Trajan, 119. By Macrinus, 342. 344. Whence called quadruplators, *ibid.* Encouraged by Maximin, 385. Discouraged by Dioclesian, 507. By Constantine, 562. Revived by Constantius, xvi. 177. Encouraged by Gallus Cæsar, 179. Suppressed by Theodosius, 366. By Gratian, 372 (N). By Anastasius, 605. Exirpated by Antonius, xv. 198.
- † *Isgauni*, who, and where situate, xii. 328. Obligated to ally with Rome, *ibid.* Revolt, and are defeated by the Romans, 354. Reduced, 356. Assisted by Mago, xviii. 61.

- Ingenui*, among the Romans, who, and what their privileges, xi. 313 (O).
- Ingenuus* proclaimed emperor in Pannonia, xv. 426. Defeated by Gallienus, *ibid.* Death, *ibid.* (A).
- † *Ingevones*, who, xix. 13.
- Ingoter's* baptism and death, xix. 414 (A).
- Ingratitudo* punished by the Persians, v. 137 (O).
- Inguionerus* goes over to the Germans, xiv. 95. Defeated by the Romans, 101. Narrowly escapes them, 115. Bravery in a second fight, 116.
- Inhospitality*, laws against it among the Gauls, xviii. 635.
- Innocence*, the state of, how long it continued, i. 121. A supposition in case of its continuance, 129 (M).
- Innocent*, pope, sent to advise Honorius to make peace with Alric, xvi. 508.
- Innocentius*, his writings, xvi. 232 (F).
- Inns*, none among the Carthaginians, xvii. [314].
- Ira*, one of the daughters of Cadmus, vi. 194. Her cruelty and fate, 234 (G).
- Inscription* on the Egyptian pyramids, i. 427-428, *seq.* A famed one on the temple of Neith at Sais, 468. One still extant to Isis at Capua, 469.
- Inscriptions* on pillars, a means of preserving knowledge among the Egyptians, i. 505. Several characters used in them, 507.
- Inseebians*, confederate with the Romans 521.
- Institutes* of Justinian, xvi. 628.
- † *Insulres*, ancient inhabitants of Gallia Transpadana, xi. 213. Terrify the Romans, xii. 225. Defeated by them, 227. Sue peace in vain, *ibid.*
- † *Insurbria* made a Roman province, xii. 228.
- † *Insule, Tres*, where, xviii. 187.
- † *Insula Solis*, where, xx. 65.
- Intaphernes*, one of the seven Persian conspirators, v. 202. Put to death by Darius, 205.
- † *Intelano*, the province of, yielded to the Romans, xv. 500. Where situate, *ibid.* (Z).
- † *Interamna* confiscated by Sylla, xiii. 85.
- † — *Teru*, a city of Umbria, xi. 249. When built, 250.
- Intercata*, in Spain, why celebrated, xviii. 480.
- Intercessio*, among the Romans, what, xi. 404 (S).
- Interest* of money settled at Rome, xii. 44. Lowered, 54. Abolished, 60.
- Interregnum*, the first at Rome, xi. 294, *seq.*
- Io*, the daughter of Inachus, whether ravished by the Phenicians, iv. 491. Why surnamed Phoronis, vi. 154.
- Joab*, David's general, iv. 60. Defeats and kills Abner, 61. Set over all Israel for his bravery, 62. Success against the Ammonites, ii. 146. iv. 69. Gets Absalom recalled by a stratagem, 74. Kills Absalom, 80. Is disgraced for it, 82 (P). Is restored to favour, 82. Treacherously murders Amasa, *ibid.* David's advice concerning him, 89. Put to death by Solomon, 91.
- Joas* preserved from Athaliah's bloody hands, iv. 140. Crowned, 141. Zeal and piety 142. Defection, 143. Is murdered, 144.
- king of Israel, plunders the temple and city of Jerusalem, iv. 146, *seq.* Defeats Amaziah, *ibid.* 146. Death, 147.
- Joazar* made high-priest, x. 445 (P). 502. Deposed by Archelaus, 517 (S). Restored, and again deposed, 518 (T).
- Job*, divers opinions about him, ii. 169. Conjectures concerning his extract, reign, &c. iii. 350. Lived before the exod, *ibid.* *seq.* His country, xviii. 345.
- the book of, when, and by whom written, iii. 353 (B). 355 (R). Cleared from the slander of a modern critic, *ibid.* Particulars added to his history, *ibid.*
- † *Johab*, the twelfth son of Joktan, where settled, i. 384.
- the son of Zerah, by whom taken for patient Job, ii. 170.
- king of Madan, defeated by the Israelites, ii. 206.
- Jobates*, king of Lycia, his behaviour to Belerophon, vi. 129.
- Jocabad*, the mother of Moses, iii. 343. Conceals him for three months, 344. Brings him up for Pharaoh's daughter, 346.
- Jocasta*, the unhappy mother and wife of Oedipus, vi. 197, *seq.*
- † *Jogana*, a city in Taprobane, xx. 65.
- Jobanan*, the high-priest, kills his brother, x. 223. His death, 224.
- the son of Mattathias, x. 271 (P).
- John the Baptist*, his birth foretold, x. 448. Fulfilled, 475 (V). Brought up among the Essenians, 484. When his ministry began, 528 (G). His life, preaching, and testimony of Christ, *ibid.* *seq.* Imprisoned by Herod, 536. His message to Christ, 537. Beheaded, 538. Josephus's account of him, *ibid.* (P).
- the beloved evangelist, made an apostle, x. 547 (V). Takes the virgin Mary to his home, 603. Outruns Peter to the sepulchre, 609. Banished into Patmos, xv. 83. Writes his apocalypse there, *ibid.*
- the Maccabee, killed by the Jambrians, x. 308.
- the son of Simeon, made general, x. 328 (W). Defeats the Syrians, 332. Why surnamed Hyrcan, *ibid.* (B). and 338 (G). The rest see under Hyrcan.
- a pious hermit, his answer to Theodosius, xvi. 438 (P).
- Arcadius's secretary, delivered up to Gaius, xvi. 484. Escapes to Constantinople, *ibid.*
- secretary to Honorius, sent to treat with Alaric, xvi. 504. Assumes the purple, 538. Taken and beheaded, 541.

Jobn, a deacon, and favourite of Eudocia, put to death, xvi. 551 (O).

— three historians of that name, xvi. 563 (R).

— Zeno's general, his success against Leontius, xvi. 601.

— the Scythian, and the Crook-backed, their bravery against the Isaurians, xvi. 606, seq.

— the patrician, his success against the Saracens, xvii. 33.

— the deacon, made admiral, xvii. 37. Put to death for his severity, *ibid*.

— his bravery against the Vandals, xix. 353. Death, *ibid*.

— a grammarian, his writings, xvi. 603 (C).

— patriarch of Constantinople, expelled, xvii. 71.

— *Rudenus* destroys the fleet of the Saracens, xvii. 87.

— an eunuch, his treachery to Constantine Delissenus, xvii. 115. Banishes several persons of distinction, *ibid*. Governs with an absolute sway, 116. Banished, 118.

— brother of Constantine Ducas, rebels against Romanus, xvii. 133. His cruelty to him, *ibid*.

— king of Bulgaria, defeats Baldwin, and takes him prisoner, xvii. 173. Uses him cruelly, *ibid*.

— patriarch, his treachery to Cantacuzenus, xvii. 198. Deposed, 201.

— high-priest of the Jews, assists Antiochus, ix. 333 (L). Whence named Hyrcanus, *ibid*. His conquests, 344, seq.

— one of Christ's seventy disciples, x. 571 (T).

— a seditious Jew, his treachery to Titus at Gischala, x. 659. See *Gischala*.

— occasions a tumult at Constantinople, xvi. 619.

— a Roman general, defeated by the Persians, xvii. 8.

— king of Bulgaria, his cruelty to Baldwin, xix. 538.

— Belisarius's general, his success, xix. 575. Besieged in Rimini, 570. Relieved, *ibid*.

— Treachery to Belisarius, 578. Opposes Totila's offers, 593. Releases the Roman senators, 599. Put to flight by Totila, *ibid*. Sent into Italy, 605. Defeats the Gothic fleet, 606. Assists Narces, 607.

Joiada, high-priest of the Jews, x. 221.

Joiakim, high-priest of the Jews, x. 192.

Jokran, the son of Eber, i. 297. Thirteen sons given him by Moses, and thirty by the Arabians, *ibid*. His descendants, where settled, 381. xviii. 475.

† *Joktheel*, in Edom, whence so called, ii. 178.

† *Jol*, in Numidia, the seat of Juba, xviii. 127.

Iolaus, his writings, xviii. 112 (D).

— a Carthaginian deity, xvii. 283.

Iole, princess of Oebalia, stolen by Hercules, vi. 253 (L).

Ion, the son of Xuthus, the supposed father of the Iones, vi. 139. Succeeds Sclenus in Ægialea, 282. His death, 282.

— the tragedian, an account of him, viii. 298 (F).

— his treachery to Perses, ix. 146.

Jonadab's wicked advice to Ammon, iv. 72.

Jonab, the prophet, an account of him, iv. 147 (A). When he flourished, v. 21 (N).

— His whale described, x. 554 (B). Objections against it, answered, *ibid*.

Jonathan's intimate friendship with David, iv. 45 and 49 (I). Signal victory over the Philistines, 47. ii. 241. Saved by the army, iv. 41. His death, 59.

— the brother of David, kills a son of Goliath, ii. 240.

— the brother of Judas Maccabeus, succeeds him, ix. 305. and x. 318. Dedicated at Tekoah, 309. Defeats a conspiracy, 311. Beats, and makes peace with Bacchides, *ibid*.

Courted by Demetrius and Alexander Balus, 312, seq. and ix. 310. Made high-priest, x. 313 (L). Sides with Alexander, 314.

His reception at Ptolemais, 315. Defeats Apollonius, 317. In high favour with Nicanor, 318. Besieges Acra, *ibid*. Joins with Antigonus, 319. Repulses the Demetrians, 320. Is kindly treated by Demetrius when king, 320. and 322 (P). But is afterwards ill used by him, 323. Declares for Antiochus, 324. His exploits in his favour, 325. Reforms the Jews in church and state, 312.

Alexander Balus's letter to him, 313. His title to the priesthood, 314. His letter to the Lacedæmonians, 321 (O). Falls into an ambush, 320. His brave defence and victory, *ibid*. Renews his alliance with Rome, *ibid*. And Sparta, 321. Plunders the Arabs, 322. Courted by the kings of Syria, ix. 310. Is treacherously seized by Tryphon, x. 322. Put to death, 325. His sepulchre described, *ibid*. (S).

— a young Levite, priest to Micah's idol, iv. 7. Taken by the Danites, *ibid*. Convinced by them in that idolatrous office, *ibid*.

— the son of Absalom, takes Joppa, x. 327.

— a Sadducee, sets Hircan against the Pharisees, x. 344.

— the son of Ananus, made high-priest, x. 623. Deposed, 626. Second pontificate, 636. Murdered by Felix, 643.

— a Jewish impostor, his punishment, x. 694.

- Jones*, the most antient name of the Greeks, vi. 139; Whence, *ibid*.
- Jones, Inigo*, his notion about Stonehenge, confuted, xix. 97, seq. and 107 (R).
- † *Ionia*, part of Asia Proper, iv. 428. Whence so called, vii. 46. Its boundaries, *ibid*. Cities, 407. Described, *ibid*. seq. Its various fates, *ibid*.—437.
- *Panionium*, what, vii. 428 (N).
- † *Ionian* contederacy, vi. 188.
- † — *faction* in Sicily, vi. 451. Gulph described, viii. 357 (F).
- † *Ionians*, their origin, vi. 139. Follow Nilæus in quest of new settlements, 188. Driven out of Achaia, 281. Revolt from the Persians, v. 213. Succoured by the Athenians, 214. Destroyed by the Persians, 215. Shake off the Persian yoke, 250. Sack Sardis, vi. 361. Are brought under the Persian yoke, 362. Drive the Carians out of Ephesus, vii. 419. Their government, 427. Cantons, cities, &c. *ibid* seq. Seize on all the Carian women, *ibid*. Their religion, laws, &c. 429, seq. Character, 431. Invaded by Cyrus, 432. Settle in Abdera, *ibid*. seq. Courtied by Themistocles, 433. Shake off the Persian yoke, 434. Their various fates since, *ibid*. seq. Settle in Samos, viii. 263. Treachery to the Chians, 302. Submit to Cæsar, xiii. 215.
- Ionic* sect, an account of it, i. 36, seq.
- a *faction* in Sicily so called, vi. 451.
- Joselchir*, an obscure prince of Persia, xi. 200 (N).
- Jossion*, his version of the Psalms much commended, iii. 195 (I).
- † *Joppa*, a city, said to be more antient than the deluge, i. 182 (T). Where situate, ii. 460. Its present name and state, 483. and x. 327. Destroyed by Judas, 292 (Q). Taken by Simeon, 322. and 327. Described, *ibid*. (U). Taken by Herod, 400. By the Romans, 658. By Antigonus, ix. 36.
- the treachery of its inhabitants to the Jews, x. 292 (Q). Revenged by Judas Maccabeus, *ibid*.
- Joram*, son of Hamath, sent with presents to David, ii. 317.
- king of Israel, confederates with Ahaziah, ii. 311. Success against the Syrians, *ibid*. Is dangerously wounded, *ibid*.
- † *Jordan*, river, its source, ii. 428. Course, 430, seq. Why so called, 429 (M). Thought to have a subterranean communication with the Nile, 431 (N). How crossed by the Israelites, iii. 458. Two monuments of that miraculous passage, 459. The virtue of its waters, ii. 431 (O). Banks infested with wild beasts, 431.
- † *Jorham* founds the kingdom of Hejaz, i. 297. Where situate, *ibid*.
- † — an old Arabian tribe, xviii. 374.
- † *Joria*, the region of, where situate, viii. 389.
- Jornandes* confounds the Dacians and Goths, xv. 61 (B). His account of the Dacian war, xv. 62. His fabulous origin of the Huns, xix. 208.
- † *Forum*, a city in Macedonia, viii. 389.
- Joseph*, born to Jacob, iii. 282. Why his darling, 292 (K). Hated by his brethren, 292. His two dreams, *ibid*. Sold into Egypt, 293. Is tempted, and accused, by his mistress, *ibid*. seq. Imprisoned for his continence, 294. Interprets the butler and baker's dreams, 296. And those of Pharaoh, 297. Raised by him, 298. Marries Potipherah's daughter, *ibid*. Rough behaviour to his ten brethren, 300. Returns their money, *ibid*. His conduct towards his brethren vindicated, 301 (X). Stratagem on his brother Benjamin, 305. Discovers himself to them, *ibid*. Sends for his father, 306. Buys all the lands of Egypt for Pharaoh, 312. Settles one fifth part on him, *ibid*. Presents his two sons to dying Jacob, 314. Receives his blessing from him, 223, seq. That prophetic blessing explained, *ibid*. (P), (Q), and (R). Sumptuous funeral of him, 320. Kindness to his brethren after it, *ibid*. seq. Prophetic speech to them, 327. His death, *ibid*. Rabbinical and Mohammedan accounts of him, 327 (X). Not the Egyptian Serapis, ix. 369 (H). His bones carried out of Egypt, iii. 386 (N).
- a noble Jewish youth, saves his nation, ix. 392, seq. Farms the revenue of Cæle-syria, 393. x. 247. His success in Egypt, *ibid*. seq. Progeny, 248 (Q).
- the Maccabee, left governor of Jerusalem, x. 288. Defeated by Gorgias, 289.
- the third son of Antipater, x. 384 (I). Left with the care of Herod's family, 396. Besieged in Massada, 399. Defeated and killed, 404.
- tribe of, takes Bethel by surprize, ii. 209.
- Herod's uncle, his fatal indiscretion, x. 412 (D). Put to death, 413 (D).
- the spouse of the Virgin Mary, his genealogy, x. 451 (R), seq.
- of Arimathea, buries the body of Christ, x. 606, seq.
- the son of Canni, made high-priest, x. 640. Deposed, 641.
- his treachery to Nicephorus, xvii. 93. Banished, 94. Death, *ibid*.
- punishes such as refuse to pay the king's dues, ix. 393. How long he held this office, 394 (B). Succeeds Antigonus Sothæus, x. 245.
- son of Antipater, sent into Idumea, x. 401.

- Joseph*, son of Ellemus, substituted high-priest, x. 445 (P).
- *Caiaphas*, made high-priest, x. 521.
- son of Cantharas, made high-priest, x. 646.
- son of Gorion, governor of Jerusalem, x. 654.
- Josephus*, the Jewish historian, 'when born, xiv. 272 (K). Censured for differing from the Scripture, ii. 146 (E), 147 (F). 212 (G). Inconsistent in his account of the reign of Hyrcan, x. 344 (Q). Another error of his corrected, 341 (M). His testimony of Christ discussed, 614 (E), seq. Releases some Jewish priests at Rome, 645 (F). Made governor of Galilee, 654. His brave defence of Jotapa, 655. Hid in a deep cavern there, 656. Desperate resolution of the Jews when with him, *ibid.* (S). Surrenders himself, *ibid.* His prophetic speech to Vespasian, 656. Is kept close prisoner, *ibid.* seq. Why hated by the Jews, 657. Released, and preferred, 668 (F). Sent with offers of peace to the Jews, 675. Wounded by them, 679. His narrow escape from them, *ibid.* Suspected by the Romans, 680 (S). Beloved by Titus, *ibid.* His last expostulation with the Jews, *ibid.* (T). In high favour with Titus, 687 (A). His remark on the Herodian family, 694. His character, 695 (H). His account of the Jewish sects, 468. Was a Pharisee, 469 (I). Misrepresents the Sadducees, 473 (N). His account of the Essenians, 476, seq. Why he differs from Philo, 481 (Z). His policy in not mentioning the Caraites, 489 (G), seq. Why silent as to the slaughter of the children, 495 (B). He has misrepresented Abimelech II. ii. 229 (P). His character of John the Baptist, x. 538 (P). His notion of demons, 540 (Q).
- a fabulous one trumped up by the Jews against the historian, x. 695 (H).
- Josue*, one of those who searched the land of Canaan, iii. 420. His good report of it, 421. Deputed to fight against Amalek, 402. Defeats him, 403. Is permitted to enter the Promised Land, 421. Solemnly appointed Moses's successor, 435. How far inferior to him, and other prophets, 436 (C). Several difficulties to encounter in the entering on his office, 455 (A). Enters Canaan in the ninety-third year of his age, *ibid.* Sends two spies to Jericho, 456. Proclaims his passage over Jordan, 458. Encouraged by the divine appearance, 460. His miraculous taking of Jericho, 462. Prophetic anathema on the rebuilder of it, *ibid.* Punishes Achan's sacrilege, 464. Causes the sun to stand still, *ibid.* Some authors notion of that transaction examined, 466, seq. Defeats the confederate Canaanites, ii. 205.
- Conquers and divides the land by lot, *ibid.* 480. His lot in the land of Canaan, *ibid.* Governs Israel seventeen years, 482. His last advice to them, *ibid.* Death and burial, *ibid.* His character and writings, *ibid.* (C). The number of kings subdued by him, ii. 189.
- Josua*, book of, by whom written, iii. 433 (C). A Samaritan book of that name, 434 (C).
- Josiah*, king of Judah, miraculously foretold, iv. 174. His good reign, *ibid.* And total reformation, *ibid.* Repairs the temple, 176. The book of the law found in his reign, 177 (E). Keeps a grand passover, 179. Mortally wounded, 180. Dies at Jerusalem, *ibid.*
- Josiam*, the only son of Gideon, who escaped the massacre, iv. 18. His excellent apology against Abimelech, *ibid.* The oldest piece of that kind, 19 (L). Flees to Beer, 19.
- Jorhan* succeeds Azariah in Judah, iv. 152. Dies after a glorious reign, 153.
- † *Jotapa*, where situate, ii. 459 (Y). Taken by the Romans, x. 655 (R). Recovered from the Scenitæ by the Romans, xvi. 608.
- Jotepianus's* revolt and death, xv. 411.
- Jou, Jovis*, the Gaulish name of Jupiter, xviii. 573 (L).
- Jove*, or *Juve*, the Etruscans notions of, xvi. 59.
- † *Jougons*, mountain, its remarkable well, viii. 397.
- Joviani*, who, xvi. 292.
- Jovian*, his treatment of the Pagans variously reported, xvi. 286 (E).
- Jovianus* proclaimed, xvi. 279. His excellent character, 280. Zeal for Christianity, *ibid.* (A). Disadvantageous peace with Persia justified, 282 (C). Faithfulness vindicated, 283 (C). Repasses the Tigris, *ibid.* Edict in favour of Christianity, 285, seq. Of orthodoxy, 287. Death, 289. Whether natural or violent, *ibid.* (I).
- Jovinus* sent into Pannonia, xvi. 225. Promoted by Julian, 248. Sent into Gaul, 289. Success and bravery there, 300. Signal piety, *ibid.* (Q). Different from the consul of that name, *ibid.* Sent into Britain, xix. 164. Defeats the Alemanni, 456. Takes the purple, xvi. 519. His extract and character, *ibid.* Falls out with Ataulphus, 520. Put to death, *ibid.*
- Jovius* sent into Pannonia by Julian, xvi. 225. Made prime minister to Honorius, 507. Interview with Alaric, 508. Swears perpetual war against him, 509. Sent to treat with Attalus, 510. Treachery to Honorius, *ibid.* Stirs up Alaric against Attalus, 512.

- Ipbicrates*, his excellent discipline, v. 284. Is thwarted by Pharnabazus, 286. And obliged to retire to Athens, *ibid.* Is made general of the Athenians, vi. 500. His character, *ibid.* Gains great advantages in the Corinthian war, 501. Surprises the Lacedæmonian admiral, 502. Quits the Persian service, why, 507. Is made admiral of the Athenian fleet, *ibid.* Is condemned by them, *ibid.* Is discharged and fined, 510. Raises the siege of Cooth, vii. 107.
- his friendship to Perdiccas, viii. 437.
- Ipbidamus*, the son of Antenor, killed by Agamemnon, iv. 485.
- Ipbidemia* ravished by the Naxians, viii. 320.
- Iphigenia*, the fable of, probably from Scephthah's sacrifice, iv. 23 (O). Worshipped by the Taurian Scythians, v. 81.
- Ipbimedia* carried off by the Thracians, viii. 320.
- Ipbitus*, prince of Oebalia, killed by Hercules, vi. 252 (K).
- king of Elis, restores the Olympic games, vi. 269.
- † *Irasia*, where situate, xviii. 237.
- † *Irbtyb*, a river in Siberia, xx. 18 (H).
- Irege*, king of Persia, according to Oriental writers, v. 342.
- † *Ireland*, antiently part of the Celtic Gallia, vi. 14.
- † *Irem*, the famed garden and city of, xviii. 370.
- Irene*, a courtesan, occasions the death of several Cyrenian lords, ix. 417.
- converted, and married to Constantius, xvii. 42. Disgraced for her devotion to images, 47. Takes the reins during her son's minority, *ibid.* Allies with Charles of France, 48. Breaks off, and marries her son to Maria, *ibid.* Stripped of her power, 49. Restored, 50. Undermines her son, 51. Causes him to be murdered, *ibid.* Enters Constantinople in triumph, 52. Her popularity, *ibid.* Courted by Charles the Great, *ibid.* seq. Deposed and confined, 53. Her death and character, *ibid.*
- encourages Alexius to regain the empire, xvii. 167.
- Ireneus* pleads Antipater's cause before the senate, x. 507 (L), seq.
- Irens*, in Sparta, their office, vii. 15. and 17.
- † *Irgana Kan*, how discovered by the Moguls, xx. 34. Whence named, 35.
- † *Irine*, island, where, viii. 362.
- † *Iris*, a river in Cappadocia, described, x. 5.
- † — a river in Pontus, described, ix. 532. and 535.
- Irom*, king of Tyre, ii. 373.
- Isaac*, promised to Abraham, iii. 257. The meaning of the name, *ibid.* (Q). Born,
263. Mocked by Ishmael, 263. Conjectured about this, *ibid.* (Y). His age when offered up by Abraham, 264 (B). Marries Rebekah, 269. Has two sons by her, 274. Goes to Gerar, *ibid.* Covenant with Abimelech, *ibid.* Over-reached by Jacob, 275. Blesses Esau, 277. His death and burial, 291. Jewish traditions concerning him, *ibid.* (H).
- Isaac Comnenus* seizes upon Cyprus, xvii. 161. His cruelties there, *ibid.* Deprived by Stratoticus, 125. See *Comnenus*.
- *Angelus*'s narrow escape, xvii. 162. Proclaimed emperor, *ibid.* Severity to Andronicus, *ibid.* Success in Sicily, 163. Vain attempt on Cyprus, *ibid.* Treachery to Barbarossa, 164. Forced to submit to him, 165. Defeated by the Scythians, 166. Loses his eyes and liberty, *ibid.* Released, 167. His death, 169.
- revolts to the Romans, xvi. 617.
- Isaacius* appointed governor of Italy, xix. 631. Defeated by Rotharis, 637. Death, *ibid.*
- † *Isastenses* protects Firmus, xvi. 314.
- Isagoras*, head of the Athenian faction, vi. 358. Assisted by the Spartans, *ibid.* seq.
- Isaiab*, the prophet, encourages the king of Judah, iv. 154. His prophecy of a virgin's conceiving, explained, 155 (K). Turns back the shadow to confirm Hzekiah, 164. That transaction discussed, *ibid.* (S). His character and writings, 153 (I). His prophecy concerning Babylon, fulfilled, ix. 183 (S). Sawn asunder, how explained, iii. 133 (X). His prophecy concerning Christ, explained, x. 445 (T), seq.
- Isantbus*, king of the Crobzyi, in Thrace, x. 62.
- Isarna*, a Balthian prince, xix. 264.
- † *Isaurians*, their desperate defence, ix. 14. Revolt and bravery, xv. 439, seq. Reduced by Probus, 475. By Gallus, xvi. 179. Stripped of their plunder, and forced to submit, 330. Ravage several provinces, 493. Banished out of Constantinople, 606. New revolt, *ibid.* Defeated, 607. Maintain a six years war, 608. Forsake their country, *ibid.* Betray Rome to Totila, xix. 596. 602.
- † *Isca*, *Ust*, a Roman garison, xix. 86. The antiquities of, *ibid.*
- † — now the river Ex, xix. 80.
- † — *Danmoniorum*, Exeter, xix. 80.
- † *Iscales*, Ilchester, xix. 80.
- Isidgerdes*, king of Persia, persecutes the Christians, xvi. 477. Whether left guardian of Arcadius's children, 505.
- Isdigartes*, *Isdigartes*, the Isidgerd of the Oriental writers, his character, xi. 87. Made guardian of Theodosius, 88 (L).
- the last king of Persia, xi. 1407.

† *Island*, or *Shetland*, discovered by Agricola, xix. 153.

Ishbubenab, the son of Goliath, very near killing David, ii. 249. Is killed by him, 250.

Ishboobab, proclaimed king of Israel, iv. 59. Defeated by David's general, 60. Deserted by Abner, 61. Basely murdered, *ibid.*

Ishmael born, iii. 255. Why so called, *ibid.* (L). The prophecy of his descendants verified in the Arabs, *ibid.* (M). Mocks Isaac, and sent away with his mother, 263, *seq.* His descendants, xviii. 374 (O), *seq.* The prediction concerning him examined, xx. 196, *-seq.*

— murders Gedaliah, and the Chaldeans, iv. 192. ii. 149.

— the son of Fabus, made high-priest, x. 521. Deposed, *ibid.*

— the successor of Ananias, x. 645. Deposed for his zeal, 646.

— outwitted by Mahuel, xvii. 68. Fury against Theophilus, 69.

† *Ishmaelites*, who, and where settled, xviii. 341. 416, *seq.* Their land, ii. 506, *seq.* Affinity between them and Ishmael, xx. 246.

Isidorus, *Caius Cæcil.* his immense wealth, xiii. 535 (Z).

— a crafty Egyptian, promotes a persecution against the Jews, xiv. 576. His treachery to Flaccus, 582. Accuses the Jews to Caligula, 586.

— raises a revolt in Egypt, xv. 224.

— the supposed forger of Constantine's grant to the pope, xv. 564 (G).

Ifris, whether the same with Mizraim, i. 317 (Z).

Ijis of the Egyptians, the same with the moon, i. 27. And Osiris, the chief deities of Egypt, 467. How represented, 470. Her festival solemnly celebrated, 473. Why called the goddess of health, 497.

— the supposed daughter of Saturn and Rhea, ii. 27. Her history, *ibid.* *seq.* Death and burial, 35. Inscription concerning her, on a pillar in Arabia, *ibid.*

— the moon worshiped under that name by the Ethiopians, xviii. 285.

— worshiped by the Indians, xx. 75.

† — stately temple at Busris, ii. 36. Its ruins described, *ibid.* (C).

† *Island*, *Sacred*, or *Holy*, at Rome, how formed, xi. 363. Whence named, *ibid.* (B).

† — one of the quarters of Syracuse so called, vii. 516.

† *Islands* floating in the ancient Etruria, described by Pliny, xvi. 29.

† — several new ones appear, when, and where, viii. 311 (Y).

† *Ismacon*, a city of Thrace, x. 50.

Ismenias, a Theban ambassador, imprisoned by

Alexander, tyrant of Thessaly, vii. 182. Is released by the prudent conduct of Epaminondas, 184.

† *Ismenus*, a river in Bœotia, vi. 191.

Isocrates, his oration of peace, on what occasion written, viii. 169, *seq.* The design of it, 170. His orations to Nicocles, 250. Sent prisoner to Rome, why, *ix.* 306 (S).

† *Isapaban*, a city of Parthia, xi. 4. See *Spaubarun* in Persia, v. 65.

Ispara, a deity among the Malabarians, i. 69.

Isparista, the supreme deity of the Malabarians, i. 69.

Ispendiyar defeats the king of Touran, v. 412.

Takes and kills him by an odd stratagem, 413. Killed in single combat by Rustan, 414.

Israel, the meaning of that name, iii. 287. Upon what occasion Jacob was so called, *ibid.*

† — kingdom of, separates from that of Judah, iv. Reigns of their kings, 112.

— 160. Carried into captivity with their king by the Assyrians, 161. What places they were transported to, 314 (F). Jewish traditions about them, 316. What became of them, *ibid.*

Israelites. See *Yews*.

— not the progenitors of the Americans, xx. 161.

† *Issa*, an island, and town of the Sabines, xi. 266.

† — or *Antissa*, a city of Lesbos, viii. 289.

† — island, where, xii. 219. Besieged by the Illyrians, *ibid.* *seq.* Relieved by the Romans, 220.

Issachar, born to Leah, iii. 281. Jacob's prophetic blessing to him, 320. How accomplished, *ibid.* (K).

† — tribe of, their boundaries, ii. 463. Cities, *ibid.*

† *Issatis*, a city in Parthia, xi. 3.

† *Isser*, a river in Numidia, xviii. 131.

† *Issas*, a city in Cilicia Proper, vi. 132. v. 303. Darius's cruelty there, 303.

† — the gulph of, vi. 132.

† — the battle of, viii. 526. v. 304.

— won by Severus, xv. 301.

† *Ischabr*, the capital of the Persian empire; the same with Persepolis, v. 355 (G).

† *Iser*, the ancient name of the Danube, its course, vi. 21.

Ishbian games, their origin, vi. 182 (L). 234 (G).

† *Istiatia*, part of Thessaly, vi. 213.

Istri settle in Colchis, x. 135.

† *Istria*, conquered by the Romans, xii. 229.

Istrians, subdued by the Romans, xii. 357.

† *Isturius*

- *Isurium Brigantum*, where situate, xix. 88.
- † *Itabyr*, mount, described, x. 659 Taken by the Romans, *ibid*.
- † — city, where situate, whence named, and by whom built, ii. 402 (T).
- † *Itamus Portus*, where situated, xviii. 356.
- Itaces Tulemenus*, governor of Mesopotamia, subdued by Crassus, xi. 15 (I).
- Italian* allies, their representation to the senate, xiii. 35. Somewhat cooled by the Julian law, 41. Made into a new tribe, 43. Cared for by Sulpicius, 45.
- language, when introduced, xix. 516 (B). Variety of its dialects, whence, 517 (B).
- cohorts save Adherbal, xii. 458. Their brave defence of Cirtha, *ibid*. seq. Basely slaughtered by Jugurtha, 459.
- Italians* in the crusade, put to the sword by the Turks, xvii. 149.
- † *Italica*, the birth-place of Adrian, xv. 153. Distinguished with many privileges by him, 164 (H).
- Itahcus*, made king of the Cherufci, xiv. 342. Oppresses them, *ibid*.
- king of Suevia, declares for Vespasian, xiv. 550.
- *Silius*, the poet, his writings and character, xv. 93 (X).
- † *Italy*, whence so called, xi. 208. Its other names, *ibid*. Described, *ibid*. Its division, *ibid*. seq. Its excellent soil, 209. Difference between its ancient and modern inhabitants, *ibid*. When, and by whom, first inhabited, 233. Formerly subject to the Etrurians, xvi. 3, seq.
- † — *Propria*, its territories, xi. 213. Chief rivers, 218. Mountains, *ibid*. seq. Ancient inhabitants, 220. Whence called Italy, 226 (I). Visited with the plague, 530. Invaded by the Gauls, 531. Second invasion, xii. 29. The rest see under *Gaul*.
- † — divided into two republics, xiii. 38. Abandoned by Pompey to Cæsar, 187. Divided into regions by Augustus, 543 (H). Greatly oppressed by the army, xiv. 535. Relieved by Vitellius, 538. Divided between him and Vespasian, 562. Invaded by the Marcomani, xv. 218, seq. Ruined by Dioclesian, 492. Ravaged by the Goths, xvi. 503. Invaded by Attila, 568. Its state in the time of Charlemagne, xix. 693.
- the district of, its provinces, xvi. 142 (L).
- † *Itbaca*, island, described, viii. 360.
- Itbamar*, one of Aaron's sons, iii. 365.
- † *Itbobaal*, son of the chief-priest of Astarte, seizes on the Tyrian kingdom, ii. 368. Called Ethbaal in scripture, *ibid*. Gives his daughter Jezebel to Ahab, 369.
- II. king of Tyre, ii. 372. Slain by Nebuchadnezzar, *ibid*.
- † *Itbome*, built and fortified, vii. 32. Taken by the Spartans, 39. By the Helotes, 72.
- † *Itius Portus*, where, xix. 123 (C), seq.
- Itis*, killed by his mother, and served in pyes to his father, vi. 230 (S).
- † *Itunæ Æstuarium*, now Solway Frith, described, xix. 90.
- † *Iturea*, given to Herod, x. 427 (W).
- † *Itureans*, why so called, x. 246 (T). Forced to circumsise, *ibid*.
- Iturius*, the accuser of Agrippina, banished, xiv. 379. Pardoned by Nero, 398.
- Juba* comes to Cato at Utica, xiii. 229. His haughty behaviour reformed by Cato, 230 (E). Hath Mauritania given him, xviii. 208. His education at Rome, 209 (T). Learning and works, *ibid*. War with Bogud, 245 (P). Affronted and defeated by Cæsar, xiii. 236. xviii. 167, seq. Killed, xiii. 236. xviii. 170 (Q).
- the young son of Juba, led in triumph, xiii. 249. Cæsar's kindness to him, *ibid*. Made king of Getulia by him, *ibid*. Marries young Cleopatra, *ibid*. His writings, *ibid*. (T). Worshiped by the Ethiopians, xviii. 285.
- Jubal*, the inventor of music, i. 159.
- Jubellus Decius*, heads a legion of perfidious companions, xii. 153.
- Jubilee* year of the Jews, iii. 39. Who had the benefit of it, 40. Why so called, *ibid*. (O). When begun, 41 (Q). When first celebrated in Canaan, *ibid*. Whether on the forty-ninth or fiftieth year, 42 (R). How celebrated, 43. The design of it, 44.
- † *Jucata* betrayed by Firmus, xvi. 311 (W).
- † *Jucatan* province, whence named, i. 382.
- Judacilius*, his success against the Romans, xiii. 39. Bravery and death at Asculum, 42.
- † *Judaea*, whence so called, ii. 382. Seized by Antigonns, ix. 36. By Ptolemy, 37. Recovered by the former, 39. By the latter, 49. By Antigonus, 219. By Antiochus, 229. How it came to continue under Seleucus, 275. Wasted by Antiochus, 288.
- † — its forlorn state after the captivity, x. 178. Made a province of Syria, 223. Under the government of the high-priests, *ibid*. Alternately oppressed by Syria and Egypt, 226. 235. Yielded to Antigonus, *ibid*. Saved by Ptolemy Philopator, 249, seq. Ravaged by him, 250. Polluted and deserted, 268. Restored by Judas Maccabeus, 276, seq. Invaded by Lyfias, 286. By Bacchides, 299. Freed by Jonathan, 322. Subdued by Pompey, 372, seq. Deeply taxed by Cassius, 388. Greatly damaged by an earthquake, 415 (H). A grievous pestilence

- lence there, 421. Visited by pestilence and famine, 424, seq. Laid waste by several factions, 511, seq. Made a Roman province, 518. 639. A famine in it foretold by Agabus, *ibid.* Conquered by Cosroe, xi. 138.
- Judab** born to Leah, iii. 279. Persuades his brethren to sell Joseph, 293. His sons by a Canaanitish woman, 294 and (N). Outwitted by his daughter-in-law, 295. His speech to Joseph, 305. Jacob's prophetic blessing to him, explained, 317 (G). His lot exactly answers his father's prediction, 319 (H).
- † — his lot in the Promised land, ii. 476.
- Cities, 477.
- the tribe of, ordered to begin war with the Canaanites, iv. 4. Defeated by that of Benjamin, 8. Defeats it with great loss, 9.
- † — the wilderness of, ii. 417.
- Judas Maccabeus**, the son of Mattathias, x. 271 (P). Succeeds his father, 274. Defeats and kills Seron, 277. His speech to his troops, 278. Defeats Nicanor, 279. Gets plenty of spoil and arms, *ibid.* Burns Gorgias's camp, *ibid.* Defeats Bacchides and Timotheus, 280. His generosity in dividing the spoil, *ibid.* Defeats Lysias, 281 (F). Restores the divine worship, 283, seq. Defeats the Idumeans, 286. Vast success in Gilead, 288. And in Idumea, 289. Makes peace with Syria, 290, seq. Defeats the Arabians, and makes peace with them, 293. Defeats Timotheus, *ibid.* His friendship to the Scythopolitans, 294. Defeats Gorgias, and takes several towns, 295. Returns to Jerusalem laden with fresh laurels and plunder, *ibid.* Forces Antiochus to a peace, 297. Defeats Alcimus, 299. Makes peace with Nicanor, 301. Escapes his treachery, 303. Defeats and kills him, 305. Allies with Rome, 306. Defeated and killed, 307. His character, *ibid.* (D).
- the brave son of Simeon, sent against Can-debeus, x. 331.
- an Essenan prophet, foretels Antigonus's death, x. 347 (U).
- **Galileus**, head of the Gaulonitish faction, x. 468 (G), and 477. Raises an insurrection, 519, seq. (U).
- a doctor, raises a revolt against Herod, x. 501. Burnt alive, 502.
- the son of Hezekias, raises a new sedition, x. 511. Supposed the Theudas mentioned by St. Luke, *ibid.* (N).
- *al. Jude*, chosen an apostle, x. 547 (V).
- **Ischariot**, one of the twelve apostles, x. 547 (V). Why so called, *ibid.* His betraying Christ foretold, 561 (I). His avarice reproved, 579. His repentment at it, 587 (G). Sells his master, 589. Betrays him, 591. His remorse and kind of death, 594 (Q), seq.
- Judges**, and courts of judicature, among the Jews, iii. 124. Laws relating to them, *ibid.* Qualities required in them, 125. Held at the gates of the cities, 126. Rabbinic traditions concerning them, 127 (T). The form and manner of proceeding in the court of twenty-three, 128 (F).
- the book of, when, and by whom, writ-ten, iii. 239 (Q).
- list of the Israelitish, iii. 245.
- first appointed by Mos. s, iii. 404.
- Constantine's laws concerning them, xv. 579.
- Judgment**, the day of, described by Christ, x. 588, seq.
- Judith**, Elau's first wife, why also called Adah, iii. 278 (X), seq.
- frees her country by murdering Holofernes, iv. 329.
- † **Juellus**, a silver in Danmonium, xix. 79.
- Jugæus**, king of Babylon, iv. 392.
- Jugurtha's** arrival in Scipio's camp, xii. 397. Contracts a friendship with Marius, *ibid.* His descent, 454. Sent to the siege of Numantia, *ibid.* Distinguishes himself there, 455. Is adopted by the king of Numidia, *ibid.* Is affronted by Hiempsal, *ibid.* Bribes the Roman senate, 456. Causes Hiempsal to be murdered, *ibid.* Treachery and cruelty to Adherbal, 457, seq. 459. Summoned to Rome, 464. Escapes by bribery, 465. Biting farewell to the city, *ibid.* Causes Massiva to be assassinated, *ibid.* Over-reaches Alpinus, 466. And Aulus, 468. Makes the Romans pass under the yoke, 469. Defeated by Metellus, 471. By Marius, 473. Delivers up his elephants, arms, and money, to the Romans, 474. Outwitted by Metellus, *ibid.* Resolves to renew the war, and raises a new army, 475. Arms the Getuli, 481. Defeated, *ibid.* 488. Is joined by Bocchus, 482. Gives Sylla a free passage, 491. Betrayed by Bocchus, 494. Sent in chains to Rome, *ibid.* His dominions how divided, 495, seq. Led in triumph, 500. His sad end, *ibid.*
- † **Jubones** hurt by subterranean fires, xiv. 388. Their mad way of extinguishing it, *ibid.* Who, and where settled, xix. 8.
- Juldas** khan, a wife Tartarian prince, xx. 33.
- Julia**, married to Pompey, xiii. 153. Her death, and funeral honours, 170.
- Antony's mother, her brave speech to him, xiii. 356 (H).
- Octavian's daughter, betrothed to Antil-lus, xiii. 454. Her incontinence, 540. Banished into an island, *ibid.* Removed to the continent, xiv. 11. Her sad end, 63 (M).
- the daughter of the former, banished for the same crimes, xiii. 540. Her death, xiv. 216.
- the wife of Nero, betrays him to Sejanus, xiv. 207. Married to R. Blandus, 242. Put to death, 334.

Julia, daughter of Germanicus, married to Vinnicius, xiv. 220 (A). 237. Honoured by Caligula, 265. The same with Livilla, *ibid.* (1). Banished for her lewdness, 294. Recalled and re-banished, 327. Put to death, 334. — Septimius Severus's wife, her lewd character, xv. 292 (U), *seq.* Studies philosophy, 293 (U). Prevents her son's reconciliation, 327. Wounded at the murder of Geta, *ibid.* In favour with Caracalla, 329 (F). 338. Starves herself to death, 341.

— *Mamea*, the mother of Alexander, xv. 356. Supposed to have been a Christian, *ibid.* (L). Her excellent education of her son, 357. High sway and titles, *ibid.* *seq.* Murdered in Germany, 371. Deified by the senate, *ibid.*

— widow of Marius, Cæsar's funeral oration on her, xiii. 134.

— daughter of Agrippa, married to Lucius Paulus, xiii. 525 (T).

— daughter of Augustus, married to Marcellus, xiii. 495. To Agrippa, 506 (D). Bears Caius Cæsar, 509. And Lucius, 515. In danger of being drowned, 521 (O). Her scandalous behaviour, 526. Married to Tiberius, *ibid.* Divorced, 541 (F).

Julian, brother of Gallus, saved by Eusebia, xvi. 173 (B).

— the apostate, his judgment of M. Aurelius, xv. 241 (M). Of Porphyry, 246 (O). Borrowed his writings from him, 520 (H). His birth, 525 (D). Partiality against Constantine refuted, xvi. 139 (K). Saved by Eusebia, 187. Declared Cæsar, 192. Marries Helena, 193. Success in Gaul, 194. Noble defence at Sens, 196. Appointed chief commander in Gaul, 197. Success against the barbarians, 201, 202 (Q). His modesty on his success, 202. Success against the Franks, 203. Punishes the treachery of the Limigantes, 205, 209. Success against the Alemans, 207. Stripped of his best forces, 217. Proclaimed emperor, 218. Accepts the empire after having used some sorceries, *ibid.* (W). Generosity to Constantius's friends, 219. How raised to the empire, *ibid.* (X). Submissive deputation to Constantius, 220, *seq.* Success in Germany, 222. Defeats the Arthuri, *ibid.* Imposes on the Christians, 223 (Z). Swears his army to him, 224. Letters to Athens, *ibid.* (B). Marches against Constantius, 225. Seizes Illyricum, *ibid.* Funeral obsequies of Constantius, 227. Character of Constantius, 229 (D). His extract, education, and character, 237, *seq.* (H); (J). Abode in Ionia, 239. Singular hypocrisy, *ibid.* (I). Studies magic, 241 (K). Abode at Athens, 242. Studies under St. Basil, *ibid.* (L). Hypocrisy discovered by Gregory Nazianzen, *ibid.* Cæsarship, and behaviour in Gaul, 243, *seq.* Writings in

Gaul, 244. Frugality, *ibid.* Aversion to sports, 245. Reduction of taxes, *ibid.* Acknowledged emperor on the death of Constantius, 247. Apostatizes, 246 (O). Public entry into Constantinople, 247. Severe prosecutions, 248, *seq.* Reforms the court, 249. Which he fills with philosophers, magicians, &c. 250 (Q), *seq.* And women, *ibid.* His meanness to the senate, 251. Partial justice at Antioch, 253 (S), *seq.* Horrid cruelties and witchcrafts, *ibid.* Purged by famine, 254 (1). His idolatry, 255. Lam-pooned by the Antiochians, *ibid.* (U). Writes his Misopogon against them, *ibid.* Renews the Persian war, 257. Disboggles the Saracens, *ibid.* Deluded by oracles, *ibid.* Sharply reproved for his apostasy at Berea, 258 (W). His hellish superstition at Charrhæ, 259 (X). Ill treatment of Arfaces, xi. 36 (I). Order of his march against the Persians, xvi. 260, *seq.* Success in Persia, *ibid.* Passes the Tigris, and puts the Persians to flight, 263. xi. 83. Betrayed by Persian guides, xvi. 264. Burns his fleet, and retreats, *ibid.* *seq.* xi. 84. In great distress, *ibid.* xvi. 265. Surprised by the Persians, 266. Wounded, *ibid.* Last speech, *ibid.* *seq.* Death, 267. Buried at Tarsus, 268 (A). Removed to Constantinople, *ibid.* His motley character, 268, *seq.* His death gives great joy to the Christians, 270. And grief to the Heathens, *ibid.* *seq.* Hatred to the Christians, 271 (C). Vain attempt to rebuild the temple at Jerusalem, *ibid.* Writings, 272 (D).

Julian, son of Constantine, besieged in Arles, xvi. 518. Beheaded, 519.

— a friend of Constantius, unjustly condemned, xvi. 253.

— his success against the Franks, xix. 386, *seq.* Defeats the Alemans, 453, *seq.*

— law, what, xiii. 41. 42.

Julianus Claudius, his treachery to Vitellius, xiv. 563. Scourged, and put to death by Lucius, 568.

— *Tertius*, broke for defection, xv. 19. Restored, 20.

— made prince of the Apsiles, xv. 133.

— *Antonius* publishes his perpetual edict, xv. 167.

— his grandson put to death by Commodus, xv. 261.

— captain of the guards, put to death, xv. 267.

— *Didius*, made proconsul of Africa, xv. 268.

— *Did. Sever.* buys the empire of the soldiery, xv. 283. His rise and pedigree, *ibid.* Character, names, &c. 284, *seq.* Acknowledged by the senate, 285. Cursed and pelted by the people, 286. Opposed by two powerful rivals, 293. Cruelly and despair, 294. Forsaken and proscribed, 295. His death, *ibid.* Burial, 296.

Julianus

- Julianus M. Aurel.* proclaims himself emperor, xv. 491. Stabs himself, 494.
 — *Ruficus*, a cast-off candidate for the empire, xvi. 301.
 — *Anicius*, the first Roman senator who embraced Christianity, xvi. 318 (C).
 — a Roman officer, his stratagem to conquer the Dacians, xv. 63.
 — prince of the Apfles, made king of the Albanians, xv. 133.
 — *Salvius*, a principal counsellor to Adrian, xv. 157.
 — *Didius*, made governor of Africa, xv. 268. His character variously represented, 284.
 — governor of Venetia, killed, xv. 486.
 † *Julias*, by whom built, x. 522.
 † *Julopolis*, iv. 438. and vi. 132.
 † *Julis*, the famous ruins of, viii. 314. Its worthies, *ibid.* (U).
Julus orders all the Goths in the East to be massacred, xvi. 356.
 — *Solin. Polybistlar*, his writings and character, xv. 324 (Q).
 — *Tittianus*, his writings, &c. xv. 324 (Q).
 — *Sext.* speech to the Achæans, vii. 311. Outwitted by Critolaus, *ibid.* seq.
 — See *Cæsar*.
 — *Marmus*, put to death, xiv. 234.
 — a Christian martyr in Britain, xv. 502 (C).
 — C. chosen decemvir, xi. 480.
 — made dictator, xii. 48.
 — *Lupus*, kills Cæsonia, and her infant daughter, xiv. 312. Beheaded by Claudius, 225 (K).
 — complains of the Achæans to the Roman senate, vii. 312.
 — *Proculus*, his stratagem to appease the Romans after the murder of Romulus, xi. 294.
 — *Paulus*, his writings, xv. 205 (O).
 — *Martialis* conspires against Caracalla, xv. 338. Stabs him, and is killed, *ibid.*
 — governor of Asia, destroys the Goths there, xvi. 356.
 † *Fulpha*, a famous suburb of Ispahan, by whom inhabited, ix. 493.
July, whence so called, xi. 300 (D).
June, the month of, changed, xiv. 439 (X). Whence named, xi. 300 (D).
Junia, wife of Cassius, draws Brutus into a conspiracy against Cæsar, xiii. 272. Her death, xiv. 174 (F). Her will, and pompous obsequies, 175.
Junius M. put to death by Tarquin, xi. 342.
 — *Pera*, chosen dictator against Hannibal, xii. 271.
 — *Brutus* settles a colony in Spain, xii. 393.
 — prætor of Asia, slighted by Julius Cæsar, xiii. 111.
Junius Silanus saved by a slave, xiii. 356 (I). Returns to Rome, 446 (W). His family, xiv. 174 (F). Put to death by Agrippina, 368.
 — *Palmatius's* success in Armenia, xv. 360.
 — one of Christ's seventy disciples, x. 571 (T).
 — a magician, betrays Libo, xiv. 420.
 — dictator, marches from Rome, xii. 276. Recalled, 278.
 — *Priscus* put to death by Caligula, xiv. 287.
Juno, her remarkable statue at Hierapolis, ii. 284. Whence named, vi. 49 (S). Married to her brother, 49. Her temple erected by Hercules, 253 (L). Why worshipped under the name of Epophage, *ibid.* Worshipped at Carthage, xvii. 272.
 — *Lucina*, a tax paid into her temple at Rome, xi. 334.
 — *Moneta*, whence named, xii. 54. Her temple at Rome, by whom built, *ibid.*
 — *Quiris*, whence so called, xi. 265. Worshipped by the Sabines, *ibid.*
 — her famed temple at Samos, viii. 261.
 † *Junonia*, Carthage, when rebuilt, and why so called, xli. 430.
 † — island, where, xviii. 191.
Jupiter, or *Ammon*, one of the Egyptian deities, i. 468. Why represented by the head of a ram, 471. Principally worshipped at Thebes, 474. His statue at Hierapolis, ii. 284. His chariot in the Persian army, v. 134. His birth concealed by his mother, vi. 45. The time of his reign, 40. His education under the Curetes, 41. 46 (N). Where born, 45 (N). His other names, 47 (P). Dethrones his father, 46. Wars with, and totally defeats the Titans, 48, seq. Marries his sister Juno, 49. Divides the empire of the Titans, 50. Marries his niece Maia, 51. His character, *ibid.* Has Mercury by his niece Maia, *ibid.* His death and sepulchre, *ibid.* Challenged by the Scythians as their progenitor, 68. His amours with Danæ, 157, seq. (D). By whom first defied, 175. Whence surnamed Trophonius, 191. His intrigue with Calisto, 208, and (F). Ravishes Cyrene, 217 (I). And Taygeta, 242 (A). His intrigue with Leda, 254 (M). His temple at Elis, 263. Introduced as a deity among the Latins by Æneas, xi. 230. An Arabian deity, xviii. 385. Worshipped by the Garamantes, 226. By the Germans, xix. 27, seq.
 — one of the Titans, viii. 219. Where brought up, 220. By whom nursed, 224.
 — his statue set up in Solomon's temple, x. 267 (L). In that of the Samaritans, *ibid.* (K).

- Jupiter Imperator*, his statue brought from Præneste, xiv. 415. Placed in the Capitol, *ibid.*
- temple at Rome burnt, xiv. 415. Worshipped at Carthage, xvii. 274. Why so named, *ibid.* (T), *seq.* When first worshipped in Gaul, xviii. 565 (D). That name not adopted there, 572. How worshipped, *ibid.* *seq.*
- *Feretrius*, whence so called, xi. 284. His temple at Rome, by whom built, xi. 317.
- *Stator*, why so named, xi. 286 (N).
- *Latiaris*, his temple built on the Capitol by Tarquin, xi. 328. Finished by his grandson, 348.
- *Pistius*, or *Sonus*, his temple at Rome, xi. 346.
- *Prædator*, his temple there, 286 (O).
- *Protektor*, and *Guardian*, his temple built by Domitian, xiv. 467 (T).
- *Olympius*, his famous temple and statue at Olympia, vi. 264. At Syracuse, vii. 518. His temple at Agrigentum, described, 520. His temple at Sardis, by whom built, viii. 511.
- whence called *Idæus*, viii. 217. Whence the story of his transforming himself into a bull, 224.
- *Tropæus*, his temple in Peloponnesus, vi. 280.
- *Atabyris*, whence named, vii. 520. Temple at Agrigentum, *ibid.*
- *Ammôn*, his temple visited by Alexander, viii. 540, *seq.*
- *Belus*, his temple plundered by Antiochus, ix. 270.
- temple in Cappadocia, x. 6. Numerous priests, *ibid.*
- temple at Dodona, by whom founded, x. 65 (A).
- *Xenius*, *Philius*, and *Hæterius*, Carthaginian deities, xvii. [314]. Their several offices, *ibid.*
- *Ammon* and *Pluvialis*, Indian deities, xx. 74, *seq.*
- Jur* in Arabia, what, xi. 166 (S).
- Jura Fœdalia*, by whom first observed, xvi. 39.
- Juriak*, a fabulous Egyptian prince, ii. 116. Amalekites said to have subdued Egypt in her time, *ibid.*
- Jurjurandum*, a Roman oath, how distinguished from *Sacramentum* and *Conjuratio*, xi. 398 (P), *seq.*
- Jugæius Marcus*, his command in Antony's fleet, xiii. 477.
- Justin Martyr*'s account of the Septuagint version, x. 241 (N). Exposes the heathen idolatry, xv. 169 (N). Presents his apology to Antoninus, 203.
- the abridger of Trogus, his character, xv. 205 (O). Different from the martyr, *ibid.*
- Justin* the emperor proclaimed, xvi. 613. His rise and character, *ibid.* Conspired against 614. Rejects Cahades's proposals, *ibid.* His edict against the Arians, 615. Piety to the destroyed cities, *ibid.* Death, 616. Character, *ibid.*
- nephew of Justinian, proclaimed, xvii. 3. Incensed against the Avari, 4. Cruelty to Justin, *ibid.* Protects the Perfarmerians, *ibid.* Runs mad, *ibid.* Death and character, 6.
- Justina's* great sway over Valentinian II. xvi. 419. Favours the Arians, *ibid.* Persecutes the orthodox, 389. Her death, 423.
- the wife of Valentinian, xvi. 291. Her issue, 302 (R).
- Justinian* chosen consul, xvi. 614. Copartner with Justin, 615. Extract and rise, *ibid.* *seq.* Succeeds Justin, 616. Proposals of peace rejected by the Persians, 618. Stratagem against them, *ibid.* Peace with them, 619. Insulted at Constantinople, *ibid.* *seq.* Fatal jealousy of Belisarius, 620. Fresh peace with Persia, 621. Wars with the Ostrogoths, xix. 562, *seq.* His death and character, xvi. 627. His code, *ibid.* Pandects and institutes, 628. Novellæ, 629.
- the kinsman of Justin, his success against the Persians, xvii. 6. Disgraced, 7.
- II. chosen emperor, xvii. 31. Ill success against the Bulgarians, *ibid.* Breaks the peace with the Saracens, *ibid.* Defeated by them, *ibid.* Bloody revenge on the Slavi, *ibid.* His massacre of the Constantinopolitans prevented, 32. Deposed, 33. Defaced, and banished, *ibid.* Flees to the Chazari, 34. To the Bulgarians, *ibid.* An instance of his unforgiving temper, *ibid.* (C). Restored to his crown, 35. Cruelties and ingratitude, *ibid.* Defeated by the Bulgarians, *ibid.* xix. 517. Horrid butcheries, xvii. 35. Taken prisoner, and beheaded, 36.
- code, when published, xvi. 548. How, and where received, *ibid.* (M). Additions to it, 549 (M).
- Justinianus*, his brave defence of Constantinople, xvii. 212. Death, 215.
- Justus*, one of Christ's seventy disciples, x. 571 (T).
- † *Jutes*, their origin, xix. 175. Why called Giotæ, *ibid.* (C).
- † *Jutbongæ*, where situate, xv. 450. Revolt, 476. Invade Rhætia, xvi. 205. Defeated by Barbatio, *ibid.* And by Aetius, 544.
- † *Jutland* conquered by the Goths, xix. 175.
- Juvenal*, the satirist, an account of, xv. 92 (X).
- bishop of Jerusalem, his presents to and from Eudocia, xvi. 550.

Juvenales, games instituted by Nero, xiv. 396.

Juvenalis Flavius made captain of the guards by Severus, xv. 296.

Juvencus's writings and character, xvi. 152 (O).

Juventius sent against Andrius, ix. 163. Defeated and killed, *ibid.*

— *Tbalna*, made consul, xii. 359. Quells a rebellion in Corsica, *ibid.*

Ixion, king of Corinth, vi. 235. 241.

Jyrcians, Tartars, their manner of life, xx. 13.

Izates, prince of Adiabene, preferred before his brother, x. 163. Is circumcised, 165 (A). Invaded by Abias, 166. By the Vologeses, 167. His deliverance and death, *ibid.* Character, *ibid.* Tomb at Jerusalem, 168 (C). Friendship to Artabanus, xi. 51. Ungratefully used by Bardanes, *ibid.*

Ized, the son of Mahuvias, wastes Phrygia, xvii. 28. Ravages Sardinia, 40.

— *Mualbis* revolts in Persia, xvii. 40.

Izetb repulsed before Constantinople, xvii. 39.

K.

KARUS, king of Egypt, whether the Pharaoh of Moses, ii. 117.

Kabyls, who, xviii. 141.

† *Kadijb*, in the wilderness of Zin, iii. 426. xviii. 343.

† *Kadmonites*, where settled, ii. 189 (B).

† *Kaer-quent*, the famed ruins of, xix. 86.

† — *Lheon*, xix. 86.

† — *Philycastel*, xix. 86.

† — *Gurtigern* consumed by lightning, xix. 183.

Kabran, king of Yaman, xviii. 419. The same with Joktan, 374. His reign, and progeny, 375.

Kajan and *Nagos*, princes of Mogul, driven out of their country by the Tartars, xx. 34. Where settled, 35.

† *Kaanites*, the dynasty of, in Persia, v. 357.

Kail, a pretended Arabian prophet, xviii. 371.

Kais, an Arabian king, xviii. [441]. His long and bloody war, *ibid.* Turns Christian, *ibid.*

Kajub khan, a Tartarian prince, xx. 26.

Kalendar. See *Calendar*.

Kali-atz, a tribe of Tartars, whence so named, xx. 31.

† *Kamiscatka* peninsula, where, xx. 163. Some savage customs practised there, *ibid.*

Kankli, a tribe of Tartars, whence named, xx. 29.

Kasb, smith, seizes on the Persian throne, v. 390. Bestows it on Phridun, *ibid.* Is

made his general, 341. Honoured after his death, *ibid.* seq.

Kapboreth, mercy-seat, whence that word, iii. 102 (T).

Kara khan, emperor of the Moguls, his reign, xx. 28.

Karaites, who, and whence so called, x. 485 (C), 486 (D). When separated from the reit, 487 (E). Why hated by the Jews, 486 (D), 487 (E). A summary of their tenets, 490 (H), seq. Their hatred of the Talmudists, 491, seq. Their profound respect for their doctors, 492. Character, *ibid.*

† *Karak*, whether the ancient Petra, xviii. 340.

† *Kashan*, a city in Parthia, xi. 4.

Kaydu khan, a prince of the Moguls, xx. 39.

† *Kedar*, whether a city, ii. 455 (Q). By whom inhabited, *ibid.*

† *Kedarini*, ancient inhabitants of Petra, xviii. 341. 346.

† *Kedem*, Arabia why so called, xviii. 334. 337. *Kegenes's* reception at Constantinople, xvii. 122, seq.

Keil, his objections to Burnet's theory of the deluge, i. 214 (Q).

Kejamar, first king of Persia, v. 330. His good and happy reign, *ibid.* Conjectures concerning him, 232 (B).

Kelab reforms the Arabian year, xviii. 405.

Kemuel, son of Nahor, whether father of the Aramites, iii. 266 (D).

† *Kent* inhabited by the Jutes, xix. 1-6. Seized by the Saxons, 180. Ethelbert's reign there, 194.

† *Kenda*, an Arabian tribe, its kings, xviii. [439].

† *Kenites* descended from Jethro, ii. 157. Join the Israelites, *ibid.* Why spared by Saul, *ibid.* Were carried into captivity with the ten tribes, *ibid.* One of the ten nations promised to Abraham, 189 (B).

Keri and *Ketib*, among the Jews, what, x. 196 (Y).

Kerfa, a Persian nobleman, placed on the throne, xi. 162. Resigns, 165.

Kesher, or *Cates*, a large fish in the Nile, i. 423.

Keturab married to Abraham, iii. 270. Not the same with Hagar, *ibid.* (P).

Key-chosrou, his birth, v. 363. Escapes into Persia, *ibid.* seq. Is made king, 366. His prosperous reign, 367, seq. Resigns the crown, 370. Various accounts of him, *ibid.* (K).

Keykaus, king of Persia, whether the Nimrod of Moses, v. 359. 365 (I). Takes Mazanderan by stratagem, 359, seq. Is taken prisoner, and relieved by Rustan, 360. Variations in his history, 365 (I).

Keytohad said to have conversed with Samuel, v. 359 (H).

Kæler, his notion of Stonehenge confuted
 xix. 97.
Kbatan, the title of sovereign of Turquestan,
 xi. 165.
 † *Kbalii*, a great canal in Egypt, i. 413.
Kbans of Tartary, their original authority, xx.
 11.
Kbaschnaouar, king of the Haiathelites, assists
 Ferouz, xi. 169.
Kbazan, his office among the Jews, x. 220
 (R).
Kbobad Schirouieb made king of Persia, xi.
 195. Puts his father to death, 196. And
 seventeen of his brethren, *ibid.* Dies of the
 plague, *ibid.* His true name and character,
ibid. (M), *seq.*
Kbondemir, his account of the Persian kings,
 xi. 143 (B).
Kbofrou Parvin, prince of Persia, set up by
 Baharam, xi. 190. Causes him to be poison-
 ed, 193. Why surnamed Parvin, *ibid.* (H).
 Becomes king, 193. Favours, and, after-
 wards persecutes the Christians, *ibid.* *seq.* His
 rapid conquests, 194. Wealth and sumptu-
 ous equipage, *ibid.* Becomes a tyrant, and is
 deposed, *ibid.* His monstrous character, *ibid.*
 (L), *seq.* His remarkable dream, 202
 (O).
 † *Kibroth Hatawab*, whence so called, iii. 420.
Kite Kut founds a monarchy in Egypt, ii. 114.
 † *Kilan*, a fruitful province in Persia, v. 61
 (I).
Kingdoms, their establishment, i. 386. Small
 at first, 387.
Kings, their beginning tyrannical, iii. 120 (N).
 Their power, *ibid.* Had at first few laws in
 their favour, 121. Were laid under several
 restrictions, *ibid.* (O). Yet were very abso-
 lute, 123 (Q), and (R). Their attire, 124
 (R). Their office among the Romans, xi.
 278.
 † *Kinnereth*, the sea of, described, ii. 425
 (H).
Kipzak, his remarkable birth, and preferment,
 xi. 29. Whence named, *ibid.* His posses-
 sion where settled, *ibid.* (D).
 † *Kir*, city of. See *Cyrene*.
 † *Kir-baraboth*, capital of Moab, ii. 138.
 † *Kirjath-buzzoth*, a city of Moab, ii. 131.
 † *Kis*, island, where, xviii. 358.
 † *Kisbon*, a rapid river in Palestine, described,
 ii. 427 (L).
Kisses, by way of salutation, prohibited by Tibe-
 rius, xiv. 90.
 † *Kittern*, where seated, xi. 226 (I). His de-
 scendants said to have planted Italy, *ibid.*
Kwelinga worshiped by the Malabarians, i.
 69.
Knights, Roman, when first instituted, xi. 288.
 Four hundred degraded, xii. 187. Made judges
 in private causes, 427. Punished for extor-
 tion, xiii. 31. Contest against the senate,
 34. Stripped of their jurisdiction, 42. One

thousand six hundred proscribed by Sylla, 83.
 Butchered by Catiline, 84. Total of them
 killed, 96. Their jurisdiction restored by
 Pompey, 127. Courtied by Cæsar, 153.
 Two thousand proscribed by the triumvirs,
 354. Petition against marriage, xiv. 19.
 Their power revived by Claudius, 362. For-
 bid the gladiatorial trade, 537. Insulted by
 Domitian, xv. 69 (L). When first used for
 secretaries, 181.

Kobad defeats a Turkish champion, v. 350.

Kobath, head of a class of Levites, iii. 70.

† *Kolzum*, a city of Arabia Petraea, xviii. 343.

† *Kom*, a city in Parthia, xi. 4.

Korab, head of a class of Levites, iii. 423. His
 conspiracy and dreadful end, 425 (M).

† *Kofis*, *Cush*, from whom so named, xviii.
 301.

— a famed Arabian orator, xviii. 403.

Kraus said to have reigned in Egypt before the
 flood, ii. 109.

† *Krim*, *Crim*, the peninsula of, x. 149.

† *Kuarefm*, the province of, where, v. 369.

† *Kur*, a river of Georgia, x. 145.

Ky-cwli, among the Chinese, who, xx. 145.

L.

Laban's reception of Jacob, iii. 278. Cheats
 him, *ibid.* And oppresses him, 282. Pur-
 sues him in his flight, *ibid.* *seq.* Strife, and
 parting with him, 285. His covenant with
 him, *ibid.*

Labaris buried in Atsinoe's labyrinth, i. 445.

Labarum, Constantine's standard, whence na-
 med, xv. 556 (Z). How carried, *ibid.* Re-
 stored by Jovian, xvi. 287.

Labdacus, king of Thebes, vi. 196.

Laheda, the fable of her, vi. 236 (I).

Labco's treachery to Metellus, xii. 418.

— *Asconius*, Nero's tutor, promoted by him,
 xiv. 371.

— *Antistius*, one of the conspirators against
 Cæsar, xiii. 273.

Laberius, a Roman knight, turns actor, xiii.
 250 (U). His smart repartee to Cicero, *ibid.*
seq.

— *Durus*, a tribune, killed by the Britons,
 xix. 125.

† *Labicum*, a city near Rome, revolts, xi. 515.
 Recovered by Servilius, 516.

Labienus commands the Parthians, xi. 35. Con-
 querts in Syria, *ibid.* *seq.* Defeat and death,
 36.

— accomplice of Apuleius, put to death, xiii.
 27.

— success in Belgium, xiii. 163. 171. Against
 the Gauls, 174. Against the Belgæ, 175. Goes
 over to Pompey, 195 (H). Joins Cato at
 Utica, 229. Success against Cæsar, 230. De-
 feated by him, 236. Stirs up the Spaniards
 against him, 257. Defeated and slain, 262.

Labi-

Labinus, his son fights under the Parthians, xlii.

437 (O). Success against Antony, *ibid*.
— left by Cæsar to command in Gaul, xix.

124.
Laborsfoorbod, his cruelty against Gobrias, iv.
418. Murdered after a nine months reign,
419.

— his tyranny and death, v. 182.

Labotus, his wars against the Argives, vi. 260.

Labyntus. See *Nabonadius*, iv. 420.

† *Labyrint* in Egypt described, i. 445. The design of it, *ibid*. The remains of it, 448. By whom raised, ii. 80.

— in Crete, account of, viii. 217.

— of Lemnos, described, viii. 347. By whom built, *ibid*.

† *Læcus*, a harbour of Syracuse, vii. 518.

† *Laccopluti*, who, and whence named, vi. 372.

Lacedæmon, the son of Jupiter, king of Lacedæmonia, vi. 242.

† *Lacedæmonia*, whence so called, vi. 242. Why called Hecatompolis, 243 (A). Geography, 243. Sea-ports, 244. Cities of note, and mountains, 245. Rivers and soil, 246. Government, 247, seq. Duration, 250. Kings, *ibid*. seq. Why styled Agidæ and Proclidæ, 259.

Lacedæmonian inscriptions of great antiquity, xvi. 46 (D), seq.

† *Lacedæmonians* disappointed by their superstition, v. 223. Their excellent character, vi. 246. Oppose the fortifying of Athens, 396. Are deceived by Themistocles, 397. War against the Athenians, 439, seq. Truce, 454. The cruel and bloody end of their faction at Coreya, 456. Make a fifty years peace with the Athenians, 460. Break it, 461. Beaten by sea and land, 480, seq. Reduce the Athenians, 486. Are defeated, and lose the empire of the sea, 500. Make peace with them, 503. Renew the war, 504, 505. Defeated at Naxos, 506. Their kings from Lycurgus to the Achaean league, vii. 4. War with the Messenians, 30. Alter their manner of carrying on the war, 32. Make war with the Argives, 33. Defeated, 43. Enslave the Messenians, 50. Defeated at Thermopylæ, 60. Preparations against the Persians, v. 235, seq. vii. 63. Defeat them by sea and land, v. 243. and vii. 67. Undertake the sacred Phœnician war, 73. Excluded from the sacred rites of the Olympics, 78. Defeat the Athenians, 87. Make a general peace, 110. Exult upon it, *ibid*. Defeated by the Thebans, 114. Defeat the Arcadians, 118. And the Thebans, 119. The bravery of their women, 124. Repulse Pyrrhus, 127. Suffered to alienate their lands, 132. Restored to their old government, 141. Defeated at Selasia, 144. Subdued by the Macedonians, 148. Choose two new kings, 149. Defeated by the Achæans, 154. Enslaved by Nabis, 155. Plans

dered by the Ætolians, 157. Go over to them, 158. Break peace with the Achæans, 163. Withdraw from the Achaean league, 282, seq. Reduced by Philipomen, 284. Reimbursed by the Roman senate, 321. Join with the Macedonians, vii. 427. Against the Olynthians, 435. Succour the Carthaginians, xii. 181, seq. Rewarded by Augustus, xiii. 507.

Lacedæmonius made admiral of the Athenian fleet, vi. 431.

Lacætan, where situate, xviii. 477.

Lachares, an Egyptian prince, buried in the labyrinth at Arsinoë, ii. 9 (K).

— a robber, condemned by M. Antony, xiii. 481.

Laches finishes the Colossus, viii. 161 (C).

† *Lachis*, city, where situate, ii. 482 (B). Remarkable tombs there, *ibid*.

Lacidamus, king of Argos, vi. 169.

Laco, a favourite of Galba, xiv. 483. His character, 484 (N). Promotes Piso's interest, 492. Put to death by Otho, 504.

† *Lacobriga*, where situate, xiii. 106 (L). Besieged by Metellus, 106. The siege raised by Sertorius, *ibid*.

† *Laconia*, part of ancient Greece, vi. 138. Ancient name of Lacedæmon, 241. Its situation and extent, 243.

Laconic style, what, vii. 16.

† — gulph, and its isles, viii. 361.

Laëtantius Placidus, his comment on Statius, xv. 92 (X).

— character of Galerius, xv. 493 (U).

— made tutor of Crispus, xv. 577.

† *Lactodorum*, ancient Bedford, xix 82.
Lacumaces set on the Massyllian throne, xviii. 144. Submits to Masinissa, *ibid*.

† *Lada*, the island of, where, v. 217.

† *Lade*, the isles of, described, viii. 305.

† — the sea-fight of, viii. 302.

Ladice, a pretended miracle on her wedding, ii. 93.

Ladiet, Roman, whence their privileges, xi. 527. A number of them turn poisoners, xii. 72. Others save their husbands, xiii. 355.

One thousand four hundred severely taxed by the triumvirs, 364, seq.

† *Ladoza*, the lake of, where, vi. 62.

Lælius, admiral of the Roman fleet, xii. 304. Assists Scipio in taking New Carthage, *ibid*. seq. Arrives at Rome with spoils and prisoners, 307. Sent to treat with Syphax, 316. And to ravage Africa, 320. Defeats Syphax, 327. Brings him prisoner to Rome, 329. Retires with Scipio Africanus, 418. xviii. 58. Sent to conquer Gades, 59. Repelled, *ibid*. Defeats Asdrubal, *ibid*. Makes a descent in Africa, 62. Interview with Masinissa, 63. Burns the Numidian camp, 69. Bravery at the battle of Zama, 76. Success before Carthage, 109, seq.

- Laelius*, the lieutenant-general, and friend of Scipio Æmilianus, xii. 376. Terence's Comedies ascribed to him, *ibid.* (C). Takes the island of Citho, 380.
- † *Laertes*, a city of Cilicia, xv. 324 (Q).
- † *Laestrigones*, the first inhabitants of Sicily, vii. 528. Supposed the same with the Sicani, 533.
- Lata*, wife of Gratian, xvi. 375. Allowed a pension by Theodosius after his death, *ibid.*
- † Her generosity during a siege of Rome, 504.
- Latorius*, a Roman centurion, appointed to consecrate a temple, xi. 396.
- Latus* doomed to death by Commodus, xv. 270. Conspires against him, *ibid.* Raises Pertinax to the throne, 274. Treachery to him, 280. Put to death, 294.
- *Severus's* general, reduces Mesopotamia, xv. 305. Treachery to the emperor, 307. Death, *ibid.* and 311 (K).
- the adviser of Geta's murder, put to death, xv. 331.
- † *Leuaci*, where settled, xviii. 599 (D).
- Lepes*, where settled in Italy, xviii. 640.
- † *Lervi*, antient inhabitants of Gallia Transpadana, xi. 213.
- Lavinus*, admiral against the Macedonians, xii. 281. Saves Tarentum, 286. Surprises their camp, 288. Success against the Carthaginians, 273. Against the Macedonians, 333, *seq.*
- proposes an alliance between the Romans and Ætolians, vii. 327.
- Roman consul, Pyrrhus's haughty letter to him, x. 89. His resolute answer, *ibid.* Is defeated by Pyrrhus, 92.
- Lageion*, the order of, whence, ix. 363 (C).
- † *Lagetium*, where situate, xix. 88.
- Lagides*, the surname of the Ptolemies, ix. 363.
- Lugodus* driven out of Spain, xvi. 498.
- Lagus*, his extract, ix. 362. Whether the father of Ptolemy, *ibid.*
- † *Lagys*, a city of the Taurica Chersonesus, x. 148.
- Lajas*, king of Arcadia, vi. 211.
- king of Elis, his reign, vi. 269.
- Laii*, an extravagant Corinthian harlot, vi. 233 (E).
- † *Laisk*, city, destroyed by the Danites, iv. 7.
- Laius*, king of Thebes, vi. 196. The father of Oedipus, 197.
- † *Lake*, sacred, at Hierapolis, ii. 286.
- Lates*, worshipped by the Gauls, xviii. 566 (F), 567 (G).
- Lalamentius*, his dissertations on the antient methods of computing time, viii. 406 (A).
- Lamachus* sent into Sicily, vii. 560. Killed before Syracuse, 565.
- governor of Heraclea, betrays it to Mithridates, ix. 574. How, *ibid.* (C).
- † *Lammon*, the famed mountain of, described, xviii. 382.
- Lamb*, paschal, how and why instituted, iii. 22 (D).
- daily sacrifice ceased, x. 681 (U).
- Lambinus*, supposed the last Scythian king, vi. 100.
- Lambs*, the computation of, uncertain, x. 650 (L).
- Lamech*, the fifth in descent from Cain, i. 159. Supposed by some to have killed him, *ibid.* (M). Remarkable speech to his wives, 160 (Q). The first known instance of polygamy, 159. The father of Noah, 162.
- Lamentations* of Jeremiah, on what occasion written, iv. 183.
- † *Lamia* besieged by the Macedonians, vii. 358, *seq.* Surrendered to the Romans, 359. 366.
- *Ælius*, governor of Syria, his death and character, xiv. 241 (T).
- *Ælius*, deprived of his wife by Domitian, xv. 48. And of his life for a jest, 56.
- † — the Ætolians defeated there, vii. 263, *seq.*
- † — fortified by Antipater, ix. 65.
- and Amasis, their fabulous history, viii. 365 (I).
- *Ælius* reduces the Cantabrians and Asturians, xiii. 499.
- a concubine of Demetrius, ix. 62 (M).
- the story of, xvii. 461 (A).
- Lanifus*, king of the Lombards, xix. 500. Whence named, *ibid.* Success against the Bulgarians, 501.
- Lampadius* opposes Stilicho, xvi. 499. Takes sanctuary in a church, *ibid.*
- Lampeto*, queen of the Amazons, vi. 84 (I).
- Lampo*, his cruelty to the Jews, xiv. 576. Turns evidence against Flaccus, 582.
- Lamponius*, his success against the Romans, xiii. 39, *seq.* Defeated by Jul. Cæsar, 40.
- Lampron* prohibited by Augustus, xiv. 34, *seq.*
- Lamprias*, son of Plutarch, his writings, xv. 187 (D).
- Lampadius's* account of the Persian war, xi. 69 (C). His character, xv. 380 (W). 511 (K).
- an enemy to Sylvanus, punished, xvi. 190.
- † *Lampacum* in Myria, by whom built, vi. 102. Taken by Lysander, 485.
- Lampacus* spared by Alexander, why, vi. 102, *seq.* viii. 509.
- Lanarius Calpurn*, treacherously murders Julius Salinator, xiii. 102.
- † *Lancians*, taken and massacred by the Romans, xii. 390.
- Land* of Promise, described, ii. 381, *seq.* Whence called Holy, and Judea, 383. Now Palestine, 384. Situation, boundaries, and extent, *ibid.* *seq.* Fertility, whence, 386. Present barrenness, *ibid.* Dr. Shaw's account of, 393. How divided among the tribes, 394, *seq.* Mountains, 399, *seq.* Valleys, 410, *seq.* Deserts, 416, *seq.* Rarities, 432, *seq.*
- Lands*, how divided by Lycurgus, vii. 9.

- Langarus's* kindness to Alexander, viii. 500.
† *Langobriga*, a city in Lusitania, xviii. 462.
† *Langres* revolts from Galba, xiv. 506.
† — new-colonized by the Franks, xv. 496.
† — laid in ashes by Attila, xix. 231.
Language, how, and why, confounded at Babel, i. 352. Not infused into Adam, 342 (Q). Which the original one, 346. Altogether uncertain, 352. Whether affected by the air or climate, 354 (O). New ones at the confusion of Babel, 556.
Laniæ, at Rome, who, xii. 432 (H).
Lanneus, regent of Egypt, ix. 408.
† *Lanuvium*, a city in old Latium, xi. 215.
† — made a Roman municipium, xii. 70.
Revolts, 14.
† *Lanzarote*, one of the Canary islands, xviii. 189 (H).
Laodamas, tyrant of Phocæa, vii. 409.
Laodice, mother of Seleucus, her dream, ix. 170 (I).
— wife of Antiochus, murders Bernice, and her son, &c. ix. 197. Is put to death by Ptolemy Evergetes, 199.
— sister of Demetrius, murdered by Ammonius, ix. 312.
— married to Perſes, ix. 126.
— the wife of Antiochus poisons him, ix. 197.
— of Mithridates, her lewdness punished, ix. 544.
— of Cappadocia, her cruelty punished, x. 12.
† *Laodicea*, in Seleucia, where situate, ii. 256.
† — the capital of Laodicea, ii. 261.
† — in Media, described, v. 6.
† — in Phrygia, iv. 437. Famed for its wool, ibid. Destroyed, ibid. (K).
† — by whom built, ix. 180. Where situate, ibid.
† — declares for Niger, xv. 301. Plundered, ibid.
† — taken by Alexius, xvii. 151. By his son, 154.
† *Laodiceans* exempted from taxes by M. Antony, xiii. 422. Receive Dolabella, 342. Besieged by Cassius, ibid. Betrayed by Quintus, 343. How used by the conqueror, ibid. (O).
† *Laodicea*, a province in Syria, ii. 255.
Laomedon, the son of Ilus, iv. 486. Builds the citadel of Troy, 488. His reign, ibid. seq.
† *Laon*, the Huns repulsed there, xix. 231.
† *Laois*, river in Macedonia, viii. 395.
† *Lapathus*, a city in Cyprus, described, viii. 238.
† *Lepidus*, one of the four parts of Cyprus, viii. 231.
† *Lepidus*, where situate, vi. 214.
Lepidas, king of Crete, viii. 234, seq.
† *Lepidus*, a city in Cyprus, ix. 414. Besieged and taken by Ptolemy Philometor, ibid.
Lar, a good genius among the Romans, xx. 75.
— or *Lars*, its meaning among the Etruscans, xvi. 88 (F).
Larceny, petty, how punished among the Jews, iii. 151 (Z).
† *Lardea*, the battle of, xvii. 143.
† *Lares*, in Numidia, described, xv. 119.
† *Laris*, or *Larissa*, a city of Palæstine, where situate, ii. 494 (L). For what remarkable, ibid.
† *Larissa*, a city on the banks of the Tigris, described, vii. 461 (M). Bochart's conjectures about it, ibid.
† — in Thessaly, famous for giving birth to Achilles, vi. 214.
† — a city in Ætolia, vii. 425.
† — restored to Zeno, xvi. 600.
† — taken by Theodoric, xix. 318. 322. By the Bulgarians, 531.
† *Larissus*, a river in Arcadia, vii. 334 (Y).
Larius, his command in Octavian's fleet, xiii. 477 (R).
Lartius, T. chosen dictator, xi. 384. Numbers the people, 386. Defeats the Latins, ibid. Mild usage of them, ibid.
— Sp. his bravery in defence of Rome, xi. 370, seq. Chosen consul, 380. Takes Fidenæ, 383. Pleads for debtors, 397. Governs Rome in an interregnum, 420.
Larva, an evil genius among the Romans, xx. 75.
† *Larunsiæ*, islands, where situate, xvii. 244 (E).
† *Las*, city, whence named, and where situate, vii. 283 (T).
Lascaris Theod. sides with the usurper Alexius, xvii. 169. Erects the Nicæan empire, 172. Success against the Turks, 173. Death, 175. See also, xviii. 441.
— the son of Vataces, defeats the Bulgarians, xvii. 178. His death, 179.
— *John*, his hard fate, xvii. 183. xviii. 444.
Lascivius Tiar. Matern. refuses the empire, xv. 280.
Las, a shrub paid in tribute to the Romans, ix. 432 (A).
— its gum described, xviii. 234.
Lasthenes, Cretan general, defeated by Metellus, viii. 235. Sets fire to Gnosus, and retires, ibid.
— betrays Olynthus to Philip, viii. 452.
Philip's smart answer to his compliment, ibid. (A).
his character, ix. 313 (Y). Cruelties, 321.
— inthrones young Nicator, x. 319 (N).
† *Lateran*, the basilica of, why so called, xiv. 421.
† *Lateran* palace, given to the pope, xv. 564 (G).

- Lateranus, Paul.* restored by Nero, xiv. 372.
 — *Plaut.* conspires against him, xiv. 423.
 His intrepid death, 426, seq. (M).
Laterensis Mare. Jun. endeavours to hinder Lepidus from joining M. Antony, xiii. 326.
 His brave death and reward, 327, 329.
 † *Laternum*, the mausoleum of Scipio Africanus and Ennius there, by whom built, xii. 352.
 † *Lathon*, river, where, xviii. 233.
Latialis Jupiter, the temple of, xi. 344.
Latianis, his treachery to Sabinus, xiv. 211 (S). His punishment, 213.
 — *Latinus*, a mischievous informer, put to death, xiv. 231.
Laticlavium, at Rome, what, xi. 322 (W). xiii. 423.
Latin language, when disused, xix. 516 (B), seq.
 † *Latins* invaded by Tullus, xi. 312. By Ancus, 314. By Tarquin, 318. Outwitted, 343, seq. Engage against the Romans, 38, seq. Defeated by them, 389. xii. 4. 7. 21. Join the Campanians, 61. Defeated, 67. Their punishment, 69, seq.
 — assist young Alexius, xvii. 167. Place him on the imperial throne, 169. Resolve to revenge his death, 170. Take and plunder Constantinople, 171.
Latinus invites the Romans, xi. 228. Killed, ibid. From whom descended, xvi. 70.
 — the son of Telephus, king of Mysia, vi. 107.
 — *Sylvius*, his reign in Latium, xi. 233.
 † *Latium*, old and new, described, xi. 215. Its old inhabitants, 220. Its ancient kings, 227.
 † — plundered by the Gauls, xii. 50. Subdued by the Romans, 68.
 † — a colony of the Etruscans, xvi. 5.
 † *Latmos*, mount, where, vii. 421. Fable of it, ibid.
 † *Latomia*, the prison of, described, vii. 517, seq. By whom, and for what purpose made, ibid.
Latona said to have been delivered of Apollo and Diana on mount Cynthus in Delos, viii. 334. 340.
Latona, the oracle of, in Egypt, i. 483.
 † *Latopolis*, ancient city of Thebais, i. 393.
Latos, a fish of the Nile, described, i. 423.
Laver of the Jewish tabernacle, its situation and use, iii. 113. Conjectures concerning it, 114 (F).
 † *Laviana*, a province of Armenia the less ix. 528.
Lavinia, the daughter of Latinus, married to Æneas, xi. 228. Delivered in a wood, 232.
 † *Lavinium*, Æneas's camp so called, xi. 228.
 — city, given to Lavinia, xi. 232.
Lavinians murder Tatius, xi. 291.
 † *Laumellum*, a city of the Libicii, xi. 211.
 † *Lauranda*, city, taken by Perdiccas, ix. 14.
 Its inhabitants cruelly used by him, ibid.
Laurentia Acta suckles Romulus and Remus, xi. 234. Whence named Lupa, ibid.
 † *Lauriacum*, metropolis of Noricum Ripense, xiii. 519 (N).
 † *Lauron*, *Lira*, city, where situate, xiii. 113. Besieged by Sertorius, ibid. Taken and burnt by him, 114.
Laus perennis, what, and by whom founded, xix. 444.
Lausus, prince of the Tyrrhenians, killed, xi. 231.
 — an Etruscan general, defeated and killed, xvi. 72.
Lavo, the sacred volume of, how kept, iii. 104. Whether more copies than one, ibid. (X). Found in Josiah's reign, ibid. iv. 177 (E). What it contained, ibid.
 — sacred, what, xii. 107.
Lavus, how enacted at Athens, vi. 327.
 — how enacted among the Lombards, xix. 634 (F).
 — when and by whom first proposed at Rome, xi. 454 (Y). Great contest about this, 455.
 — the body of, received at Rome, xi. 481, seq.
 — four forced by the soldiers, one the senate, xii. 60. Others by the plebeians, 69.
 — made by Julius Cæsar, xiii. 251, seq.
Law-suits, how carried on at Athens, vi. 335, seq.
Lawyers restrained by Valentinian, xvi. 303.
Lazarus entertains Christ at supper, x. 574. 579. Raised from the dead, 577. 579 (Y).
Lazi settle in Colchis, x. 135. xi. 114. Invite Cosroes, 115. The Romans, 119. Enslaved by both, 121.
 — their situation, xv. 166. Submit to Antoninus, 199.
 — revolt to the Persians, xvi. 622. To the Romans, 623.
 † *Lazica* betrayed to the Saracens, xvii. 33.
Læna, her remarkable intrepidity, vi. 354.
Leab given to Jacob, iii. 278. Her offspring, 279, seq.
Leander, *Nicanor*, his writings and character, xv. 189 (D).
Leap-year, when and by whom introduced, xiii. 256 (X).
Learning, its superiority to power instanced, vi. 437, seq.
 — of the Spartans, wherein it consisted, vii. 15, seq.
 — how encouraged and propagated, ix. 417 (S), seq.
 † *Lebados*, by whom founded, vi. 188.
 † *Lebanon*, *Libanus*, or Antilibanus, why so called, ii. 398, seq. Its extent, soil, inhabitants, &c. 399, seq. Whether snow always on it, 398 (Q). Has been and is a haunt of robbers, 400.
 † — house of the forest of Lebanon, where, iv. 100 (O). Why so called, ibid.
 † *Lebanon*,

- † *Lebanon*, the famed forest of, *ibid.* 418. Solomon's stately palace there, *ibid.* (X).
- † *Lebna*, city, where situate, *ibid.* 478 (A).
- † *Lecanius* said to have killed Galba, *xiv.* 501.
- † *Lecbeum*, one of the sea-ports of Corinth, *vi.* 233.
- Le Clerc*, his notion of the sun's standing still, confuted, *iii.* 470. And of the miraculous shower of stones, 475.
- Lectisternium*, on what occasion appointed at Rome, *xi.* 524 (F). How performed, *ibid.* and *xii.* 34 (K).
- Leſſorius C.* his speech to the plebeians, *xi.* 447.
- Infolence to Appius, *ibid.* seq.
- Leda*, her fabulous offspring, *vi.* 254 (M).
- Legacies* regulated at Rome, *xiv.* 20 (Q).
- † *Legion*, the great plain of, *ii.* 414.
- † — whence so called, *xi.* 284 (L).
- Roman, how composed, *xiv.* 77 (F).
- how many, *x.* 405 (K).
- the mutiny of the tenth, quelled by J. Cæſar, *xiii.* 230, seq. Valour at the battle of Munda, 261.
- thundering, why so called, *xv.* 229 (D).
- Legionary* tribunes, their office, *xii.* 102 (B), seq.
- Legions*, Roman, the state of, *xv.* 361 (O).
- † *Lebi*, city, where situate, *ii.* 482 (B).
- † *Leleges*, whether ancient Greeks, *vi.* 140. Whence named, 242.
- † *Lemais Portus*, where situate, *xix.* 81.
- † *Lemigius* murdered for extortion, *xix.* 628.
- Lemnian* men sacrifice a young woman to Juno, *viii.* 345. Are murdered by their wives, 349.
- Lemnian* action, a proverb, whence, *viii.* 349.
- women turn Amazons, *vi.* 165.
- Lemnians* subdued by the Athenians, *viii.* 349.
- By the Romans, 350.
- † *Lemnos*, isle, inhabited by the Amazons, *vi.* 218 (H). How taken by the Athenians, 375 (U). Described, *viii.* 344, seq. Its famous earth, 346, and (D).
- † — the labyrinth of, *viii.* 347.
- ancient inhabitants, *viii.* 347. Government, 349. Plundered by the Heruli, *xv.* 443. Taken by the Saracens, *xvii.* 80.
- † *Lena*, river in Scythia, *vi.* 60.
- Leneus* translates some of the works of Mithridates, *ix.* 594.
- Lennius*, guardian to the infant king of Egypt, *ix.* 277.
- † *Lens*, the battle of, when fought, *xix.* 396.
- Lent*, capital trials forbid during it, *xvi.* 366.
- Or the execution of criminals, 426, seq.
- Lentenses* defeated in Gaul, *xvi.* 353.
- Lentuli* accompany Pompey in his flight, *xiii.* 212.
- Lentulus Com.* chosen dictator, *xii.* 92. Defeats the Samnites, *ibid.* Triumphs, 151. Commands in Spain, 319. Opposes the Carthaginian peace, why, 336. Defeated by the Capuan slaves, *xiii.* 124. Chosen censor, 128.
- Lentulus Sura* chosen consul, *xiii.* 124. In Catiline's conspiracy, 135. Seized, 140. Put to death, 142.
- *Lucius's* fatal piety to Pompey, *xiii.* 219.
- *Publ.* friendship to Brutus, *xiii.* 83.
- *Cneius* goes into Pannonia, *xiv.* 72. Insulted, 74. Mean flattery to Tiberius, *xiv.* 122 (G). Falsely accused, 189. Acquitted, *ibid.* His death, 199. Character and family, *ibid.* (T).
- *L.* his advice to the distressed Roman army, *xii.* 86.
- a tribune, *Æmilius's* last words to him at the battle of Cannæ, *xii.* 266.
- *P. Corn.* Roman prætor, defeated by the slaves in Sicily, *xii.* 415.
- *Spinther*, a senator, kindly used by J. Cæſar, *xiii.* 186 (C), seq.
- *P.* a Roman senator, murdered, *xiii.* 66.
- Leo*, king of Sparta, *vii.* 51. His character, *ibid.*
- a cruel colleague of Maximin, *xvi.* 307. His death, 310.
- Eutropius's tool, defeated and killed, *xvi.* 479.
- pope, sent ambassador to Attila, *xvi.* 569. His character of Martian, 581.
- I. proclaimed emperor, *xvi.* 582. Peace with the Ostrogoths, 585. Embassy to Marcellinus, *ibid.* To Genserici, *ibid.* Vast fleet against him, 587. Betrayed by Basiliscus, 588. Promotion of Zeno, 590. Flattery to Aspar, *ibid.* Cruelty to him, 591. Dies, 593.
- the son of Zeno, made Cæſar, *xvi.* 593. Dies, *ibid.* *xix.* 350.
- II. sent against the Saracens, *xvii.* 37. Success against Theodosius, 38. Proclaimed emperor, *ibid.* Edict against images, 40. Defeated by the Romans, 42. Dies, 43.
- attempts to get pope Gregory murdered, *xv.* 41. His fleet shipwrecked, 42.
- III. proclaimed, *xvii.* 47. Promotes his son, *ibid.* Severity against saint and image-worshippers, *ibid.* Death, *ibid.*
- IV. success against the Saracens, *xvii.* 57. Proclaimed, *ibid.* Cruelty to Michael and his family, 58. Victory over the Bulgarians, *ibid.* Zeal against image-worship, 59. Murdered at the altar, 60. His character, *ibid.*
- the son of Basiliscus, made Cæſar, *xvii.* 95. Outwitted by a monk, 76. Released by means of a parrot, 77. His excellent character, *ibid.* Causes schism in the church, 79 (E). Invaded by the Saracens, 80. His death, character, and writings, 82, seq.
- *Zoe's* general, his treason and punishment, *xvii.* 86.
- bishop, his curious golden machine melted, *xvii.* 73.
- Arcadius's general, defeated and killed, *xvi.* 479.

- Leo*, the compiler of the Theodoric law, his character, xix. 313.
- *Phocas*, defeated by the Bulgarians, xix. 526.
- *Moreleon's* noble defence of Adrianople, xix. 527. Tortured to death, 528.
- *Melissenus* betrayed by Stephen, xix. 532.
- *Isaurius* causes great disturbances by his edict, xix. 659. Oppressed by the pope, 660, seq. Preparations against him, 669, seq. Dies, 671.
- an attempt upon his life, xvii. 79, seq.
- *Tornicius* revolts, and besieges Constantinople, xvii. 119, seq. Taken, blinded, and banished, 120.
- his murderers punished by Theophylus, xvii. 66.
- his total overthrow of the Saracens in the East, xvii. 92.
- an impostor, supported by the Scythians, xvii. 144. Taken by Alacafcus by stratagem, 145.
- Laocritus* takes Teos, ix. 540. His treachery to the garrison, *ibid.*
- Laomedon*, his lot after the death of Alexander, ix. 9. 20.
- Leon* defends the citadel of Syracuse, viii. 63. Surprises Acradina, 64.
- † — a city in Sicily, described, viii. 133.
- Leonas* sent by Constantine to Julian, xvi. 221.
- Leonatus*, his extravagance, viii. 563 (H). Rescues Alexander from the Malli, 629. His lot after his death, ix. 9. Succours Antipater, 65. Killed, *ibid.*
- Leonidas*, his expedition against Xerxes, v. 236. Noble answer to him, 237. His valour and death, 238. His body defended by the Lacedæmonians, *ibid.* His body abused by Xerxes, 240.
- succeeds Cleomenes as king of Sparta, vii. 58. His character, *ibid.* Goes to defend the heights of Thermopylæ, 59. His intrepidity, *ibid.* Betrays Thebes, 111.
- the Rhodian, account of him, viii. 166 (D).
- introduces luxury into Sparta, vii. 132. Deposed, 134. Restored, 135. His death, 138.
- Alexander's tutor, viii. 495. Commands the turbulent cohort, 571.
- Leomirius* settled in Thrace, xviii. 643.
- Leontades*, a traitor, killed by Pelopidas, vii. 164.
- Leontia* crowned empress, xvii. 12. Her character, 13.
- Leontidas* branded by Xerxes, v. 239 (G).
- Leontifera*, an Heracleian ship so called, x. 116.
- † *Leontines* come into Sicily, vii. 530. Oppressed by the Syracusans, 557. Peace with them, 558. Their kind reception of Dion, viii. 52. Are assisted by the Syracusans against the Romans, 521.
- Leontines* chief of the Ionic faction, vi. 457. Procure the assistance of the Athenians, *ibid.*
- † *Leontini*, a city in Sicily, described, vii. 515. By whom founded, 530. Taken by the Romans, viii. 123.
- Leontius*, his treachery to the Achæans, vii. 248. To Aratus, 249. Forgiven, 251. Joins with Megaleas and Ptolemy to raise a tumult at Corinth, 253. Arrested, 254. Put to death, 255.
- bishop's indiscreet zeal against Eusebia, xvi. 173 (B).
- the Chalcidian, revolts from Zeno, xvi. 160. Defeated, *ibid.* Besieged three years in Papyra, *ibid.* Dies, 602.
- a patrician, imprisoned by Justinian, xvii. 32. Deposes him, 33. Proclaimed, *ibid.* Success against the Saracens, *ibid.* Deposed, defaced, and imprisoned, *ibid.* Put to death, 35.
- treason and defeat, xix. 322.
- speech to the Franks, xix. 563 (G).
- † *Leopards*, the mountain of, in Judæa, i. 275.
- Leosthenes* defeats Antipater, vi. 520. Killed before Lamia, 521.
- zeal for democracy, ix. 64.
- an Athenian general, condemned for bad success, vi. 509.
- Leotychides* I. chosen king of Sparta, vii. 54. Ends the Persian war, v. 247. vi. 393. His stratagem to encourage the Greeks, v. 249.
- II. made king of Sparta, vii. 58. Victory at Mylate, 67. Dies in exile, 71.
- the son of Agi, excluded, vii. 95.
- † *Lephyrium*, city of Cilicia, vi. 130. The famed grove of, 131.
- Lepida Emilia* banished, xiv. 160.
- *Domitia*, her character, xiv. 363 (H). Put to death by Agrippina, 364.
- the wife of Cassius, condemned, xiv. 438.
- the wife of Galba the emperor, xiv. 475.
- Lepidus* made guardian to Ptolemy Epiphanes, ix. 405.
- *M. Emil.* chosen consul, xii. 395. Defeated by the Vaceæi, 396. Fined, *ibid.* Chosen first consul, xiii. 98. Falls out with his colleague, 99. Twice defeated, 100, seq. Dies in Sardinia, 101.
- *Jun. Brut.* sent against the conspirators, xiii. 286. Allies with M. Antony, 297. His character, 325. Outwitted by him, 327. Proscribed, 329. Interview with him and Octavian, 349. Joined in the triumvirate, 352 (F). Arbitrary triumph, 363, seq. Consulate, 367. Sent into Africa, 441. Indolence there, 450. Lands at Lilybæum, 455. Jealous of Octavian, 458. Deposed by him, 461 (G).

- Lepidus Quint. Emil.* forces himself into the consulate, xiii. 506.
- *Manius*, his death and character, 241 (P).
- debauches Caligula's sisters, xiy. 294 (C).
- his mean submission and after-life, xiii. 461.
- favours Lutorius, on a trial for his life, xiv. 167.
- chosen consul, xiii. 226.
- † *Lepontii*, who, and where seated, xi. 210. Whence named, 211 (B).
- Leprosy*, a very loathsome and inveterate disease in Syria, ii. 307 (K). Defiling among the Jews, iii. 157. Various kinds of it, *ibid.* (F). How, and by whom cured (G).
- Leptines*, admiral of Dionysius, viii. 17. Sinks fifty Carthaginian ships, *ibid.* Defeated by Mago, 19. Fatal generosity, 27. Banished by Dionysius, 33. Death and character, 34.
- father-in-law to Hiero, viii. 91. Made governor of Syracuse by him, *ibid.*
- commands the Sicilian fleet, xvii. 382. Inroads against Entella, 385. Success against the Carthaginians, 387. Defeated by them, 393. Slain at Cronion, 409.
- tyrant of Engya, deposed by Timoleon, viii. 66.
- defeats Xenodochus, xvii. 465.
- † *Leptris* besieged by the Asturians, xvi. 297. The Tripolitans punished, *ibid.*
- † — greater and less, described, xvii. 239.
- † — a city in Africa, xiii. 233. Submits to J. Cæsar, *ibid.*
- † — the birth-place of Sept. Severus, xv. 191.
- † *Lerida* taken by the Suevi, xix. 363.
- † *Leras*, island, described, viii. 305.
- † *Lesbians* oppose Polycrates, but are defeated, viii. 267. Their extract, 292. Government, kings, &c. *ibid.* seq. Subdued by the Mitylenians, 293. By Polycrates, 294, seq. By the Persians, 295. Treachery to the Ionians, *ibid.* Various fates, *ibid.* seq.
- ancient, great debauchees, viii. 292. Settle in Spain, xviii. 512.
- † *Lesbos*, island, described, viii. 292. Whence named, *ibid.* Its first inhabitants, 292. Famed wines, 291, seq.
- subject to the Trojans, iv. 472.
- revolts from the Athenians, vi. 448.
- Lesbus*, first king of Lesbos, viii. 292.
- Lota*, king of the Lombards, xix. 501.
- † *Letes*, who, and where situate, xix. 382 (F).
- † *Leti*, a German nation, attack Lyons, and are repulsed, xvi. 199.
- † *Leroa*, island, where, viii. 309, 361.
- Letters*, two sorts used by the ancient Egyptians, i. 509. By whom invented, *ibid.* seq.
- Letters, Coptic*, whether those of the ancient Egyptians, i. 509.
- first use of them communicated by God, xx. 19 (H).
- † *Leucada*, peninsula, described, vii. 402. Betrayed to the Romans, *ibid.*
- Leucadius* pardoned by Maximus, vii. 378 (T).
- Leucanor*, king of Bosphorus, killed, x. 152.
- † *Leucas*, island, described, viii. 359. xiii. 475. Taken by Agrippa, *ibid.*
- capital of Acarnania, vii. 401 (I). Taken by Lucius, *ibid.*
- † *Leuce*, an island in the Indian ocean, xx. 63.
- † *Leuceome*, where situate, ix. 465. Antony and Cleopatra revel there, *ibid.*
- † *Leuci*, mountains in Crete, described, viii. 217.
- Leucippe*, wife of Ilus king of Troy, iv. 436.
- Leucippus*, said by Lærtius to be the author of the atomic system, i. 47. Reasons for this, 41. His notion of the inclination of the earth, 139 (Y).
- Leuton I. and II.* kings of Bosphorus, x. 149. Great regard for the Athenians, *ibid.* seq. Characters, 150.
- † *Leucopetra*, the battle of, vii. 318.
- † *Leucophris*, See *Tenedos*, iv. 468.
- Leucothes*, her temple plundered by Pharnaces, ix. 63.
- † *Leuclrum*, a city in Lacedæmon, vi. 245. The battle of, vii. 114. 173.
- Leucumones* in Etruria, what, xvi. 37 (B), seq.
- Levi*, born to Jacob, iii. 279. His horrid slaughter of the Shechemites, ii. 201. His father's curse how fulfilled, 485 (C). iii. 316 (I).
- the sons of, their zeal against idolatry, iii. 414. Obtain the priesthood on that account, *ibid.* (C). Their privileges, *ibid.* Why they had no inheritance, ii. 485 (c). iii. 82, seq. Their number upon entering into Canaan, 434.
- the evangelist, why called Matthew, x. 542 (R). Vindicated against Porphyry, &c. *ibid.* Made an apostle, 547 (V).
- Levirate* among the Jews, what, iii. 141.
- Levites*, how provided for, iii. 62. Their three chief branches, 69. Laws relating to them, 86. Consecration, dress, &c. 87. Their age, *ibid.* (G). Classes and several employments, *ibid.* seq. Wherein their revenue differed from that of the priests, 89. Their privileges, *ibid.* seq. (I) and (K). Their white garments, when allowed them, x. 648 (I).
- Lenugild*, king of the Visigoths in Gaul, xix. 265.
- Leutyhides*, his stratagem to persuade the Ionians to desert the Persians, vii. 434.
- Lexarchi* at Athens, their office, vi. 334.
- 684
- † *Lexovii*,

- † *Lexovii*, who, xiii. 166 (L). Subdued by Cæsar, *ibid*.
- † *Liba*, where situate, ix. 210 (H).
- Libadarius* defeats Philanthropenus, xvii. 185.
- Libanus*, his character of Constantine, xvi. 139. Of Constants, 163. Of Marcellus, 196 (P). Account of the turbulent Franks, 155. Of Julian in Germany, 195 (O). Elegy on Nicomedia, 207 (R). Silenced by Constantius, 240. Admired by Julian, *ibid*. Speech in favour of Antioch, 258. Character of Julian, 269 (B). 271 (C). Spared by Jovian, 286 (E). Speech to Valens, 334 (N). Partial apology for Theodorus, 338 (O). Narrow escape, 339. Intercedes for the poor at Antioch, 384. Invektives against Theodosius, 385 (Z).
- Libano*, one of Julian's generals, defeated and killed, xvi. 123.
- † *Libanus*, mount, why so called, i. 183. Its cedars, &c. ii. 263, seq. (D).
- Libation*, the ceremony of, among the Egyptians, i. 473.
- Libellers*, Arcadius's law against, xvi. 496.
- Libels* brought under the law of majesty by Augustus, xiv. 34.
- Liberalia*, the festival of, xiii. 262 (A).
- Liberius* pope's reproof to Eusebia, xvi. 173 (B).
- sent to relieve Syracuse, xix. 605. Abandons it, *ibid*.
- Libertem* heads the Bulgarians in Thrace, xix. 513.
- Liberti* made citizens at Rome, xi. 338. Reduced into four tribes, xii. 230.
- Libertini* introduced into the senate by Appius Claudius, xii. 100.
- Liberty*, the chapel of, at Rome, when built, xii. 201.
- † *Libicii*, who, and where settled, xi. 210, seq.
- Libitina*, the goddess, her temple, xi. 334.
- † *Libnab* revolts from Jeroboam, iv. 128.
- Libo*, C. *Petelus*, made consul, xii. 41. Defeats the Tiburtes, *ibid*. Receives a triumph, *ibid*. Made dictator, 100. Success in Samnium, *ibid*.
- *Luc. Scribon.* sent to the triumvirs, xiii. 443. Brings about an accommodation between them and Pompey, *ibid*. His extract, xiv. 119. Tried for high-treason, 120, seq. Kills himself, 121. Condemned after his death, 122.
- death in Syria, xv. 216 (W). His widow married to Severus's freedman, *ibid*.
- Libraries*, saved by Scipio Æmilianus at the destruction of Carthage, xii. 383 (E). Magnificent ones built by Trajan, xv. 145. By Adrian, at Athens, 172.
- Liberty* of Augustus, destroyed by fire, xv. 44.
- Of the Capitol*, destroyed by lightning, 265.
- Of the Escorial in Spain*, burnt, 253 (Q.).
- Liburnice*, light vessels so called by the Latins, xiii. 455.
- † *Libya*, when first invaded, xviii. 204. Why so called, 248. Destroyed by an earthquake, 249.
- Libyan* war, account of, xvii. 541, seq.
- † *Libyans*, their territories, xviii. 136. When first incorporated with the Africans, 142. Civilized by Dido, 206. Their character and customs, 247, seq. 316 (F), seq. Their odd way of trading with the Carthaginians, xvii. 322. War with them, 541. Imprison their general, 547. March against Utica, 549. Defeated, 553. 557. Cruelty to the Carthaginians, 558. Dreadful condition, 562. Dismal end, *ibid*, seq.
- † — of Marmarica, described, xviii. 228, seq.
- † *Libyphœnicians*, or *Libophaenicians*, who, and where situated, xvii. 247.
- † *Libyssa*, in Bithynia, described, x. 123.
- Lice*, the plague of, in Egypt, iii. 376. Why out of the power of their magicians, *ibid*. (G).
- Liches*, a Spartan, carries off Orestes's bones, vi. 211 (M).
- Licinia*, her pathetic speech to Gracchus, xii. 438. Deprived of her dowry, 441.
- a Vestal, guilty of incontinence, xii. 451. Acquitted, and afterwards condemned, *ibid*.
- a Vestal, put to death for incontinence, xv. 146 (I).
- Licinian* law, what, xii. 403. Revived, 407. A new clause added to it, *ibid*, seq. Against luxury, 466.
- Licinianus* sent ambassador to Euric, xix. 309.
- *Narbonus* banished, xv. 120.
- Licinius Calvus*, a plebeian, chosen military tribune, xi. 524. Made general of horse, xii. 27.
- espouses the cause of the Christians, xv. 507 (F). Extract and base character, 542. Marries Constantia, 568. Makes peace with Constantine, 575.
- his son chosen Cæsar, xv. 577. Degraded, and put to death, 584 (T).
- *Perpenna's* revolt quelled, xv. 419.
- *Stolo* chosen tribune, xii. 23. His bold attempt against the patricians, *ibid*, seq. Speech to the plebeians, 28. Opposes the dictator, 30. Chosen consul, 33 (I). Convicted and fined, why, 44.
- *P. Crassus* sent with an army against Perseus, ix. 129. Is defeated by him, 131. Refuses terms of peace, 132. Defeats the Macedonians, *ibid*.
- *L. Lucul.* defeats the Sicilian slaves, xii. 20. Banished for extortion, *ibid*.
- *Sextus*, murdered by Marius, xiii. 68.
- *Mucianus*, his writings, xv. 37 (Q.).
- marries Constantine's sister, xv. 507 (F).
- Chosen emperor, 542. His extract, *ibid*. Chosen

- Chosen consul, 546 (R). Present at Galerius's death, *ibid.* Marches against Maximin, 550. 571. Joins Constantine at Milan, 568. His vision and prayer, 571. Complete victory, *ibid.* Reception in Bithynia, 572. Edict in favour of the Christians, *ibid.* Severity to Galerius's and Maximin's family, 573. First war with Constantine, 574. Defeat, 575. Second war, 580, *seq.* Totally defeated, 581. Superstitious speech to the army, *ibid.* (R), *seq.* Defeated at sea, 582. New peace broken, 583. Defeat and death, 584 (T).
- Licinius*, Constantine's nephew, put to death, xv. 588.
- *Craffus* chose consul, xii. 319. Sent against Hannibal, *ibid.* A plague in his camp, 320.
- *Gracchus*'s friend, his gallant behaviour, xii. 440.
- *Geta*, struck out of the list of senators, xii. 450.
- *Craffus* chosen consul, xiii. 32. Defeats the robbers on the Alps, *ibid.*
- *Lucullus* chosen consul, xiii. 120. His success against Mithridates, *ibid.*
- *Priscus*, governor of Britain, xix. 156 (N).
- Lictors*, first chosen by Romulus, xi. 277. The number twelve why used, xvi. 87 (F).
- Ligarius* Q., his wife's remarkable affection for him, xiii. 355.
- Light*, the feast of, among the Jews, x. 284 (H).
- Ligoras*, his stratagem at the siege of Sardis, ix. 222 (N).
- † *Ligures* settle in Colchis, x. 135.
- their origin, and where settled, xi. 274.
- † *Liguria* described, xi. 211, *seq.*
- made a Roman province, xii. 228.
- plundered by Attila, xvi. 569.
- ravaged by the Burgundians, xix. 441.
- † *Ligurians*, *Ligures*, their origin, xi. 224 (G). Defeated by the Romans, xii. 211. By Thermus, 213. Subdued by Flaminius, 350. By Sempronius, 354. Kill Petilius, a Roman consul, but are defeated, 358.
- seize part of Etruria, xvi. 7.
- † — *Comati*, subdued by the Romans, xiii. 522.
- † *Ligyes*, who, and whence, xi. 224.
- † *Lilea*, a city in Doris, vi. 280.
- Lilith*, the Jews tradition concerning her, i. 149 (F).
- † *Lilybæum*, the city of, described, vii. 521, *seq.* By whom founded, 522. The poetic well of, *ibid.*
- the long siege of, xii. 192. Turned into a blockade, 195.
- besieged by an army of slaves, xiii. 7. Relieved by Gemon, *ibid.*
- † *Lilybæum*, its brave defence against Dionysius, xvii. 411. Against Pyrrhus, 479. Against the Romans, 531. Against the Carthaginians, 604.
- Limenius*, prefect of Gaul, put to death by the army, xvi. 500.
- † *Limigantes*, among the Sarmatians, whc, xvi. 133 (B). xix. 488.
- driven out of Sarmatia, xvi. 205. Treachery to Constantius, 209. Cut off, *ibid.* See xix. 488.
- † *Limorum*, besieged by the Gauls, xiii. 178. Relieved by the Romans, *ibid.*
- Limosporus*, a disease, described, xvii. 610.
- Limyra* reduced by Antiochus, viii. 193.
- † *Lindia Minerva*, her temple, viii. 159 (A).
- † *Lindum*, *Lincoln*, metropolis of the Coritani, xix. 84.
- † *Lindus*, an ancient city of Rhodes, described, viii. 158. A remarkable festival there, *ibid.* By whom built, 159 (A).
- Lines* of circumvallation and contravallation, when invented, xi. 521.
- † *Lingones*, their situation and cities in Italy; xi. 213.
- Lingons* made free of Rome, xiv. 514.
- Linteata legio*, what, and whence, xii. 130, *seq.*
- Lions*, a pompous shew of them exhibited at Rome by Sylla, xiii. 33.
- a monstrous one killed by Adrian, xv. 168.
- forbid to be hunted for shews, xvi. 525.
- † *Lions*, the city of. See *Lyons*, xiii. 327 (D).
- † *Lipara* in Tuscany, by whom built, vi. 189.
- † — its situation, xvii. 388 (A), *seq.* Taken by Hamilco, 388, *seq.*
- † — the Romans repulsed there, xii. 174. Taken by them, 187.
- † *Lipari*, island, in *Æolia*, described, vii. 527, *seq.* Seized by the Carthaginians, xvii. 604.
- Liparites*, his success against the Turks, xvii. 122. Taken prisoner, *ibid.* Honourably acquitted, *ibid.*
- Lipodorus*, his treachery how rewarded, ix. 12.
- † *Lippe*, *Lupia*, a river in Germany, xix. 22.
- † *Liris*, a river in Italy, xi. 218.
- † *Lisbon*, taken by the Suevi, xvi. 583. See vol. xix. 366.
- † *Lissa*, the capital of the Aborigines, xi. 266.
- † *Litana*, forest, a Roman consul, and army, cut off there by the Boii, xii. 280.
- † *Liternum*, a city in Campania, xi. 216.
- Litorius*, his success against the Goths, xvi. 547. Taken prisoner by Theodoric, 549.

Litra, of Sicily, what, xvii. 351 (G).

† *Littus Lapidum*, described, vi. 22. Where situate, *ibid*.

Litigetes, king, his strange character, iv. 459.

Livia, her extract, xiii. 434 (L). Flight from Octavianus, *ibid*. (M). Married to Octavian, 450 (B). Suspected of the death of Marcellus, 502. A temple dedicated to her by Tiberius, 535.

— suspected of the death of Lucius, xiv.

7. Of Caius, 10. Her sway with Augustus, *ibid*. Persuades him to clemency, 11. Supposed to occasion Agrippa's banishment, 14 (K). Accompanies Octavian in his last journey, 37. Sends for Tiberius, 38 (B). Suspected of poisoning Octavian, 39 (D). Tiberius's ingratitude to her, 62. Her new names, honours, &c. 41. Intercedes for Plancina, 158. Her illness and affront to Tiberius, 179. Her spite against Agrippina, 129 (O). Allowed to sit among the Vestals, 185. Disobliges Tiberius, 204 (G), *seq*.

Her death and bad character, 216, *seq*.

— sister to Germanicus, and wife of Drusus, debauched by Sejanus, xiv. 178, *seq*.

— *Ocellina*, Galba's stepmother, her passion for him, xiv. 475 (A).

† — the portico of, why so called, xiii. 521 (Q.). The temple of, dedicated, 535.

Livian family, an account of, xiv. 60 (L).

Livilla, the daughter of Drusus, xiii. 530.

— wife of Drusus, delivered of two sons, xiv. 149. Her death, 230.

— sister of Caligula. See *Julia*, xiv. 265 (I).

Livius defeats Antiochus, ix. 247. Success in Hellepont, *ibid*. Succeeded by Æmilius, 249. Returns to Rome, 250.

— *Andronicus* turns satires into regular plays, xii. 34 (L). His extract, works, and first appearance at Rome, 209 (C).

— *Salinator* reduces Illyricum, xii. 230. Tried and condemned, *ibid*. Revenge on the tribes, *ibid*. *seq*. Chosen consul against Asdrubal, 313. His character, *ibid*.

— *Drusus*, his character, xii. 429. Set to undermine Gracchus, *ibid*. *seq*.

— *M. Pontifex* devotes to the Dii Manes, xii. 125. Heads the Romans against the Gauls and Samnites, *ibid*. Defeats them, 126.

— the historian, his death, xiv. 133 (U), *seq*. Seneca's character of him, 134 (U).

— his account of the Etruscan pontif, xvi. 39 (C), *seq*. Of the antiquity of the Tuscans, 56.

— his partiality, xvi. 75. xviii. 10. 20. 35. 91.

— governor of Tarentum, by his inde-

lence, gives possession of it to Hannibal, xviii. 28.

† *Lixus* in Mauritania, described, xviii. 177. The same with Tingis, 178. Whence named, *ibid*.

† — the river of, xviii. 178. 184.

Loadstone, Democritus's project with it, ix. 385 (S). The story of Mohammed's coffin suspended by it, false, *ibid*. *seq*.

† *Locha*, taken by Scipio, xii. 323.

Locharis seizes the sovereignty of Athens, vi. 530. Deposed by Demetrius, *ibid*. *seq*.

† *Lochone*, the frith, and battle of, xix. 144.

† *Loerenses* in Italy, their extract, xi. 225.

† *Locris* taken by Hannibal, xii. 281. Besieged by the Romans, 312. Relieved by Hannibal, 315. Taken by Scipio, 320.

† — surrendered to Hannibal, xviii. 11. Besieged by Cincius, 47. Relieved by Hannibal, *ibid*. Taken by Scipio, 63. Surrendered to Appian, 19.

Locrans accused of sacrilege, viii. 473. Bear off the Amphictyons, *ibid*.

Lorinus, a fabulous king of England, xix. 118 (A).

† *Lacris*, part of ancient Greece, vi. 138. How divided, 277. Whence named, *ibid*.

† — — invaded by the Phocians, vii. 103.

Locusta poisons Claudius, xiv. 364. Britannicus, 376. Prepares poison for Nero, 463. Executed, 485.

Locusts, whether John Baptist fed on them, ii. 436 (S). Great plenty of them in Asia, Africa, &c. *ibid*. How dressed, *ibid*.

— the plague of, in Egypt, iii. 380.

— destroy Africa, xviii. 152. Occasion a plague, *ibid*.

— tree, ii. 436.

Lodbrog, king, his requiem before his death, 29 (F), *seq*.

† *Legi*, a people of Germany, xv. 474 (E). Defeated by the Romans, *ibid*.

Logius, unjustly condemned, vii. 316.

Lobrasp, king of Persia according to Oriental writers, v. 376. His extraordinary generosity to his rebellious son, 379. Various accounts of him, 380 (L).

Lokman, a Persian philosopher, his character and writings, v. 371, *seq*. The same with Æsop, 373. Why an account of him is given in the Persian history, 374 (H). A specimen of his fables, 375 (H). Quoted by Mohammed, 376 (H).

— king of the Adites, xviii. 371.

— the famed Arab fabulist, xviii. 401 (T). Whether the same with Æsop, 402 (T).

Lollia Paulina married to Caius Cæsar, xiii. 543. To Caligula, 278. Her great beauty, *ibid*. (P). Divorced, *ibid*. 297. Proposed to Claudius, 350 (M). Put to death by Agrippina, 353. Her extract, *ibid*. (R).

Lollia, her remains brought to Rome after Agrippina's death, xiv. 398.

Lollianus Spurius, proclaimed in Gaul, xv. 442. His rise, *ibid.*

— unjustly put to death, xvi. 307.

Lollius, a Samnite, revolts from the Romans, xiii. 155.

— *M.* made governor of Pisidia, Galatia, and Lycaonia, xiii. 494. Refuses the consulship, 506. Defeated by the Germans, 516. Commands under Caius, 543. His disgrace and death, 546.

— *Luc.* defeated by Hirtuleius in Lusitania, xiii. 105.

— *Urbic.* See *Urbicus*.

† *Lombards*, when first mentioned, xvi. 362.

† — their origin, xix. 497. Why so called, 498. Their kings, *ibid.* Character, *ibid.* seq. Drefs, 499. Migrations, *ibid.* Outwit the Assynti, 500. Success against the Vandals, *ibid.* In Gothland, *ibid.* Settle in Rugiland, 501. Success against the Heruli, *ibid.* Gepidæ, *ibid.* Settle in Pannonia, 502. Success and conquests, 503, seq. Enter Italy, 506. Begin a kingdom, 507. Split into dukedoms, *ibid.* Why, 511. Choose a new king, 512. Their language, 516 (B). Break into Gaul, 616. Defeated by Ennius, *ibid.* Fall out with the Saxons, *ibid.* Chase Autharis their king, 618. Renounce Arianism, 623. Success against the Romans, 645. The end of their kingdom, 649. Their character, &c. vindicated, *ibid.* Extent of their dominions, 693, seq.

† — where settled, xiv. 13 (I).

† *Londobris*, an island of Lusitania, xviii. 467.

† *London*, whether it belonged to the Cantii, xix. 82. To the Trinobantes, 83. When founded, *ibid.* Why called Augusta, *ibid.*

Longevity of the antediluvians, i. 233. Its causes, *ibid.*

Longinianus, prefect of Italy, put to death by the army, xvi. 500.

Longinus Cass. tribune, driven out of the senate for favouring Cæsar, xiii. 182. Goes over to him, *ibid.* Made governor of Spain, 193.

— *Cass.* sent governor into Judæa, x. 640.

— defeated in Gaul, xii. 479.

— chosen consul, xiii. 32. Made proconsul of Spain, 253.

— over-reached by Deccebalus, xv. 125. Poisons himself, 126.

— a celebrated philosopher, put to death by Aurelian, xv. 457 (T). His writings and character, 465 (D). And of the Mosaic books, 466 (D).

— the brother of Zeno, defeated and taken prisoner, xvi. 601. Excluded the succession, 603. Raises new commotions, 606. Striped, and put to death, 607.

— *Selinontius's* revolt, and dreadful punishment, xvi. 607, seq.

Longinus defeated by Leontius, xix. 322. Reception of Rosamond, 510. New government, 615. Defeated and recalled, 617.

— *Pomp.* a tribune, murdered for his attachment to Galba, xiv. 499.

— *Æmilius* murders Vocula, a Roman general, xv. 14.

† *Longobardi*, who, and where settled, xix. 12. 497. Different from the Lombards, *ibid.* Why called Winili, 498.

Longobardian laws, when and by whom compiled, xix. 635 (G), seq. Corrected by Grimmoald, 647. By Hildebrand, 672. By Astolph, 678.

Longus Cassius opposes Cæcina's revolt, xiv. 553.

† *Lopadusa*, island, described, xvii. 243 (E).

Lord, his account of the Banian religion, i. 67 (M).

† *Lorigæ, Ilergetes*, who, and where, xvii. 589 (D).

† *Lorium*, the palace of, by whom built, xv. 198.

Lor, his extract, and adoption by Abraham, ii. 120. Parts from him, *ibid.*

— taken prisoner and rescued by him, ii. 120.

— miraculously delivered from the destruction of Sodom by two angels, ii. 120. Leaves Sodom, 122. His wife's crime and punishment, *ibid.* (C). Whether she be still preserved, 124 (C). His incest with his two daughters, 124, seq.

† *Lotopbagi*, who, and where situated, xviii. 244. Why so called, *ibid.* Their customs, &c. 245.

Lotus, the plant of, plentiful in Egypt, i. 424.

— described, i. 424. xviii. 245.

† *Loventium*, Towy in Wales, xix. 87.

Love, the part assigned him by the pagan poets in the creation, i. 31. His original according to Plato, 94.

Lous, a Macedonian month, viii. 406.

† *Lovutia*, where situated, xviii. 116.

Lua, the goddess, whence so called, xi. 337 (Z).

Lucan, the poet, conspires against Nero, xiv. 421. Informs against his own mother, 425. His death and last words, 431, seq. (P); H's writings, 470 (U). Not comparable to Virgil, *ibid.*

† *Lucani*, their treachery to Alexander king of Epirus, x. 78.

† — whence descended, xi. 225.

† *Lucania* described, xi. 217.

† — laid waste by the Romans, x. 80.

Lucanians hired against the Thurians, viii. 27.

— over-reached by the Samnites, xii. 77. Defeated by the Romans, 140. 145.

- Lucanians* totally subdued, xii. 152. xviii. 55.
 — revolt from the Romans, xiii. 37.
Lucceius, L. Hir. xlii. 152. Excluded the consulship, *ibid.*
Lucceius, the tribune, his proposal in favour of Pompey, xlii. 171.
Luceres, Roman knights, whence so called, xi. 288, *seq.*
 † *Luceria* taken by the Romans, xii. 93. Retaken and colonized, 99.
 † — destroyed by Consuls, xix. 643.
Lucian, his shameful exaggeration of a Roman victory, xv. 214 (R). Character and writings, 247 (Q), *seq.* Over-reached by Alexander, 249 (Q).
 — his description of Oginus's picture, xviii. 579 (T).
Lucilianus, his noble defence of Nisibis, xvi. 159, *seq.*
 — count, misrepresented to Arcadius, xvi. 459. Put to death, *ibid.*
 — sent ambassador to Sapor, xvi. 205. Treated as a spy by him, *ibid.* Taken prisoner by Julian, 225. Commands his fleet, 260. Made general of Illyricum, 284. Murdered in Gaul, 288.
Lucilius, Lucinus, his brave expedient to save Brutus, xlii. 404. Rewarded, 505.
 — a centurion, murdered, xiv. 71.
 — *Capito* condemned, xiv. 184.
 — a poet, serves as volunteer under Scipio Africanus, xii. 397.
 — his writings, xvi. 536 (G).
Lucilla born to M. Aurelius, xv. 202. Married to L. Verus, 211. 215. Suspected of poisoning him, 221 (Y). Married to Cl. Pompeianus, 222.
 — sister of Commodus, banished and murdered by him, xv. 260.
 — plots against Commodus, xv. 260. Banished, and put to death, *ibid.*
Lucina, Juno why so called, xi. 334.
Lucius, one of Christ's seventy disciples, x. 571 (T).
 — a Roman soldier, crushed to death, x. 682 (U).
 — a Roman ambassador, murdered by the Illyrians, xii. 219.
Porcius, made a Roman general, xlii. 41. Defeats the Umbrians and Hetrurians, *ibid.*
 — *Tremellius* subdues the Macedonians, ix. 167.
 — *Lucullus* defeated by Vettius, xlii. 5. Overcomes him by artifice, *ibid.*
 — *Antonius* chosen consul, xlii. 425. Joins Fulvia in opposing Octavianus, 426, *seq.* Besieged in Persia, 429, *seq.* His cruelty to the slaves, 430.
 — his death, character, and funeral honours, xiv. 199 (C), *seq.*
 — a philosopher, his character and writings, 251 (Q).
Cæcil. chosen consul, xii. 144. Defeated killed, *ibid.*
Lucius Caius killed for incontinence, xlii. 8.
 — *Domitius* chosen to succeed Cæsar, xlii. 183.
 — his death, xiv. 199.
 — *Cæsar*, chosen to intercede for the Romans at Utica, xlii. 239. Put to death by Julius Cæsar, 244 (O).
 — *Pinarius*, one of Julius Cæsar's heirs, xlii. 290.
 — *Cæsar* condemned by the triumvirs, xlii. 351. Saved by his sister, 355 (H), *seq.* Pardoned by Antony, 422.
 — the son of Agrippa, adopted by Augustus, xlii. 515. Bold demand of him, 536. Assumes the toga, 539.
 — dies at Marseilles, xiv. 7. Funeral honours, *ibid.*
 — brother of Vitellius, defamed by Otho, xiv. 518 (E). Sumptuous banquet to him, 544. Sent against Vespasian, 563. Succeeds against him, 568. Surrenders, 573. His death and character, *ibid.*
 — *Quietus*. See *Quietus*.
 — that name why renounced by the Claudian family, xiv. 59 (L).
 — *Longus*, his death and funeral honours, xiv. 184.
 — *Varius*, restored by Nero, xiv. 382.
 — a pagan officer, attempts the life of young Theodosius, xvi. 522. Is deterred by an apparition, *ibid.* *seq.* (B).
Lucom, his treachery to his guardian, xi. 531.
Lucretia ravished by Tarquin, xi. 350, *seq.* Her death, 351.
Lucretius, a Roman admiral, raises contributions on the Greeks, ix. 132. His bad success in Macedonia, 134.
 — created interrex, xi. 354. Consul, 367. 370.
 — success against the Volsci, xi. 454. Speech in favour of Cæso, 457.
 — intercedes for Collatinus, xi. 363.
 — *L.* opposes the settlement of the Romans at Veii, xi. 541.
 — *Tricipitinus* made Roman consul, xi. 453.
Lucullea, games so called, ix. 573.
Lucullian coin, whence so called, vii. 388.
Lucullus, general in Greece, vii. 388.
 — sent by Sylla into Egypt, ix. 432. Takes Tigranocerta with a great treasure, 485. 505 (U). Haughty message to Tigranes, 499. March into Armenia, 500. Remarkable passage of the Euphrates, *ibid.* (R). Success, 501, *seq.* Gains a signal victory over Tigranes, 502, *seq.* (S). Pompous obsequies of Zerbienus, 505. Defeats Tigranes and Mithridates, 506. His soldiers mutiny, 507. His covetousness, *ibid.* Quarrels with Pompey, 508. Forfeaken and recalled, *ibid.* Bold undertaking of his, 556. Treachery to Fimbria, 560. Is sent anew against Mithridates, 567. Success against him, 570. Distresses him, 572. Takes Ariaronicus prisoner, 572.

- soner, 572. Takes Eupatoria and Themis-
sira, 575. Subdues Pontus, 579. Takes
Amisus, 581. Several nations submit to
him, *ibid.* Requires Tigranes to deliver up
Mithridates, 582. Defeats Tigranes, 583.
Takes Sinope, *ibid.* (M). Forsaken by his
army, 587. Is recalled, *ibid.* Returns to
Rome, 589. See xiii. 120, seq.
- Luellus Licius* conquers the Bessi in Thrace,
x. 55.
- chosen consul, xii. 365. His base conduct
in Spain, *ibid.*
- *Sallust* put to death by Domitian, xv.
57.
- Lucumo*, the first name of Tarquin. See *Tar-
quin*, xi. 317. Why and into what changed,
ibid.
- among the Etruscans, his office, xvi. 37
(B), seq. Whence named, 38.
- Lucumonies* of Hetruria war against Tarquin,
xi. 321. Are defeated, and submit to him,
322 (W). By Serrius, 335.
- † *Lucus*, a town of the Vocontii, burnt by
Valens, xiv. 510 (C).
- Lud*, the son of Shem, where settled, vi. 368,
seq.
- whether the father of the Lydians,
vi. 1:8. The meaning of that word,
ibid.
- a fabulous British king, xix. 118 (A).
- Ludi*, sports, whence, vi. 114.
- *Seculares*, by whom regulated, xi. 347.
- † *Ludim* people part of Abyssinia, i. 372.
- whether the Ethiopians, xviii. 258. Why
so like them, 277.
- Luernius*, his famed sumptuous feast, xviii. 629
(C), seq.
- Lugdunenses* rear a temple to Cæsar, xiii. 527.
Aa altar to Augustus, *ibid.*
- † *Lugdunensis Gallia* seized by the Burgundi,
xix. 439.
- † *Lugovalium*, Carlisle why so called, xix. 90.
Its antiquities, *ibid.*
- † *Lubith*, a city of Moab, ii. 504.
- Luig*, a Cimbrian general, defeated and killed,
xiii. 18.
- Luitberd* dethroned and murdered, xi. 651.
- Luitprand* spared by Aripert, xix. 652. Con-
spired against, 656, seq. Rafe courage and
generosity, 657. New body of laws, *ibid.*
seq. (M). Invades Ravenna, 659. Success,
662. xvii. 41.
- reconciled to the pope, xix. 669. Recep-
tion of him, 671. Death and character,
ibid. seq.
- Luke*, St. his genealogy how reconciled with
that of St. Matthew, x. 451 (R), seq. His
account of the taxing reconciled with Jose-
phus, 458 (X).
- one of Christ's seventy disciples, x. 571
(T).
- † *Luna*, a town and port in Etruria, described,
xvi. 19. Whence named, *ibid.*
- Lunaria major*, a curious flower, described,
viii. 397.
- Lupa*, alias *Laurentia*, why so called, xi. 234.
Nurses Romulus and Remus, *ibid.*
- Lupercalia*, the festival of, xi. 234 (F).
- described, xiii. 270 (E).
- Luperci*, a kind of priests, xi. 235 (F).
- Lupercus*, his writings and character, xv. 445
(M), seq.
- Luperius Memmius* defeated by the revolted Ba-
tavianians, xv. 10, seq.
- † *Lupia*, city, where situate, xiii. 300.
- Lupicinus* sent against the Scots, xix.
163.
- arrested by Julian, xvi. 220. Sent against
Procopius, 325.
- Lupus*, his ill success against the Caledonians,
xv. 311. 317. xix. 159 (Q), seq.
- bishop of Troyes, forced to abandon it,
xix. 240.
- duke of Friuli, revolts, xix. 646. De-
feated and killed, *ibid.*
- ordered to destroy a Jewish temple at He-
liopolis, xv. 29 (I).
- one of Severus's generals, defeated by
Albinus, xv. 307.
- Lusius*, the first magistrate of Antioch, burnt
alive, xvi. 187.
- † *Lustania*, described, xviii. 460, seq. Whence
named, *ibid.* (A). Its cities, 461, seq.
Promontories, &c. 466. Mountains and riv-
ers, 467. Inhabited by the Celtiberi,
513.
- Lusitanians*, defeated by the Romans, xii. 354-
by Sempronius, 357. Defeat Mummius,
363. Defeat the Romans, 375. Are de-
feated by them, 385. Defeat them, 386.
Treachery used by Cæpio, 392. Con-
quered, 394. By Brutus, 396. Cut in
pieces a prætorian army, 497.
- defeated by Dolabella, xiii. 30. Make
Sertorius their general, 104. Form a re-
public, 105. Civilized by him, 106. Their
attachment to him, 107. Over-reached by
Cæsar, 265. Subdued by Carisius, 492.
- their customs, xviii. 466.
- Lustration*, how performed among the Jews, vi.
298 (F).
- Lustrum*, at Rome, what, and by whom in-
stituted, xi. 337. Whence named, *ibid.* (Z).
Time, how computed by it by the Romans,
ibid. seq.
- Lust*, unnatural, prohibited by the emperor Philip,
xv. 410.
- Lusus*, an antient king of Spain, xviii. 507.
- Lutatius Catul*, his success in Sicily, xii. 204,
seq. Defeats the Carthaginians at sea, 205.
Forces Hamilcar to capitulate, *ibid.* Con-
cludes a peace with the Carthaginians, 206.
See vol. xvii. 537, seq.
- *Cicero*, his success in Hetruria, xii. 207.
- defection from Brennus, xviii. 643.
- kills himself, xiii. 68.

- Luterius*, a Gaulish general, defeated by Cæsar xiii. 178.
- Lutian* youths punished by Scipio, xii. 399.
- Luturius*, a poet, condemned to death, xiv. 167.
- Luxury*, when and whence introduced into Rome, ix. 270 (X). Its fatal consequences, *ibid.*
- retrenched, xiii. 252. xiv. 90. Attempt to retrench it opposed by Tiberius, 168, *seq.* Retrenched by Nero, 382.
- † *Lux*. See *Betbel*.
- † *Lybia*, *Lybissa*, Hannibal buried at, xviii. 90 (C).
- Lyceus* Jupiter, and games, vi. 207.
- † *Lycaum*, at Athens, what, vi. 321.
- † *Lycaeus*, a mountain in Arcadia, vi. 206.
- Lyceus* provoked to hang himself by some verses of Archilochus, viii. 325.
- Lycaon*, the fable of, vi. 203 (C).
- II. king of Arcadia, vi. 207. His numerous issue, *ibid.* (E).
- † *Lycaonia*, made a Roman province, xiii. 494. Freed from the Persians, xv. 429, *seq.* How divided by Valens, xvi. 334.
- Lycaestes*, king of Crete, viii. 225.
- † *Lychnides*, a city and lake in Macedon, viii. 386. 396.
- Lychnis*, a precious stone, ii. 285. Its remarkable quality, *ibid.*
- Lychnites*, a Parian marble so called, viii. 324 (A).
- † *Lycia*, described, vi. 125. Whence named, *ibid.* Divided, *ibid.* *seq.* Soil, 126.
- made a Roman province, xv. 28. Visited by Adrian, 164.
- † *Lycians* side with the Trojans, iv. 494.
- their original government, vi. 127.
- By whom subdued, 128. A remarkable instance of their bravery, *ibid.*
- why so called, viii. 225.
- complaint against the Rhodians redressed, viii. 199, *seq.* Their freedom restored, 206.
- invaded by Brutus, xiii. 375.
- disfranchised by Claudius, xiv. 333, *seq.*
- by Vespasian, xv. 28.
- degraded by Rufinus, xvi. 437. Restored by Arcadius, 438.
- Lycus*, an accuser of Socrates, vi. 495.
- Lycomedes*, king of Scyros, entertains Achilles, vi. 222. His daughter debauched by him, *ibid.* Kills Theseus, viii. 342.
- the Mantinean general, killed, vii. 126.
- general of the Arcadians, his character, vii. 180. Corrupts them, *ibid.*
- Lycophron* wars with Philip, viii. 449.
- † *Lycopolis*, a city formerly in Egypt, whence named, i. 392.
- † *Lycopolites*, a nome in Egypt, why so called, i. 422.
- Lycortas*, Achaean prætor, his speech to the states, vii. 287, *seq.* Revenges Philopomen's death, 292.
- † *Lycosura*, by whom built, vi. 207.
- Lycurgides*, the annual days appointed in honour of, vii. 26.
- Lycurgus*, his son, infant prince of Nemea, killed by a serpent, vi. 165.
- king of Arcadia, vi. 210.
- king of the Edoni, x. 56.
- chosen king of Sparta, vii. 149. Is conspired against by Chilo, *ibid.* Invades and defeats the Messinians, 150. The ephori attempt to murder him, *ibid.* The latter part of his reign not known, *ibid.* *seq.*
- the Spartan lawgiver, his descent and generosity, vi. 249.
- saves and crowns his young nephew, *ibid.* vii. 5.
- banishes himself, *ibid.* vi. 249.
- recalled to save his country, vi. 250. vii. 7.
- new-models the government, vii. 8. vi. 250.
- heads a party of Athenians, vi. 338.
- travels into Crete, vii. 5. Meets with Thales the poet, 6. Brings the works of Homer into Greece, *ibid.* His various travels, *ibid.* His travels approved by the Delphic oracle, 7. Establishes a senate, *ibid.* Laws divided into twelve tables, 8. An abstract of his laws, *ibid.* — 22. Why not committed to writing, 22. Wounded in the eye, 24. His extraordinary method of establishing his laws, 25. His remarkable death, and honours after it, *ibid.* Several particulars concerning him, 26 (B).
- invades Messenia, vii. 248.
- Lycus*, the son of Pandion, king of Athens, vi. 127.
- † — the court of, at Athens, vi. 336.
- † — the river of, different from Marfyas, iv. 441.
- † — a river in Bithynia, x. 123.
- guardian of Thebes, vi. 196. Killed, *ibid.*
- statue of, with the face of a wolf, set up in all the Athenian courts of justice, vi. 336.
- † — a river in Assyria, iv. 249 (I). Whence named, *ibid.*
- † — an ancient city of Crete, viii. 225.
- † — a river in Armenia, ix. 486. Described, 210 (I).
- † — a city in Crete, described, viii. 215.
- † *Lydia*, described, iv. 429. Part of Asia Proper, *ibid.*
- whence named, vi. 108. Its boundaries, 109. Cities, *ibid.* Rivers, 110. Origin and antiquity, 111. Government, *ibid.* Revolts against Cyrus, 112. Laws, customs, &c. 113.

113. Kings, 115, seq. Subdued by the Persians, 124.
 † *Lydia* over-run by the Goths, xix. 270.
Lydians, first called Mæones, i. 369.
 — their war with the Medes, v. 34. The occasion of it, ibid.
 — their character, vi. 112, and (V). Religion, 113. Manners and customs, ibid. Trade, 114, seq. Kings, 115, seq.
Lydius, the son of Atis, i. 369.
 — king of Lydia, vi. 111. 115.
 — an eunuch, poisons Drusus, xiv. 180.
Lyerfus, father of Antenor, iv. 483.
Lygdamus, made king of Naxos, viii. 322.
 † *Lygeſa*, a people of Germany, invade Gaul, xv. 469.
 † *Lygians, Logians*, who, and where, xix. 12. Defeated by Probus, 333.
Lyncæus and *Ida*, conquered in combat with Cailor and Pollux, vi. 255.
 † *Lynceſti*, who, and where, viii. 389. Invaded by the Macedonians, 429.
Lyncæus made king of Argos, vi. 156.
 — why famed for his keen eyes, vi. 255 (O).
 † — a mount in Arcadia, vi. 212. A pillar set upon it, ibid.
 † *Lyndus*, an antient city in Sicily, vii. 519.
 † *Lyolda, Lud*, or *Lod*, city, where situate, ii. 463 (B). Its present name, ibid.
 † *Lyons*, in Gaul, by whom founded, xiii. 327 (D).
 † — repaired by Nero, xiv. 439. Declares for Vitellius, 509.
 † — destroyed by Severus, xv. 307, seq.
 † — by the Burgundi, xix. 439.
 † *Lyrneſſus*, a city of Cilicia, vi. 134.
Lyſander, Spartan admiral, his character, vii. 83, seq.
 — his victories, vi. 483. Takes Thafus and Lampſacus, 485. Gains a remarkable victory over the Athenians, 486. Ruins Athens, and ſets thirty tyrants over it, ibid. seq.
 — attempts the ſovereignty of Greece, vii. 84.
 — makes intereſt with Cyrus, vii. 84. Defeats Conon, 87. Diſmantles Athens, 88. His arrogant and imperious conduct, 90. Is greatly ſurpriſed at being recalled, ibid. Outwitted by Pharnabazus, 91. The people reconciled to him, 92. Outdoes the prophet in interpreting the oracle, 95. Goes into Aſia, 96. Raiſes freſh troubles, 100. His expoſtulation with Ageſilaus, ibid. Plots to overturn the government, ibid. (P). Sent againſt the Phocians, 104. Attempts to ſurpriſe Haliartus, and is killed, ibid. His generous contempt of money, 105.
 — Lacedæmonian admiral, ſubdues the Samians, and changes their government, viii. 283.

Lyſander, Spartan ephorus, his offers rejected, vii. 134.
 † *Lyſandra* married to Agathocles, ix. 99. Perſecuted by Ariſnoe, ibid. Flees to Seleucus for protection, ibid. 186.
Lyſanias put to death by Antony, why, ix. 464.
 — ſucceeds Ptolemy Mennæus, x. 394. Hires Pacorus to invade Judæa, ibid. (A).
Lyſerus, father of Antenor, iv. 483.
 † *Lyſiad*, ſortueſs, taken by Pompey, x. 368.
Lyſias, an Athenian general, unjuſtly put to death, vi. 485.
 — cenſures Dionyſius's poetry, viii. 32.
 — ſent againſt the Jews, ix. 291. Defeated, 292. Seizes on Syria, 297.
 — defeated by Judas Maccabeus, x. 282. Invades Judæa, 290. Is defeated, ibid. Succurs for peace, ibid.
 — aſſaſſinates Octavius, ix. 300. Put to death, 304.
Lyſicles defeated by Philip, viii. 476. Put to death, ibid.
 † *Lyſimachia*, by whom built, ix. 99. Overturned, ibid. Rebuilt by Antiochus, 233 (U). Abandoned by him, and taken by Scipio, 256.
Lyſimachus, tutor to Alexander, viii. 49.
 — poſt after his death, ix. 9. Defends it againſt Seuthes, 13. Joins Seleucus againſt Antigonus, 35. Gains Thrace, 42. Takes the title of king, 44. Succels againſt Antigonus, 48. Againſt Demetrius, 52. Seizes on Macedon, 98. Poisons his eldeſt ſon, 99. Defeated, and killed by Seleucus, 100. 188.
 — governor of Jeruſalem, x. 260. Extortions on the people, 261. Maſſacred, 267.
 — Alabarch of the Alexandrian Jews, impriſoned by Caligula, xiv. 588. Released by Claudius, ibid.
 — the brother of Apollodotus, murders him, x. 350. Betrays Gaza, ibid.
 — governor of Heraclea, killed by Malacon, x. 120.
 — put to death by Herod, x. 423.
Lyſſeus, defeated by Alcetas, x. 80. Defeats him, ibid.
Lyſanias, king of Chalcis, aſſiſts the Aſme-neans, x. 173. Put to death, 174.

M.

Maacab, the wife of king Rehoboam, iv. 114 (Z).
 — daughter of Talmai, married to David, ii. 318. and iv. 60. Conjectures concerning her, 63 (I).
Maaciah, Ahaz's ſon, killed, iv. 155.
 † *Maac*, who, and where, xviii. 244. Their cuſtoms, ibid.

- Macareus* settles in Lesbos, viii. 292. His reign, &c. *ibid.*
- † *Macaria*, Cyprus, whence so called, viii. 236.
- † *Macaris*, Crete, why so called, viii. 212.
- Macarius*, why sent to Africa by Constant, xvi. 158.
- Maccabees*, their victories over the Syrians, ix. 288. Why so called, x. 274 (A). Their wars, 278, *seq.*
- the first and second books of, x. 275 (A), *seq.*
- third and fourth books of, when, and by whom written, x. 251 (S). Why not inserted in the English bible, *ibid.* First book by whom translated into Greek, 275 (A).
- Maccocalingæ*, who, and where situate, xx. 59.
- Macedo*, his treachery to Quartinus, xv. 384. Punished by Maximinus, *ibid.*
- † *Macedon*, its diocese, xvi. 143.
- † *Macedonia*, denoted by the land of Chittim, i. 380.
- † — why so called, viii. 381 (A). Described, *ibid.* Its boundaries, 382 (B). And extent, 389. Its soil, richness, &c. 396, *seq.* Antiquity, laws, &c. 398, *seq.* Invaded by the Athenians, 456. By the Illyrians, 459.
- subdued by the Romans, ix. 143. Its various changes since, 155 (B), 157, *seq.*
- † — its history imperfect, why, ix. 167 (G). Its new division and government, 148, *seq.* See vol. xii. 358.
- † — taken from the senate, xiv. 103 (K).
- † — empire, how divided after Alexander's death, ix. 8. 20.
- Macedonians*, originally Argives, viii. 398. Their ignorance of maritime affairs, 404. Coin, language, and discipline, 407. Encamping, fighting, 411, *seq.* Kings, 413, *seq.* Dependent on Persia, 420. Faithfulness to the Persians, *ibid.* *seq.* Defeated by the Lyncesti, 430. Rewarded by Alexander, 643. Mutiny, 644.
- frightened at an eclipse of the moon, v. 311.
- defeated by the Rhodians, viii. 191. Their excellent form of government and constitution, 399, *seq.* Their customs, religious and civil, 403, *seq.* Laws, 404. Punishments, 405. Calendar, *ibid.* Coin, 407. Military discipline, arms, &c. *ibid.* *seq.*
- princes, a list of, ix. 168 (H), *seq.*
- surprised and defeated by Lævinus, xii. 288. Romans declare war against them, 339. Are defeated, and forced to accept conditions of peace, 340, *seq.*
- flattery of Jovian, xvi. 288 (G). Are repulsed by him, *ibid.*
- Macedonius*, a hermit, his noble speech to the Antiochian judges, xvi. 396.
- Macedonius*, orthodox patriarch of Constantinople, deposed, xvi. 611.
- † *Macellus*, taken by Duilius, xii. 170.
- Macir's* extortions and revolt in Afric, xiv. 490. Death, *ibid.*
- *Martius*, his success against Vitellius, xiv. 521. Defeated and degraded, 525. Faithfulness to him, 549.
- Macbanidas*, tyrant of Sparta, defeated and killed, vii. 151, *seq.* Invades Achaia, 265.
- Macbaras*, ill treated by Antigonus, x. 403. His resentment of it, *ibid.*
- † *Macbaron* fortress, where situate, x. 375. Fortified by Alexander, *ibid.* Taken by the Zealots, 652. Taken by the Romans, 691.
- Macbeus*, great conquests, xvii. 334. Banishment, *ibid.* Besieges Carthage, 335. Severity to his son, 336. Punished, 338.
- Macbares*, made king of the Bosphorani, ix. 566.
- † *Macbonitis*, its situation, ii. 455.
- † *Macbepelab* supposed to be Adam's burial place, i. 167. Purchased by Abraham, ii. 199. and iii. 268. The price paid for it, *ibid.* (G). Abiah buried at, 271. And Isaac, 291. And Jacob, 326.
- † *Macodoma*, where situate, xvii. 240.
- † *Macra*, river of Etruria, xvi. 26 (G).
- † *Macra Stoa*, at Athens, what, vi. 322.
- Macrian* legion, by whom raised, xiv. 490.
- Macrianus*, king of Germany, submits to Julian, xvi. 208. Escapes Valentinian, 308. Concludes an advantageous peace with Valentinian, xix. 458. Defeated by the Franks, 388. 458. His death, *ibid.*
- a magician, enemy to the Christians, xv. 423. 432. Occasions the eighth persecution against the Christians, *ibid.* Treachery to Valerian, 424. Rise and character, 432. Proclaimed emperor, *ibid.* Success against the Goths, 435. Defeated and killed with his eldest son, 436.
- Macrinus*, *Opelius*, aims at the empire, xv. 337. Murders Caracalla, 338. Chosen emperor, 340. His extract, &c. 341. Acknowledged by the senate, 342. Ill success in Parthia, 343. Stiled Parthicus, *ibid.* Whol-some laws, 344, *seq.* His clemency, 345. Conspired against, *ibid.* Promotes only mean persons, 346. Whence stiled Macellinus by the soldiers, *ibid.* Disobliges his troops by severity, *ibid.* Cowardice and flight, 348. Death, 349.
- *Varius's* success against the Germans, xv. 360.
- *Veturius* made captain of the guards by Severus, xv. 296.
- Macro* receives the command of the prætorian guards, xiv. 224. Treachery to Sejanus, *ibid.* Seizes him, 225. Guards the emperor, 237. Treachery to Scaurus, 242. To Arul-tus, 249. His partiality to Caius, 253 (C). Murders Tiberius, 255. Murdered with his family by Caligula, 275, *seq.*

- Macrobians*, why long-lived, xviii. 296, seq.
 Their king's answer to Cambyfes, 314.
Macrobii, a long-lived people of Ethiopia, xviii. 261 (D).
Macrobius, his writings and character, xvii. 536 (G). His inconsistencies in relation to Dido's character, xvii. 331.
Macromir, his interview with Valentinian, xvi. 427.
Macrons, antient inhabitants of Iberia, x. 138.
Macronians oppose the passage of the Greeks, vii. 483. Make a treaty with them, 484. Their manner of pledging their faith, *ibid.* (E).
 † *Macronichos*, a city of Thrace, x. 50.
 † *Madagajcar*, its antient names, xviii. 274.
Madai plants Media, i. 379. The father of the Medes, v. 3 (A), seq. Of the Macedonians, i. 379.
 † *Madain*, capital of Persia, xi. 180. Beautified, 182.
Madates, governor of the Uxians, his brave defence, v. 317, seq. Is well used by Alexander on the intercession of Stigambis, 318.
 † *Madaura* in Numidia, where situate, xviii. 122.
 † *Madeba*, a city in Syria, taken by Hyrcan, x. 338.
 † *Madera*, island, described, xviii. 188 (G), seq. By whom discovered, and whence named, *ibid.*
 † *Madian*, in Arabia, xviii. 363. By whom founded, 364. Traditions about it, *ibid.*
Madoe, a Welsh prince, discovers and peoples America, xx. 193, seq.
 † *Madrid*, where situate, xviii. 482.
Madyet, king of Scythia, his conquests in Asia, v. 31 (U). vi. 88, seq.
 † *Madytes*, a city in the Thracian Chersonesus, x. 52.
Meanders, obliquities so called, from
 † *Meander*, a river in Phrygia, its course, iv. 440 (O).
 † *Meandria*, a city of Epirus, x. 66.
Meandrus's generosity to the Samians, viii. 276. Invaded by Sylofon, 278. Retires to Sparta, and driven out of it, 279.
Mecenas, v. *Mecenas*, a generous patron of learning, his history and character, xii. 439 (Q), seq. Sent to Antony by Octavianus, 443. Quells a mutiny at Rome, 456. Discovers a conspiracy against Augustus, 505.
Macian tribe, when erected, xii. 71. Favour Livius Salinator, 230. Are spared by him, *ibid.*
 † *Meata*, in Britain, where seated, xv. 318. Revolt, 321. Put to the sword, *ibid.* Peace with Caracalla, 326. See vol. xix. 91.
Mellius Spur. attempts the sovereignty, xi. 505. His accusation, 506. And death, 507.
Melitense slain in Spain, xviii. 25
Medi, who, vii. 329 (M).
 † *Medalus*, a city of Arcadia, vi. 205.
Mænius M. prosecutes Manlius before the comitia, xii. 13.
 — C. made dictator, xii. 91. Is accused by the nobility, *ibid.* Abdicates, 92. Is tried, and honourably acquitted, *ibid.* Made dictator a second time, 99.
 † *Mæonia*, whence named, vi. 108. Whether the same with Lydia, *ibid.* seq.
 † *Mæpharib*, a river in Yaman, xviii. 359.
Mæsa conspires against Macrinus, xv. 346. Her character and issue, *ibid.* seq. Bravery, 348. Made a senatrix, 353. Cared for young Alexander, 354.
 † *Mæsia*, how divided, xv. 575. Put to fire and sword, 426 (A).
Mæsiens subdued by Marcus Crassus, xiii. 493. Revolt from the Romans, xvii. 163.
Magaria among the Numidians, what, xviii. 138.
Magas's fifty years reign in Cyrenaica, ix. 194. xvii. 240.
 — revolts from Ptolemy Philadelphus, ix. 381, seq. Is reconciled to him, 383.
 — brother to Ptolemy Philopator, put to death, ix. 395, seq.
 † *Magdala*, where situate, x. 564.
Magdalen Mary converted by Christ, x. 574. Profusion blamed, 579. Present at the crucifixion, 602. Brings news of his resurrection, 609.
 † *Magdalon*, city, where situate, ii. 459 (Y).
Magi, three sorts of them, v. 403.
 — dissuade Alexander from entering Babylon, viii. 649, & (C).
 — from the East come to Christ at Bethlehem, who, whence, how many, v. 408 (P). Presents to him, what, x. 465 (E).
 † — an island in Ethiopia, xviii. 272.
Magian religion introduced to Arabia, xviii. 388. Their principles, *ibid.* seq.
Magians, some of their tenets, v. 388 (L).
Magic, when and how invented, i. 271, and (R). and 501. Esteemed in Egypt, *ibid.*
 — its founders according to Pliny, iii. 373 (E).
 — of the Egyptians, lost, i. 501. Their notions of it, *ibid.* seq.
Magicians of Egypt mimic some of Moses's miracles, iii. 373. The vast disparity between them, *ibid.* seq. Who they were that contended with Moses, 373 (E). Why permitted to do so, 375 (E). Why they would not imitate the miracle of the lice, 376 (G), seq.
 — banished Italy, xiv. 122.
 — persecuted by Valens, xvi. 338.
 — condemned to the wild beasts by Constantius, xvi. 197. 208. Favoured by Julian, 241 (K). and 250 (Q), seq.
Mugilus conducts Hannibal over the Alps, xvii. 595.
 † *Magiovinium*, antient Ashwell, xix. 82.
Magism, where first prevailed, v. 356.
 H h *Magister*

Magister Collegii, among the ancient Romans, his office, x. 280 (D).
 — *Equitum*, his office, xi. 385 (L). When first appointed, 385.
 — *Militum*, his office, xvi. 143. xix. 111.
Magistrates, how chosen by Tiberius, xiv. 64 (P), seq.
Magistrinus defeats the Maronites, xvii. 31.
Magius Decius is driven into Egypt, ix. 400.
 Is kindly received by Ptolemy, 401. His bold design against Hannibal, xii. 273. Delivered up to Hannibal, *ibid.* Sent prisoner to Carthage, *ibid.* Sheltered in Egypt, *ibid.*
Maglocunus, a British prince, his wicked reign, xix. 196.
Magna, sister of Anastasius, a zealous catholic, xvi. 604.
Magentius conspires against Constant, xvi. 161. Cruelties at Rome, *ibid.* Prepares to Constantius, *ibid.* Success against him, 108. Bold message to him, *ibid.* Plots witcheries, 169. Defeated, 170. Retires to Italy, 171. Beaten out of it, 172. Treacher to Gillus, *ibid.* seq. Abandoned by his troops, 175. Despair and death, *ibid.* First Christian who murdered his sovereign, *ibid.* (D).
 — succs in vain to Constantius for peace, xvi. 172. His public acts declared void, 178.
 † *Magnesia*, part of ancient Greece, vi. 138. Of Thessaly, 213. and vii. 337 (B).
 † — a city of Lydia, vi. 110.
 † — the battle of, ix. 261.
 † — a city in Asia, destroyed by an earthquake, xiv. 19 (P).
Magnefians, their treaty with Seleucus to be seen at Oxford, ix. 201 (C).
 † *Magnum promontorium* in Lusitania, xviii. 466.
Magnus conspires against Maximin, xv. 383. Put to death, *ibid.*
Mago, admiral of the Carthaginians, viii. 16. Defeats the Syracusans, 18, seq. Is defeated by Dionysius, 26. Concludes a peace with him, *ibid.* Killed by Dionysius, 34.
 — Carthaginian general, assists Ictas, xiii. 62. Defers him, and returns to Carthage, 64. Kills himself, *ibid.*
 — Hannibal's brother, gives an account of his victories to the Carthaginian senate, xii. 274. Hanno's bold reply to him, *ibid.* seq. Surprises and kills Sempronius, 292. Defeats the two Scipio's, 293, seq. Defeated, 315. Lands with an army in Italy, 319. Defeated in Insubria, 330. Dies of a wound at sea, *ibid.*
 — his genealogy, xvii. 314 (L). Writings, 317. Succeeds Machæus, 340. Made admiral, 387. Defeats the Syracusans, 393. Defeated by Dionysius, 404. Peace with him, 405. Returns to Carthage, 406. Defeated and killed, 408.
 — his son succeeds him, xvii. 408. Defeats the

Syracusans, 409. Peace with them, *ibid.* Ill success against them, 416. Outwitted by Timoleon, 418. Refers to Ictas, *ibid.* Desperate end, *ibid.*

Mago lands on the coast of Liguria, xviii. 61. Assists the Romans, xvii. 477. Success against Pyrrhus, 479. Sent in pursuit of the Romans, 601. Goes to Carthage with Hannibal's success, 628. Sent with reinforcements into Spain, xviii. 12. Countermanded from aiding Hannibal, *ibid.* Sent into Spain, 15. Defeats the two consuls, 32. Defends new Carthage, 40. Raises new forces, 46. Noble defence of Locri, 47. Defeated in Spain, 54. Afresh, 55. Retires to Gades, 57. Sends for fresh succour, 58. Sent into Italy, 61. Cruelties at Gades, *ibid.* Winters in the Balearics, *ibid.* Reinforces himself in Liguria, *ibid.* seq.

† — a city in Minorca, xviii. 485.

Mages, the second son of Japhet, where settled, i. 377, seq. Mistakes of some authors rectified, xx. 23.

— the father of the Scythians, vi. 4.

† — a city of Cyrrhestica in Syria, ii. 257.

Magus, who, i. 187. And Amynus in the Phœnician records, 34.

Mahab married to Elau, ii. 166. and iii. 279 (X). Why called Bethshemah by Moses, *ibid.* (X).

Mahabrid, last prince of Persia, married to Valid, xi. 206.

Mikael, a descendant of Seth, i. 162.

† *Mabaranum*, Jacob's vision at, iii. 286.

Maharan, a Persian general, why called Kabuli, v. 258.

Mahrabal commands before Saguntum, xvii. 532. Ravages Italy, 600. Defeats the Romans, 608. Speech to Hannibal, xii. 268.

† *Mahmoud-ker*, a famed Persian river, v. 66 (1). 94, seq.

Mahmud Gazni, when he first entered India, xx. 109.

† *Maben*, desert, where, ii. 417.

† *Mabouza*, city, where situate, xi. 178.

Makrivas destroys and sells the Rhodian Colossus, xvii. 26 (B). His fleet burnt, 27. Success against the Romans, *ibid.* seq. Makes peace with them, 30.

Maia, the daughter of Atlas, married by Jupiter, vi. 51. Bears Mercury, *ibid.*

Maids among the Jews, kept very strictly, iii. 133. The way of a man with a maid, meaning of that expression, *ibid.* (H).

Majesty, the law of, revived by Tiberius, xiv. 104. Libels brought under the law of, 34.

Become very dangerous, 119. 132. Revived by Caligula, 283. Abolished by Titus, xv. 42. Repealed afresh, 107. 119. 162.

Maimonides, notion about the sun standing still, confuted, iii. 456.

Major, a sophist, his writings, xv. 413 (R).

- Majoranus* promoted by Theodosius, xvi. 363.
His extract and character, 582, seq. His fleet surprised by the Vandals, 548. Concludes a peace with them, *ibid.* Proclaimed emperor, 582. Success against the Vandals, 583. Defeated at sea, 584. Deposed, and put to death, *ibid.*
- success against the Goths, xix. 306. In Afric, 347.
- † *Majorca*, island, described, xviii. 485.
- † *Majorzamalcha* taken by Julian, xvi. 262 (Z). Plundered, and its governor burnt alive, 263.
- † *Majuma*, the port of Gaza, where situate, ii. 492. Why so called, *ibid.*
- † *Makkedab*, city, where situate, ii. 478. (A).
- † *Malabar*, in India, import of, xx. 106.
- Malabarians*, their cosmogony, i. 69.
- Malachi*, one of Ezra's assistants, x. 196 (Z).
- His prophecies, character, &c. 219 (Q). Thought to have been the same with Ezra, 196 (Z).
- Malacon* kills Lyfimachus, ix. 188.
- Malaric*, king of the Franks, xix. 376.
- Malaricus* excuses Sylvanus, xvi. 189. Betrayed by Dynames, 190.
- Malaffes*, king of the Lazi, confers with Adrian, xv. 166.
- Malcom*, one of the Jewish idols in the wilderness, iii. 426.
- Malchus*, king of Arabia, refuses tribute to Cleopatra, x. 414. War with Herod on that account, *ibid.* seq. His ingratitude to Herod, 397.
- prince of Arabia, his independency asserted, xx. 222, seq.
- † *Maldives* in India, where situate, xx. 106. The meaning of the word, *ibid.*
- Maldra*'s ravages in Spain, xix. 365. Treachery and death, 366, seq.
- † *Mælea*, promontory of Lacedæmonia, vi. 244.
- Malefactor* crucified with Christ, who, x. 601 (A).
- Malefactor* forest, where, xi. 268. Battle there between the Romans and Sabines, *ibid.*
- Malec*, first king of Hira, xviii. 429.
- Malkab*, an Arabian prince, betrays her father, xi. 158.
- † *Malethubalus* mount, where situate, xviii. 130.
- Malaligris* heads the Frisians, xiv. 387. His honest emulation at Rome, *ibid.*
- † *Mallea*, or Malia, city, where, vii. 337 (E). Gave name to the Maliaic gulf, *ibid.* Surrenders to the Romans, xii. 390.
- † *Malli* confederate against Alexander, viii. 619. Defeated, *ibid.* seq. and 630.
- † — where situate, xx. 56. Subdued by Alexander, 97.
- Maliebus* redeemed by Hyscan, x. 388. His ingratitude to Antipater, 389. Seizes the government of Jerusalem, *ibid.* Conspires against Antipater, 389. Poisons him, *ibid.* Outwitted and assassinated by Herod, 390.
- † *Malliopore*, St. Thomas, a city in India, where situate, xx. 106 (H). Described, *ibid.* seq.
- Malliu* Cn. *Maximus*, chosen consul, xii. 495. Joins Cæpio against the Gauls, 496. Quarrels with him, and parts, *ibid.* Defeated by the Gauls, 497.
- Mallobaudes*'s success against the Alemans, x. 376. 387. Bravery and promotion, 388. Death, *ibid.* (I).
- king of the Franks, xix. 375. When, 376.
- Malovendus* helps Germanicus to recover a Roman eagle, xiv. 118.
- † *Malta* antiently subject to the Carthaginians, xvii. 346.
- † — *Melita* surrendered to Sempronius, xvii. 604.
- Milite* language allied to the Punic, xvii. 298.
- † *Milwa*, river of Tingitania, xviii. 183.
- † *Milvesiu*, the modern name of Epidaurus, vi. 244. Famed for its excellent wines, *ibid.*
- † *Milum*, a city in Cyprus, viii. 239.
- Milum Cydonium*, the quince why so called, viii. 214.
- Malus*, his writings and character, xvi. 603 (C).
- Mamas*, St. church of, why but half finished, xvi. 240 (I).
- Mamaea*, mother of Alexander the emperor, saves him from Hellogabalus, xv. 354.
- children of, who, xv. 354.
- Mambre*, *Mamre*, valley of, where, ii. 412. Its famous oak, *ibid.*
- Mimerus* defeated by Timoleon, xvii. 427.
- Mimertines*, an account of them, xvii. 481 (N). Defeated by Hiero, 483.
- Mimertini*, who and where, viii. 84. Whence named, *ibid.* Treachery to the Meliceniens, vii. 513. and viii. 84. Defeated by Pyrrhus, 89. By Hiero, 92, seq. Being in great straits, call in the Romans, 95.
- Mimertinus*, one of the Chalcedonian judges, xvi. 248. Consulship, and reception from Julian, 251.
- panegyrist on Dioclesian and Maximian, xv. 489.
- Mimilius* marries Tarquin's daughter, xi. 343. Bravery at the battle of Regillus, 387, seq. Death, 388.
- † *Mampfarn*, mount, in Numidia, xviii. 123.
- Mamzer*, the Jewish term for a spurious issue, iii. 117 (L.).
- Man*, how created, i. 91, seq. Their happy state at first, 109, &c. Created in an adult and perfect state, 92. Punishment for the fall, 122, seq. Change in his constitution by it, 136.
- Man*, *Maneus*, first king of the Celts, vi. 40.

- Manab* worshiped by the Arabs, xviii. 380.
383.
- Manasse* born, iii. 299. Presented to be blessed, and made head of a tribe by Jacob, 314.
— tribe of, their lot in the Promised Land, ii. 454. Their cities, 455.
— king, his impiety and sacrilege, iv. 170 (X). Murders, 171. Captivity, *ibid.* Restoration and repentance, 172. His prayer, *ibid.* (Z). Death, 173.
— a Jewish apostate, an account of, x. 221 (S), *seq.*
- Manasses*, a Numidian prince, driven out by J. Cæsar, xiii. 245.
- Manastabal*, son of Masinissa, and father of Jugurtha, xii. 454.
- Mancinus*, Roman prætor, with his troops, hemmed in by the Carthaginians, xii. 377. Released by Scipio Æmilianus, *ibid.*
— *C. Hostil.* chosen consul, xii. 393. Is defeated by the Numantines, 394. Delivered up to them, 396. They refuse to accept him, *ibid.*
- Manco*, or *Mancy*, the founder of the Peruvian empire, xx. 170.
- † *Mancunium*, ancient Manchester, xix. 88.
- Mandane* married to Cambyles, v. 40. Bears Cyrus, 170.
- Mandaucæ*, king of Media, his long reign, v. 23.
- Mandamus* defeated, xii. 318. and 320. Sent prisoner to Accidinus, 321.
- Mandonius* defeated by Scipio, xvii. 616. Goes over to him, xviii. 45. Defeated, 60. Arrested, and punished, 62.
- Mandrakes* found by Reuben, what, iii. 280 (Y).
- Mandubratius* made king of the Trinobantes, xix. 127.
- Mageros*, Egyptian tradition about him, i. 487. ii. 33.
- Manes*, the son of Jupiter by Tellus, vi. 111. First king of Lydia, 115. Whether a slave *ibid.*
— the arch-heretic, when he flourished, xi. 72 (D). Other particulars of him, 153 (F). His cruel death, 154 (G).
- an Arabian chief, joins Trajan, xv. 133.
- Manbo*, his account of the ancient Egyptians, i. 170 (E). His history whence extracted, 170 (E). His Egyptian chronology, 196. Owns the Egyptian gods to have been mortal men, 200. His history corrupted by the Greeks, 201. The credit of it considered, ii. 18, *seq.* The occasion of his mistakes, 23, *seq.* Egyptian dynasties examined, 18, *seq.*
- Manaces* recovers the Roman baggage from the Saracens by stratagem, xvii. 113. Rewarded, *ibid.* Banished, 115. Recalled and honoured, 119. Revolts, and is murdered, *ibid.*
- Manicheans* believed two self-existent gods, i. 63. Corrupted the Persians, v. 160 (C). Persecuted by Theodora, xvii. 71. By Basilus, 74.
- Manicbees* suppressed by Gratian, xvi. 357. Three sects of them condemned to death, 371. Banished Rome by Theodosius, 426. Favoured by Nicephorus, xvii. 56.
- Manilian* law passed in favour of Pompey, ix. 588 (P). and xiii. 131.
- Manilius*, a Roman tribune, author of the Manilian law, xiii. 131.
— the Roman poet, when he lived, xvi. 451 (Y).
— *Nepos.* See *Nepos*, xviii. 99.
- Manipulus*, the name of a Roman company, viii. 136. Whence so called, xi. 236 (G).
- Manis*, king of Phrygia, iv. 455.
- Manisures* joins Trajan, xv. 133.
- Manius*'s desperate advice to Fulvia, xiii. 428. Bitter speech against Octavian, *ibid.* Put to death, 442.
— *L.* his treachery to Mithridates, ix. 570.
— *Tullius*, Roman consul, besieges Fidenæ, xi. 381. His sudden death, 383.
- Mankind* more numerous before the flood than at present, i. 206, 231. Their number at the dispersion, 359.
- Manlius*, T. intercedes for the Jews, x. 290.
- Manlius Vulso* lent to command the Roman army in Asia, ix. 267.
— *Cn. Cincinnatus*, success against the Hætrurians, xi. 433. Against the Veientes, 443. Made Roman consul, 432. Is wounded, 433. Killed, 434.
— *A.* sent to Athens to compile the laws, xi. 478. Made decemvir, 480. Honoured with an ovation, 443.
— *M.* saves the capitol, xi. 537. Rewarded, 538. 541. Envy Camillus's glory, xii. 8. Is suspected of aspiring to the supreme dignity, 9, and 10 (C). Is cited before the dictator, 10. Imprisoned by the dictator, 11. Released by the senate, *ibid.* Renews his factious intrigues, 12. Tried before the comitia, 13. Endeavours to save himself by recounting his achievements, *ibid.* *seq.* His punishment, 14.
— two brothers, chosen military tribunes, xii. 20. Outwitted by the Volsci, *ibid.*
— *P.* chosen dictator, xii. 27. Makes a plebeian general of horse, *ibid.*
— *Imperiusus*, on an extraordinary occasion made dictator, xii. 36. Forced to resign, *ibid.* Called to account for his cruelty, *ibid.* *seq.* Saved by his dutiful son, 37.
— *Titus*, his pious stratagem in favour of his father, xii. 37. Promotion, *ibid.* Why called Torquatus, 41. Chosen dictator, 47. Defeats the Falisci, 48. His second dictatorship, 52. Consulship, 54. Made consul again, 62. Success against the Latins, 63, *seq.* Severity to his brave son, 65, *seq.* Defeats the Latins, 67, *seq.* Chosen consul, 116. Killed by a fall from his horse, 117.
— his son, kills Metius in single combat, xii. 65. Put to death, 66.

- Manlius Titus* condemns his own son for oppression, ix. 168.
- *Torquatus*, prætor, reduces Sardinia, xii. 284. Made dictator, 313.
- or *Manilius*, a senator, degraded, why, xii. 354, seq.
- *Nepos*, chosen consul, xii. 368. Goes to Africa, and encamps before Carthage, 369.
- Roman prætor, defeated by the slaves in Sicily, xii. 415.
- *L.* prætor in Gaul, xii. 233. Ill success against the Boii, ibid.
- an officer under Sertorius, conspires against him, xiii. 122.
- joins in Catiline's conspiracy, xiii. 137. Proscribed, 139. Killed, 144.
- banished by Tiberius for adultery, xiv. 133.
- *Attilius*, his stratagem against the Carthaginians, xvii. 513. Defeat: their fleet, 515. Returns to Rome, 516.
- Manna* rained out on the Israelites, iii. 399. Described, 400. Whence so called, ibid. (R). Ceased on entering Canaan, 458.
- Persian, described, v. 80.
- Manow*, who, i. 229.
- Manraæ* settle in Colchis, x. 136.
- Man-stealing*, the only capital theft among the Jews, iii. 150. Their sense of it, ibid. (Y).
- Manfuetus* unfortunately killed by his son in battle, xiv. 556 (P). A scene of horror ensues, ibid.
- † *Mantineæ*, the infamous temple and oracle of, xv. 169 (N).
- † — the famous battle of, vi. 509. vii. 120. and 203.
- † — a city of Arcadia, vi. 205.
- Mantineans* league with the Athenians, vi. 463 (R). Expelled their city, vii. 110. Rebuild it, 110.
- † *Mantua*, *Madrid*, where situate, xviii. 482. Plundered and laid in ashes by the Lombards, xix. 626. Given to the disbanded veterans, xii. 425 (G), seq. Destroyed by Attila, xvi. 568.
- Manturna*, an Etrurian deity, xvi. 39.
- † *Mantzicbierta*, its vigorous defence against the Turks, xvii. 123.
- Manuel* defeated in Egypt, xvii. 25. His bravery saves Theophilus, 68. Flees to the Saracens, ibid. Restored to great honours, 71. Retires, ibid.
- general of the Romans, cut off with his army by the Saracens, xvii. 94. Sent against the Germans, 164. Defeated by them, 165.
- Manuel*, an impostor, personates the emperor's son, xvii. 165. Is killed by a priest, 166.
- the emperor, proclaimed, xvii. 155. his war with the Turks, 156. Treachery to the crusaders, ibid. Wars against the king of Sicily, 156, seq. Success against the Servians, ibid. Distressed by the Turks, 158. Peace with them, ibid. Raises divisions in the church, ibid. Divides Peloponnesus among his seven sons, vii. 324.
- Manuel Eroticus*, his stratagem to save his army, xvii. 103.
- the son of Michael Palæologus, killed, xvii. 190.
- the son of John, defeated by Bijazet, xvii. 204. Relinquishes to his nephew, 205. Begs assistance of Christian princes, ibid. Restored, 206. Dies, ibid.
- Manugeber*, king of Persia, according to Oriental writers, v. 343. Kills his two rebellious uncles, ibid. A zealous worshiper of the true God, 348, seq. His happy reign and death, 349.
- Manumissio*, how performed at Rome, xi. 361 (A).
- Manus ferrea*, like engines, described, xvii. 505 (N).
- † *Mason*, city, where situate, ii. 450 (A).
- Mara*, a Saxon deity, xix. 173.
- † *Maracanda*, by whom built, x. 157. Besieged by the Scythians, viii. 530. Relieved by Alexander, 583.
- † *Marab*, the bitter waters of, sweetened, iii. 397.
- Maranatta*, highest excommunication, iii. 133, seq.
- † *Marantæ*, who, and where situate, xviii. 351.
- Marasas*, a Persian general, defeated and killed, xvii. 9.
- † *Maratapuris*, inhabitants of, robbers, xvi. 332. All cut off by Valens, 333.
- the robbers of, put to the sword, xvi. 332, seq.
- Maratbas*, bishop, in veneration among the Persians, xi. 89. Introduces Christianity into Persia, ibid. Plot of the Magi against him discovered, ibid. (M). Heals the Persian king and prince, ibid.
- Marathon*, king of Sicily, vi. 149.
- the famous battle of, described, v. 220. and vi. 366. Why so remarkable, 368.
- its famed bull, brought alive to Athens by Theseus, vi. 179 (H). Said to have killed Androgeus, 179.
- † *Maratbos*, a Phœnician city, ii. 321.
- † *Marble* of Synada, famed, iv. 439. Of Parios, viii. 324 (A). Crystalline famous, 372.
- Marcelli*, patrons of the Sicilians, viii. 153 (Y).
- Marcellianus* duke of Valeria, his treachery, xix. 476.
- Marcellina*, the head of a sect, xv. 247 (Q).
- Marcellinus*, his success against Nepotianus, xvi. 164. Sent into Gaul, 193. Leaves Julian in the lurch, 196. Accused and stripped, ibid. His treachery to Constantine, 161. Deceats and kills Nepotianus, 194. Lost at the battle of Mursa, 170.

- Marcellinus*, brother of Maximus, defeated and drowned, xvi. 420.
- raises a new empire in Dalmatia, xvi. 585. Joins with Anthemius, 588. Takes Sardinia, *ibid*.
- succeeds against Genserich, xix. 352.
- assassinated, xvi. 589. xix. 354.
- Marcellus*, his conquests in Sicily, viii. 119, seq. Takes Leontini, 123. Besieges Syracuse, 125. New-invented machine, 127, seq. Destroyed, and his whole force baffled by Archimedes's engines, 128, seq. Other conquests, 130. 149, seq. Resolves to make a general assault, 135. Singular clemency, 137. Plague in his army, 139. Takes Syracuse, 143, seq. Clemency to it, 144. His speech to the deputies, *ibid*. His respect for Archimedes, 145. Repelled by Mutines, 150. Defeats Epicydes and Hanno, 151. Returns to Rome, *ibid*. Unjustly accused, 152. Cleared, *ibid*. How far to blame, *ibid*. And not, 153 (Y). Honours decreed him by the Sicilians, 153.
- made governor of Judæa, x. 624. 630. xiv. 268.
- *M. Claudius*, made dictator, xii. 75. Obligated by the augurs to abdicate, *ibid*. Chosen consul, 227. Kills the king of the Gætæ in single combat, 228. Defeats the Gauls, and is honoured with a triumph, *ibid*. Made general after the battle of Cannæ, 271. Gains Bantius, a leading man at Nola, 277. Has an advantage over Hannibal, *ibid*. Chosen consul, 280. Generously abdicates, 281. Takes possession of Nola, and defends it, 282. Defeats Hannibal, 283. Chosen consul, 284. Gains advantage against Hannibal near Nola, 286. Gains great advantages in Spain, 364. Proposes terms of peace, which are disapproved by the senate, *ibid*.
- son of Claudius, his signal bravery, xii. 311. Is killed, *ibid*.
- opposes Cæsar's designs, xiii. 177. Proof against his bribery, 179. Makes Pompey protector, 182, seq. Pardonèd by Cæsar, 244 (N). 247 (R). Stabbed by Magius Chilon, *ibid*.
- Augustus's nephew, marries Julia his daughter, xiii. 445. 490. Is adopted by him, *ibid*. Made ædile while very young, 496. Falls out with Agrippa, 501. Dies suddenly, 502.
- *Granius*, tried and acquitted of treason, x.v. 105, seq. (M).
- *Eprius*, shamefully acquitted by Nero, xiv. 582.
- conspires against Vespasian, xv. 34. Discovered, and dispatches himself, *ibid*.
- *Afinius*, banished for forgery, xiv. 401 (L).
- the false accuser of Thrasea, xiv. 442.
- Marcellus Cornelius* put to death by Galba, xiv. 480 (H).
- of Ida, his writings, xv. 255 (Q).
- sent to succeed Urlicinus, xvi. 193.
- His treachery to Julian, 196 (P).
- governor of Nice, puts Serenianus to death, xvi. 324. His reason for so doing, 327. Assumes the imperial dignity, *ibid*. Is taken, and tortured to death, 328.
- revolts, and stabs himself, xvi. 627.
- succeeds against Hannibal, xviii. 4. Drives him into Apulia, 18. Treachery to the Cælinians, 23. Success in Spain and Sicily, 43. Worsted, *ibid*, seq. Defeated and killed, 47.
- *Ulpus*, his fatal success in Britain, xix. 158.
- March*, month of, whence named, xi. 300 (D).
- Maribefwan*, the second Jewish month, iii. 36 (K).
- Marcia*, an antient name of Rhodes, viii. 157.
- the wife of Regulus, her bloody revenge on the Carthaginians, x. 192.
- a Vestal, guilty of incontinence, xii. 451. Acquitted, and afterwards condemned, *ibid*.
- a favourite of Commodus, xv. 261 (D). Befriends the Christians, *ibid*. Informs against Cleander, 266. Doomed to death, 270. Poisons Commodus, 271. Put to death, 294.
- † — the grove of, at Minturnæ, xiii. 55.
- Marcian*, a Roman general, besieges Nisibis, xi. 122.
- his revolt, xvi. 599. His punishment, 600.
- † *Marcianopolis*, where, and by whom built, xv. 128 (Q). Whence named, *ibid*.
- plundered by Attila, xvi. 557.
- Marcianus*, his birth, character, &c. xvi. 564.
- his success against the Heruli, xv. 443.
- The supposed murderer of Galienus, 444.
- general of Theodosius, taken prisoner, xvi. 545. Marries his sister, 564. Chosen emperor, *ibid*. His laws in favour of the church, 577. Takes Avitus his colleague, 580. Why set free by Genserich, 565. Noble answer to Attila, 566. xix. 228.
- taken prisoner in Africa, xix. 342. His fruitless embassy to Genserich, 346 (H), seq.
- his death, and excellent character, xvi. 581.
- † *Marcianicum*, where situate, xvi. 304.
- Marcionites*, their belief of two principles, i. 63.
- Marcus* the Carian, first prætor in the Achæan league, vii. 205.
- *Favonius*, accuses Ptolemy Auletes in the Roman senate, ix. 440, seq.
- sent by the Romans to be umpire in Asia, ix. 539.

- Marius**, father of Ancus Marcius, kills himself, why, xi. 314.
- **Caius**. See **Coriolanus**, xi. 405, seq.
- **C.** chosen consul, xii. 104. His ill success against the Samnites, 106, seq. Chosen general by the Roman troops, 295. Defeats the Carthaginians, and burns their camp, *ibid.* His success how received by the senate, *ibid.* seq.
- **Censorinus** chosen consul, xii. 368. Goes into Africa, and encamps before Carthage, 369. Receives their ambassadors in a grand manner, *ibid.* Imposes hard terms upon them, 370, seq. His haughty behaviour, 371. Part of his fleet destroyed, 373. Recalled, *ibid.*
- **Tremulus**, made consul, xii. 111. Subduces the Hernici, *ibid.*
- **Philippus**, made consul, xii. 147. Triumphs for success against the Etruscians, 150.
- **M. Philipp.** cruelty to the Carthaginians, xviii. 58. Distressed by Adribal, 104, seq.
- **Q. Rex**, success in Gaul, xii. 449. xviii. 647.
- **Publius**, a fortune-teller, put to death, xiv. 122.
- † **Marcomani**, where seated, xiv. 14. Revolt against the Romans, *ibid.* Defeated by the Cherusci, 129. Put Domitian to a shameful flight, xv. 64. Subdued by Trajan, 138. War with Amelius and Verus, 218. Defeat the Romans with great slaughter, 221, seq. Enter Italy, 222. Conquer Pannonia, 223. Miraculously defeated, 228 (D), seq. Treachery punished, 231. Obtain a peace, *ibid.* Renew the war, and are defeated by Atrichus, 244. Peace with Commodus, 258.
- their extract, and ancient seat, xix. 7. 470. Character, customs, &c. 471. Peace with Augustus, *ibid.* War with the Cherusians, *ibid.* Defeat Domitian, 472. War with Aurelius, *ibid.* seq. Defeated and subdued, 473.
- **Marcomir**, king of the Franks, xix. 374. Ill success against the Romans, 473.
- treachery to Stilicho, xvi. 451 (A). The supposed father of Pharamond, *ibid.*
- Banished into Tuscany, xvi. 461 (A).
- **Marcus**, Cato's son, dies gloriously at Philippi, xii. 405.
- **Platorius** killed for being compassionate, xiii. 85.
- a freeman of Marius, tortured to death, xiii. 84.
- son of Basiliscus, declared Cæsar, xvi. 598.
- bishop of Arethusa, preserves Julian, xvi. 238 (H).
- **Mardi**, ancient inhabitants of Elymais, x. 170.
- subdued by Alexander, viii. 559.
- Mardonius's** unsuccessful expedition against Greece, v. 218, and vi. 364.
- commands Xerxes's army, v. 245. Message to the Athenians rejected, *ibid.* and vi. 392.
- wastes Attica and Athens, v. 245.
- destroys Athens a second time, *ibid.* 392, seq. See also viii. 421, seq.
- defeated, and killed in battle, v. 247. viii. 424.
- **Mardac Erpod**, the Merodach-baldan of Scripture, iv. 392. Embassy to Hezekiah, 393.
- † **Mareb**, river, deflected, xviii. 270 (1).
- **Marentaken**, among the Germans, what, xix. 27 (A).
- † **Muentis**, part of Lower Egypt, i. 404.
- † **Martha** taken by the crusaders, xvii. 150.
- **Mares** milk, how forced down by the Scythians, vi. 78.
- † **Marissa**, where situate, x. 341.
- † **Muga**, where situate, xv. 580.
- † **Maryana**, a city of Taprobane, xx. 65.
- † **Mazum**, a city on the Danube in Upper Moesia, xvi. 524. Betrayed by its bishop to Attila, 555.
- † **Margana**, in Persia, described, v. 59. Its prodigious vines, grapes, &c. *ibid.* (H), seq.
- **Maria**, the celebrated sister of Theodosius, xvi. 359 (D). Her offspring, *ibid.*
- the daughter of Stilicho, born, xvi. 457.
- Married to Honorius, 475. Her death, &c. Rich tomb discovered, *ibid.*
- † **Mariaba**, a city in Arabia, taken by Gallus, xiii. 497.
- **Mariamne**, the wife of Herod, her extract, x. 391. Character, 399. Marriage, 404 (1). Alienated from him, 412 (D). Sent to Mafada, 417. Aversion to Herod, 419. Accused of treason, 420. Heroic behaviour at her death, *ibid.* seq.
- daughter of Simon, married to Herod, x. 426. Accused of treason, and banished, 445.
- wife of Archelaus, repudiated, x. 417 (S).
- daughter of Agrippa, x. 639. Her incontinency, 644 (E).
- **Marian** faction revived in Africa, xiii. 92.
- † **Mariana**, a province of Armenia the Less, ix. 528.
- † **Marianæ**, mountains in Bætica, xviii. 474.
- † **Mariandyni**, their origin, &c. x. 124 (L).
- **Marica**, mother of Latinus, xi. 227.
- **Marina**, daughter of Arcadius, born, xvi. 489. Her life, &c. 497.
- **Marine**, a legion of, formed by Nero, xiv. 483. Massacred by Galba, *ibid.* Join with Otho against him, 499.
- unthod by Vespasian, xv. 25.
- **Martinus Julius**, one of Tiberius's intimate friends, put to death by him, xiv. 234.
- his revolt, and defeat, xv. 411.
- H h 4 **Marinus**,

Marinus, a pleader, put to death, xvi. 307.

— count, puts Heraclianus to flight, xvi. 521.

Marion, prince of Tyrus, joins with Antigonus, x. 391 (Y).

† *Marissa*, city, plundered and destroyed by the Parthians, x. 397.

Marius C. a prodigy that happened in his time, i. 64.

— put to death by Lucullus, ix. 573.

— contracts a friendship with Jugurtha, xii. 397.

— *Caius*, his intrepidity, xii. 448. Made lieutenant to Metellus, 469. His character, 448. 472. Tribuneship, 448. Prætorship, 449. Ingratitude to Metellus, 472, seq. Defeats Jugurtha, 473. See also xviii. 158, seq. Becomes the unjust accuser of Turpilius, xii. 476. His insolent conduct and treachery, ibid. Asks leave to return to Rome, 477. Obtains it, 479. Consulship, ibid. Appointed to succeed Metellus, ibid. Insolence to the patricians, 480. Lands in Africa, 482. Marches through the burning sands of Africa, 483, seq. Takes Capsa, 484. Cruelty to the Numidians, ibid. And Mulucha, 485. Surprised by Jugurtha and Bocchus, 487. His gallant behaviour, ibid. Defeats them with great slaughter, 488. Defeats them a second time, ibid. Proconsul in Afric, 489. Rancour against Sylla, 494. First spring of the war with Sylla, ibid. (M). Proconsul of Numidia, 495. Divides the dominions of Jugurtha, ibid. seq. A second time consul, 499. Splendid triumph, ibid. Appointed to command against the Gaul and Cimbri, xiii. 5. Sets out for Transalpine Gaul, 4. Strict discipline, ibid. &c. The innocent occasion of the servile war, 5. Equity in his nephew's cause, 8. Third consulship, ibid. Fourth, artfully procured, 9.

— noble canal in Provence, described, xiii. 11 (D). Statagem to restrain the ardour of his soldiers, 12. Answer to their champion, ibid. Defeats the Ambrener, 13. Success against the Teutones, 14. Made consul a fifth time, 15. Refuses a triumph, ibid. Sent against the Cimbri, 16. Affronted by Sylla, 17. Provokes the Cimbri, ibid. Cruelty to them, 18. Triumph and temple, 19. Greatly honoured at Rome, ib. His mean practices, 21. Plots to enslave his country, 22. Sixth consulship, ibid. Law against the senate, 23. Treachery to Metellus, ibid. To the senate, 25. Upholds the rebels, 26. Opposes the recalling of Metellus, 28. Retires into Pontus, ibid. Insolence to Mithridates, 29. Returns to Rome, 31. Mortified by Scylla, ibid. Defeated by the Maricini, 41. Resigns his command, ibid. Opposes Sylla, 45. Chosen general against Mithridates, 47. Forced

out of Rome, 48. Proscribed, 49. Dangerous flight, 51, seq. Seized, 53. Released by the Minturnenses, 55. His remarkable superstition, 54 (M). Embarks for Ænaria, 55. Repulsed by Sextilius, 56. Noble answer to him, ibid. Lands at Cercina, 57. Recalled by Cinna, 59. Joins with him, 60. Success against the consuls, 62. Repulsed at the Janiculum, 63. Cruelties and butcheries in Rome, 65, seq. His guards all cut off, 66. His spite against Sylla, ibid. Causes Marcus Antonius to be murdered, 68. Seventh consulship, ibid. Dreads the arrival of Sylla, 69. Madness and death, 70. His memory revived by Julius Cæsar, 134, seq.

Marius the younger kills Porcius Cato, a Roman consul, xiii. 43. His dangerous escape, 51, seq. Goes into Numidia, 56. Rejoins his father, 57. Imitates his cruelty, 70. Chosen consul, 75. Prevails on the Samnites to join him, ibid. Butchers Sylla's friends, 76. Defeated by him, ibid. Flees to Præneste, ibid. His death, 82.

— *Egnatius*, his success against the Romans, xiii. 39. Killed, 43.

— *Sextus*, accused and acquitted by Tiberius, xiv. 193. Executed by Tiberius for his riches, 237 (Q), seq.

— *Celfus*, repulsed by the Illyrians, xiv. 499.

— *Maximus*, his history lost, xv. 134 (W). Writings, &c. 377 (W).

— *Secundus*, refuses to submit to Heliogabalus, xv. 349.

— *Aulus M.* proclaimed in Gaul, xviii. 662. Murdered with a sword of his own making, ibid.

Mark, one of Christ's seventy disciples, x. 571 (T).

— the evangelist, whether the founder of the Therapeutes, x. 484.

— made emperor, and killed, xix. 166.

— patriarch of Trabezond, tricked out of his dignity, xviii. 449 (C).

† *Marmarians*, their site, and desperate defence, viii. 517.

† *Marmarica Libya*, described, xviii. 228, seq. By whom inhabited, 229. Distinct from Egypt, 231.

Marmel's inaccuracy, xviii. 182.

† *Marmora*, the sea of, described, viii. 284 (P).

Marna, *Marnas*, idol, worshiped in Gaza, ii. 221. Became the Cretan Jupiter, ibid.

— temple of, at Gaza, demolished by Arcadius, xvi. 460.

† *Maro* builds Maronea in Thrace, ii. 29.

Maroboduus, king of the Marcomanni, xiv. 14. Defeated by Arminius, 129.

- Maroboduus* driven out of his kingdom, xiv. 138.
 xix. 358.
 † *Marobudum*, by whom built, xix. 471 (A).
 † *Maronea*, a city of Thrace, x. 50.
 † — taken by the Romans, xviii. 42.
Maronites settled in Libanus, xvii. 30. Defeated by Justinian, 31.
 † *Marpejus*, mount, famed for marble, xviii. 324 (A).
Marriage, whether obligatory by the Mosaic law, iii. 139 (F). Consanguinity, how far excluded from it, 140. Incestuous, punished with death, *ibid.* Other laws concerning it, 143. 144. Lawful among the Jews with other nations that used circumcision, 144. and (I). How celebrated, 145 (K). Their splendour, *ibid.* Talmudic precepts about it, 146.
 — Solon's laws concerning it, vi. 311.
 — how regulated by Lycurgus, vii. 10.
 — regulations of the Elicians about it, x. 480 (X).
 — how performed among the Romans, xi. 283. Laws concerning them, 292.
 — new oaths appointed about them, xii. 216.
 Law obliging the Romans to marry at a certain age, 417.
 — promoted by Augustus, xiii. 514. and xiv. 19, *seq.* Ceremonies observed by the ancient Germans, 94 (A).
 — of nices, &c. made capital, xvi. 154.
 Between brothers and sisters-in-law, prohibited, 187. 425. Between Jews and Christians, 425.
 — schism about the lawfulness of fourth marriages, xvii. 79 (E). Expenses at, limited by the Carthaginians, 259.
 † *Marriebe*, a city in Parthia, xi. 3.
 † *Marrucini*, where situated, xi. 216. Whence descended, 225.
 † — defeated by Sylla and Marius, xiii. 40.
Mars, his festival at Papremis, i. 476.
 — how worshiped by the Scythians, vi. 68.
 — his temple built by Augustus, xi. 47 (U).
 — his temple at Rome consecrated by T. Quinctius, xii. 6. Said to have fought for the Romans, 145 (K).
 — worshiped by the Carthaginians, xvii. 278 (T). Why so called, 482 (O).
 — how worshiped by the Gauls under his other names, xviii. 574 (O), *seq.* Reckoned an infernal deity, 581 (W). How worshiped by the Gauls, 557. Bloody sacrifices, 574.
 — worshiped in Germany, xix. 28. His supposed sword found, 223.
Mars the Avenger, temple erected to him by Augustus, xiii. 508 (F).
 † *Marsala*, or *Marsella*, a city of Sicily, vii. 522.
 † *Marseilles*, when, and by whom built, xvi. 84, *seq.*
 † — besieged by Julius Cæsar, xiii. 11. Surrendered, 193.
 † — Sylla confined there, xiv. 385.
 † — besieged by Constantine, xv. 545.
 † — defended by Bonifacius against Ataulphus, xvi. 522.
 † — when founded, xvii. 333. Maximian's tomb there, xv. 547 (S).
 † — yielded to Theodoric, xix. 419, *seq.*
 † — founded by the Greeks, xviii. 622.
Marsbam, Sir John, his account of the antient Egyptian chronology, ii. 22. Maintains that Sesostris is the Shishak of the Scripture, 46 (I).
 † *Marsi*, where situate, xix. 8.
 † — settle in Colchis, x. 135.
 † — their antient territories, xi. 216.
 † — origin, xi. 225. xiii. 8 (A). Erected into a republic, 37. Invaded by Rutilius, 38. Defeated by Pompeius, 41. Defeat Cato, 43.
 † — defeated by Fabius, xii. 114.
 † — butchered by Germanicus, xiv. 86. By Cæcina, 93. Defeated by Germanicus, 118.
 † — gained over by Sylla, xiii. 9. Revolt, 37.
 † — defeated by Gabinus, xiv. 328.
Marsian war, whence so called, xiii. 34.
Marsians declare for Vespasian, xiv. 563.
Marsus, made governor of Syria, x. 636. obstructs the fortifying Bezatha, *ibid.* Affronts Agrippa, 637 (U). Is recalled, 639.
 — one of Dolabella's chief officers, kills himself, xiii. 343.
Marsyas, king of Lydia, vi. 116.
 — a famed musician, iv. 441 (P).
 † — a river in Phrygia, iv. 441 (P).
 — his history of Macedon and Alexander, viii. 657 (H).
 — general of the Alexandrians, ix. 421. Defeated and sent prisoner to Ptolemy, 422. Is set at liberty, *ibid.*
 † *Marta*, a river of Etruria, xvi. 26.
Martac, one of Herod's wives, x. 443 (N). Her offspring, *ibid.* Goes to Rome with her son, 507. Her death, 514.
Martel, Charles, allies with the pope, xix. 670.
Marten, king of Tyre, ii. 373.
Martbo, her worldly care blamed by Christ, x. 574.
 — a famous conjurer, useful to Marius, xiii. 12.

- Martibesia*, queen of the Amazons, vi. 84 (1).
- Martia*, Vestal, put to death for incontinence, xv. 146 (1).
- Martialis, Julius*, admits Otho into the camp, xiv. 498. Wounded in a tumult, 515.
- *Corn.* repulsed by Vitellius, xiv. 566.
- Killed, 567.
- the famous epigrammatist, his life and writings, xv. 90 (X), seq.
- conspires against Caracalla, xv. 338.
- Stabs him, *ibid.* Killed, *ibid.*
- Martianus* betrays Spoleum, xix. 498.
- Martin IV.* pope, excommunicates the emperor Palæologus, xvii. 184.
- Martina*, married to Heraclius, xvii. 18.
- Poisons the Constantines, 26. Her punishment, *ibid.*
- a poisoner, sent to Rome, xiv. 145.
- Dies at Brundisium, 155.
- † *Maringi*, who, and where situate, xix. 11, seq.
- † *Martini*, where situate, xviii. 344.
- Martinianus* created Cæsar, xv. 583. Sent against Constantine, *ibid.* Put to death, 584 (T).
- sent against the Persians, xvii. 5.
- Martinus's* brave opposition of Catena, xvi. 177. Kills himself, *ibid.*
- his house burnt by the Eutychians, xvi. 611.
- killed before Rome, xix. 573.
- said to have discovered America before Columbus, xx. 194.
- Martius*, a Roman ambassador, over reaches Perses, ix. 129. Sent against him, 132.
- Gets into the vale of Tempe, 133. Advances into Macedonia, *ibid.* Is obliged to retreat, 134.
- Deludes the Rhodians, 137 (R).
- Roman consul, defeats the Privernates, xii. 45.
- *Figulus*, chosen consul, xii. 361. Is defeated by the Dalmatians, 362.
- defeats the Carthaginians in Spain, xviii. 34, seq.
- † *Martropolis* besieged, xi. 128. Taken by the Persians, 104, seq. Restored by the Romans, 134.
- † — where situate, xvi. 618. Besieged and forsaken, *ibid.*
- † — betrayed and retaken, xvii. 9.
- Martyrs*, the æra of, xv. 485.
- † *Matubius*, a river in Bosphorus, x. 148.
- Marudini* defeated by the Romans, xiii. 40.
- 45.
- Marcellus*, made governor of Judæa, x. 630.
- a Roman tribune, sends the extravagant honours paid to Julius Cæsar, xii. 270. Deposed by him, *ibid.*
- a poet, his writings, xv. 255 (Q).
- Mary*, virgin, her lineage, x. 451 (R). The angel Gabriel's visit to her, 450. Visit to Elizabeth, 456. Delivered at Bethlehem, 459. At Jerusalem with the apostles, 616. Present at the crucifixion of Christ, 602.
- her tomb, ii. 444.
- *Magdalen.* See *Magdalen.*
- sister of Lazarus, anoints Christ's feet, x. 579. Is excused by him, *ibid.*
- a Christian, queen of Persia. See *Schirim*, xi. 193.
- princess, put to death by Andronicus, xvii. 160.
- married to Constantine, xvii. 48. Divorced, 51.
- Misalmius* persuades Leo to assume the purple, xvii. 38. Surprises Pergamus, *ibid.*
- † *Misani*, where situate, xviii. 344.
- Masai*, his division of Egypt after the flood, ii. 114. Further accounts of him, *ibid.*
- Mascezel* defeated by Theodosius, xvi. 312.
- Singular character, 473. Miraculous success against his revolted brother, *ibid.* (K). Treacherously murdered by Stilicho, 475.
- † *Maschala*, where situate, xvii. 466 (E). Taken by the Sicilians, *ibid.*
- Masceou*, his mistake concerning the Etruscan and German languages, xvi. 50.
- † *Masb*, Aram's fourth son, where settled, i. 369.
- Masimissa's* success against the Massilians, xii. 290. Against the Romans, 293, seq. Allies with them, 316. 318. Betrays the Carthaginians, 323. Success against Syphax, 327.
- Marries Sophonisba, 328. Forced to poison her, 329. His reward, 336. Wars with Carthage, 367. Valour and victories, *ibid.*
- defeats Syphax, xviii. 27. Assists the Carthaginians in Spain, 34. Sent to ravage Hispania Citerior, 46. Defeated by Scipio, 56. Abandons the Carthaginians, 57. Consults with Afrubal, 58. Interview with Scipio, 60. Reasons of his defection, 65. Joins him, 66. Defeats Hanno, *ibid.* Burns Syphax's camp, 69. Gallantry at the battle of Zama, 76. Seizes on the Carthaginian territories, 80. 92. Disputes them before the Roman senate, 93. Takes a number of their cities, 94. Succours the Romans, 96. Defeats Afrubal, 97. Misunderstanding between him and the Romans, 104. Last message to Æmilianus, 105. Recovers his kingdom, 143. Defeats Syphax, 144. Ravages the Carthaginians, *ibid.* 145. Narrow escape, 146. Fresh defeat, *ibid.* Recovers Syphax's kingdom, 147. Forces Carthage to make peace, 148. Disgusted at the Romans, 149. His death, *ibid.* Character, 150 (C), seq. 151 (D). Kingdom how divided, 151. Genealogy, 172.

Mafiniffes, a Moorish nation, xvi. 312. Defeated by Theodosius, *ibid*.

† *Mafis*, mount, whether the ark rested upon it, i. 244. Described, 246.

Mafistes, Xerxes's brother, put to death, v. 252.

Mafthus, famed general of Persia, killed, v. 246.

† *Mafius*, mount, in Armenia, ix. 488.

Mafnes. See *Mines*.

Mafor, Egypt, why so called, i. 390.

Mafquerades, used among the Gauls, xviii. 631.

Mafruk, the last Ethiopian king in Yaman, xviii. 427.

Massa Bebius, one of Domitian's informers, xv. 56 (Y). Condemned for extortion, 73.

† *Maffada*, where situate, ii. 480 (n).

† — besieged by Antigonus, x. 399. Surrendered to Herod, 391. Fortified by him, 414. His mother and wife confined there, 417. Taken by the zealots, 664. By the Romans, 692. The Jews desperate end there, *ibid*.

Maffaga taken by Alexander, viii. 607 (F). xx. 92.

Maffagæ, Scythians, described, vi. 86. Their barbarous customs, *ibid*.

— defeated by Craterus, viii. 509.

— invade the Romans, xvi. 618.

— when first called Turks, xvii. 3. Where situate, *ibid*. Defeated by Othoman, 185. Ravage Hellefpont, *ibid*.

† *Maffab*, where Moses smote the miraculous rock, iii. 402. The meaning of it, *ibid*.

Maffala's speech in favour of Herod, x. 398.

Maffana surprised by the Mamertini, viii. 84.

† *Mafficus*, mountain in Italy, xi. 219.

Maffilia, now Marfeilles, when, and by whom built, xvi. 84, seq.

Maffilians bloody sacrifices, xviii. 553, seq.

Maffiva, his descent, xii. 454. Begs the Numidian crown, 465. Murdered by Jugurtha, *ibid*.

† *Maffrab* among the Jews, what, x. 197.

Mafforetic punctuation erroneous, iii. 223 (D).

Maffyli and *Mafelyli*, part of Numidia, xviii. 116. Of Mauritania, *ibid*. Their site, extent, &c. 117. Government, &c. Become a Roman province, 171.

Maffelylians defeated by Masiniffa, xviii. 143.

Maffanal, his inheritance after the death of Masniffa, xviii. 151. His death, 152.

Maffich of Chios famed, viii. 297.

Maffiffs of Molossis, famous, x. 70.

— of Adranum, why famed, vii. 525.

Maffor refuses Adrian's earnest request to dispatch him, xv. 177.

Maternus, a noted philosopher, put to death by Domitian, xv. 57.

— revolt and death, xv. 264, seq.

— See *Curvatus*, xv. 37 (Q).

Maternianus, his fidelity to Caracalla, xv. 338.

Matefuenta married to Vitiges, xix. 58. Her aversion to him, *ibid*. Married to Germanus, 585.

Muban, a priest of Baal, sacrificed, iv. 141.

Matbeas, *Macbeas*, king of Scythia, vi. 97.

Matbos, a ringleader of the Libyan war, inflames the Carthaginian mercenaries, xvii. 545. 547. Besieges Utica and Hippacra, 549. His cruelty, 557, seq. Takes Hannibal, and other prisoners, 562. Crucifies them, *ibid*. His dismal end, 564.

† *Matilica*, an ancient city of Umbria, xi. 246.

Matronalia, the festival of, at Rome, xi. 291 (T). By whom instituted, and how celebrated, 290, seq.

Mattania. See *Zedecbiab*.

Mattora, at Jerusalem, what, iv. 232 (P). and 236 (S).

Mattatbias, the Maccabee, how of the tribe of Joarib, x. 181 (G). 270 (O). His noble zeal for his religion, 270. Decree for self-defence on the sabbath, 272. Recovers the sacred books, *ibid*. Restores the temple-worship, 272. Dying advice to his sons, *ibid*. His death, when, 273 (R). Whether he was high-priest, *ibid*. seq. Is succeeded by his son Judas Maccabeus, 274.

— a high-priest, deposed, x. 502.

Matter, the absurdity of denying God's power to create it, i. 3. And of denying its actual existence, *ibid*. Of supposing it to be uncreated, 19. The state of matter before the formation of the world, 21.

Matthew, Saint, called by Christ, x. 542. His readiness justified, *ibid*. (R). His genealogy how reconciled with that of St. Luke, 451 (R), seq. His gospel, when, and in what language written, 543 (R). Made an apostle, 547 (V).

— the son of Cantacufen, assumes the purple, xvii. 202. Defeated, and resigns it, *ibid*.

Matthias, one of Christ's seventy disciples, x. 571 (T). Chosen apostle, 617 (G).

— a Jew, son of Theophilus, made high-priest, x. 445 (P). and 661 (Y). Defiled on expiation-eve, 445 (P). Lets Simon into the city, 667. Is deposed, 445. 661. Put to death with his three sons, 679.

— a tumultuous doctor, burnt alive, x. 502.

— brother of Josephus, spared on his account, x. 687 (A).

† *Mattiaci*,

† *Mattiaci*, where situate, xix. 8.
Mattiaci join the Batavian revolt, xv.
 13.
 † *Mattiacum*, capital of the *Mattiaci*, xix. 8.
 † *Mattium*, metropolis of the *Catti*, xiv. 92 (X). Burnt by the Romans, *ibid*.
Maturus Marinus, his loyalty to *Vitellius*, xiv. 560.
Matuta, goddess, who, xii. 22. 54.
Maurates stirs up the *Lycians* against *Brutus*, xiii. 375.
Mavia, queen of the *Saracens*, sends succours to the Romans, xvi. 335.
 — against the *Goths*, xviii. 436.
Mavortius sent against *Bonifacius*, xvi. 543.
 Killed by the treachery of *Sinex*, *ibid*.
 † *Mauresii*, where seated, xviii. 176.
 † *Mauri*, who, and why so called, xviii. 175.
 Obscure origin, 156.
Mauricius promotes *Gordian* to the empire, xv. 386.
Mauricius Junius, banished by *Domitian*, xv. 78. Recalled by *Nerva*, *ibid*. His sarcasm on that emperor's lenity, 109 (D).
 † *Mauringa* seized by the *Lombards*, xix. 500.
Maurisius, his treachery punished, xix. 624.
 † *Mauritania* described, xviii. 173.
 † — rescued from tyranny by *Sertorius*, xiii. 103, *seq*. Reduced to a Roman province by *Julius Cæsar*, 245.
 † — subdued by *Geta*, xiv. 328. Divided into two provinces, 329. Declares for *Vitellius*, 535.
 † — secured to the Romans, xvi. 549.
 † — why called *Tingitania*, xviii. 173. Its extent, *ibid*. *seq*. Whence called *Maurusia*, 174. How divided, 176. Cities, *ibid*. *seq*. Its rivers, &c. 183. Promontories, 185. Mountains, 186. Its ports, 187. Islands, *ibid*. *seq*. Natural rarities, 192. First inhabitants, 193. Government, 194. Laws, 195. Religion, *ibid*. *seq*. Language, 196, *seq*. Customs, 197, *seq*. Habit, 198. Arts, 199. Kings, 200. Power, 200. Conquests and division, 213.
 † — wasted by the *Vandals*, xix. 148.
 † — *Nova*, whence so called, xviii. 165.
Mauritanians revolt, xiv. 299, *seq*. Defeated by *Suetonius Paulinus*, 328. By *Hosidius Geta*, *ibid*.
Mauritius's friendship to *Cosroes*, xi. 134. Ill requited by him, 136.
 — relieves *Jovian's* army, xvi. 284.
 — sent against the *Persians*, xvii. 7. Success against them, *ibid*. Extract and character, *ibid*. Marries *Constantia*, and is declared *Cæsar*, *ibid*. Made emperor, 8. Kindness to *Cosroes*, 10. Delivered from the *Avari*,

11. Insulted by his soldiers, *ibid*. His remarkable firmness and resolution, 12. Put to death with five of his children, *ibid*.
Mauritius raises a rebellion in Rome, xix. 637. Abandoned, and put to death, *ibid*.
Maurus, an evil counsellor of *Gordian*, xv. 400. Banished, 401.
 — crowns *Julian*, xvi. 219.
 † *Mausoleum*, of *Doris*, described, vii. 426.
 † — of *Adrian*, described, xv. 180 (Z). Finished by *Antoninus Pius*, 198.
Mausolus, king of *Caria*, oppresses the *Rhodi*ans, viii. 170.
Mausonianus, a pillaging governor of *Armenia*, xvi. 192. Proposes a peace with *Persia*, 198.
Maxentius, his extract, vile character, &c. xv. 487. 505. Rejected from being *Cæsar*, *ibid*. and 537. Proclaims himself emperor, *ibid*. Deposed by *Maximian*, 541. Protected by the soldiers, *ibid*. Success and cruelties in *Africa*, 551. 552. At Rome, *ibid*. (W). Witchcraft and butcheries, 553 (X). Breaks with *Constantine*, 553. Defeated by him, 559. Stragem against him, 560. Drowned in the *Tiber*, 561. His head carried to Rome, *ibid*.
 — the first raiser of the *pollis tax*, xvi. 140 (K).
Maxima, the wife of *Chilo*, accused of magic, xvi. 336.
Maximian, chosen partner with *Dioclesian*, xv. 486. Rule and character, 487. Suppresses a rebellion in *Gaul*, *ibid*. Success in *Germany*, 488, *seq*. Defeated in *Britain*, *ibid*. Success in *Asia*, 494. Against the *Moors*, 497. Resigns the empire, 505 (E), and 506. Resumes it, 537. Defeats *Severus*, 539. Degrades *Maxentius*, *ibid*. And *Constantine*, 544. Taken prisoner, 545. Ingratitude and death, 546. 547 (S).
Maximilianus sent to *Honorius*, xvi. 506. Taken prisoner, and ransomed, 507.
Maximin concludes a peace between the Romans and *Persians*, xi. 93.
 — chosen *Cæsar*, xv. 491. Preferred to *Maxentius*, 532. Extract, *ibid*. (H). Share of the government, 537. Consulship, 539. Made *Filius Augustorum*, 544. Causes himself to be proclaimed emperor, *ibid*. Agrees with *Licinius*, 550. Cruelty to *Valeria*, *ibid*. *seq*. To *Dioclesian*, 551. Joins with *Maxentius*, 554. Enmity to *Christians*, 567. Brings sad calamities on the empire, *ibid*. Marches against *Licinius*, 571. Defeat and flight, *ibid*. *seq*. Poisons himself, 572. Dreadful end, *ibid*. (L), *seq*. Followed with that of his friends, 573.
Maximinus, or *Maximus*, brother-in-law to *Valentinian*, his rise and cruelties at Rome, xvi.

xvi. 306. Promotions, *ibid.* Bloody prefectship, 307. Enmity to the Quadi, 309, *seq.* Put to death, 344.
Maximinus, a Gothish general, revolts in Gaul, *xv.* 370. Murders Alexander, 371. Declared emperor, 381. His extract, strength, and gigantic stature, *ibid.* Devouring stomach, 382. On what occasion promoted by Septimius Severus, *ibid.* And horrid crucities, 383.
 — waikes Germany, *xv.* 384. and *xix.* 449. March into the north, *xv.* 384. Proscribed, 387. Mad behaviour, 388, *seq.* March into Italy, 395. Assassinated, 397. His head brought to Rome, 398. Great joy in Rome at his death, 397.
 — his son, declared Cæsar, *xv.* 381. His character, 383 (A). Made collegue, *ibid.* Proscribed, 387. And assassinated, 397.
 — a general, put to death by the army, *xvi.* 508.
 — his friendship with the Gauls, *xix.* 266. Sent against them, 591. Defeated, 592.
Maximus Pupien. *vid.* *Pupien.*
 — *Julius*, defeated by the Romans, *xv.* 12.
 — *L.* defeats and kills *L. Antonius*, *xv.* 66. His prudence after it, 67.
 — one of the murderers of Domitian, *xv.* 87.
 — *Appius*, Trajan's general, defeated and killed, *xv.* 141.
 — *Gavius*, captain of the prætorian guards for twenty years, *xv.* 197.
 — consul, condemned to death, *xv.* 261.
 — father of the emperor Probus, his rise, *xv.* 473.
 — Julian's magic master, *xvi.* 240 (K). His character and arrogance, 250 (Q). Writings, 277 (D). Fined and imprisoned for his witcheries, *ibid.* Put to death, 339.
 — the father of Euclid, different from the magician, *xvi.* 277.
 — general in Britain, his revolt, *xvi.* 373. and *xix.* 165.
 — extract, &c. *xvi.* 373 (O). Crosses into Gaul, 374. Defeats and kills Gratian, 375. A pun turned into a prophecy by his tools, 377 (S). Acknowledges Theodosius his colleague, 382. Invades Valentinian, 419.
 — defeated, and put to death, *xvi.* 421. and *xix.* 165.
 — his friends kindly used by Theodosius, *xvi.* 423.
 — made emperor in Spain, *xvi.* 511. Driven out, 518.
 — *Petronius* undermines Aetius, *xvi.* 572. Murders Valentinian, 574. Mounts the throne, *ibid.* Marries his widow, 575. Murdered, 576.

Maximus Trebellius honoured by Vitellius, *xiv.* 538.
 — governor of Britain, *xix.* 136.
 † *Maxula*, where situate, *xvii.* 234. Described, *ibid.*
May, whence named, *xi.* 300 (D). Called Claudius, *xiv.* 439 (X).
 † *Meyence*, a river in Germany, *xvii.* 202. A bridge built over it by Julian, *ibid.*
 † *Mazaca*, metropolis of Cappadocia, described, *x.* 4.
Mazaces surrenders to Alexander, *viii.* 539. *xx.* 54.
 † *Mazaga*, city, taken by Alexander, *viii.* 609.
 † *Mazanderan*, a province in Persia, famed for its fine flowers, *v.* 85.
 † — city, taken by stratagem by the king of Persia, *v.* 359, *seq.* *viii.* 550.
 † *Mazara*, whether a town or river, *xvii.* 360 (L).
Mazares, charged with the reduction of the Greek state in Asia, *vii.* 432. His death, *ibid.*
 † *Mazateca*, or *Mafateca*, who, and where situate, *xx.* 167.
Mazdek, a Manichee impostor in Persia, *xi.* 174. His tenets, *ibid.* (X). His address to Noufchirvan, 177 (A). Put to death, 177. *xviii.* 432.
Mazæus, governor of Babylon, delivers it up to Alexander, *v.* 316.
 † *Mazices*, who, *xvi.* 313. Submit to Theodosius, *ibid.* Defeated by him, *ibid.*
 † *Mazicbi*, where situate, *xvi.* 494. Ravage Egypt, *ibid.*
Mazik, or spectre, the Jews notions of, *x.* 560.
 † *Mæander*, a river in Phrygia, *iv.* 440. See *Mæander*.
Mebarsapes, king of Adiabene, driven out, *x.* 169. His treachery to Trajan, *xv.* 133.
Mebodes, made trustee of Cavades's testament, *xi.* 105.
 — defeats the Romans, *xi.* 128.
Mecenas reconciles the triumvirs, *xiii.* 439. His character and pedigree, *ibid.* (Q). Diverts Augustus from resigning, 484. A sketch of his politics, 485. His wife corrupted by Augustus, 515. Death, 533. And character, 535 (Y), *seq.*
 † *Mecca*, where situate, *xviii.* 360. Described, *ibid.* How supplied with water, *ibid.* Its vast concourse, 361. Temple and sharif, *ibid.* By whom built, 362.
 † — seized by Mohammed, *xvii.* 24.
Medea, princess of Colchis, whether carried off by the Greeks, *iv.* 491.

- Medea*, daughter of Aëtes, a famous enchantress, designs to poison Theseus, vi. 180. Saves the ship Argo, with the Argonauts, and procures Jason the golden fleece, 217 (G). 220 (I). Cruelty to her brother, 220. Her revenge on Pelias, 221. Banished to Corinth, *ibid.* Sad effects of her jealousy there, 238.
- † — city, taken by the Saracens, xvii. 36.
- † *Medes*, why called Madai in Scripture, i. 379.
- shake off the Assyrian yoke, iv. 324.
- their origin, v. 12. Government, &c. *ibid.* seq. Kings, 13. Their manners and customs, 14. Laws, religion, &c. 15. Chronology, 17, seq. Subdued by Pul, *ibid.* Fall into anarchy, 19. Their kings from De-joces, *ibid.* The duration of their empire, 20 (N). History, 21, seq. Revolt from the Persians, 263. Reduced, *ibid.*
- † *Media*, whence named, v. 3. and (A) Its boundaries and division, 4. Described, *ibid.* Invaded by the Scythians, *ibid.* See *Medes* above. Subdued by Cassius, xv. 216.
- † — reduced by Phraohates, xi. 45.
- † — remarkable wall of, described, vii. 447. Passage of the Grecian army through it, *ibid.*
- † — *Atropatia*, whence so called, x. 155. See *Atropatene*.
- † *Mediana*, the division of the empire there by Valentinian, xvi. 295, seq.
- Mediator*, notion of, very early, iv. 348. Fills ones the fountain of idolatry, *ibid.*
- † *Medina*, taken by Mohammed, xvii. 24.
- † — where situate, xviii. 362. Described, *ibid.*
- † *Mediobriga*, the lead mine of, xviii. 467.
- Medovritus*, or *Militarcus*, the first discoverer of the British isles, xix. 70.
- † *Mediolanum* in Wales, where situate, xix. 87.
- † — in Insurbria, taken by the Romans, xii. 223.
- † *Mediomatrici*, who, and where situate, xix. 9.
- † *Mediterranean*, how called by the Jews, ii. 419. Part of it why called the Ionian sea, xvi. 65 (E).
- Medius* gave Alexander his last entertainment, viii. 652, seq.
- Medon*, the son of Codrus, first archon of Athens, vi. 187.
- Medontides*, archons of Athens, why so called, vi. 188. Their office, *ibid.*
- Medo-Persic* empire, conjectures about it out of Oriental writers, v. 325.
- † *Medulja* taken by Tullius, xi. 312. By An-
eus, 315.
- Medus*, the supposed father of the Medes, v. 3 (A).
- Megabacchus*, his brave death, xi. 26.
- † *Megabari*, where situate, xviii. 295 (C).
- Megabates*, his dissension with Aristagoras, v. 212.
- Megabyzus*, general of the Persian army, wounds Inarus, king of Egypt, ii. 100. Takes him prisoner, *ibid.*
- revolts from Artaxerxes, v. 258. His bravery ill repaid, 259.
- message to Amyntas, viii. 420.
- Darius's general, his exploits, v. 209, seq. The force of his misfortunes, 259.
- Megacles*, his severity against Cylon's confederates, vi. 296. His party condemned and banished Athens for it, 305. Heads a party of Athenians, 338. Retires from Athens, 344. Obliges Pisistratus to abandon Athens, 345. Restores him by stratagem, *ibid.* Sides again with the malcontents, 346.
- changes dress with Pyrrhus, x. 91. Is killed in that disguise, *ibid.*
- Megalagyrus*, tyrant of Lesbos, viii. 294.
- Megalas* fined for his ill usage of Aratus, vii. 251. Assists in raising a tumult at Corinth, 252, seq. Is arrested for treachery to king Philip, 255. Lays violent hands on himself, *ibid.*
- Megalasian* games, celebrated by Julius Cæsar, xiii. 134.
- † *Megania* taken by the Romans, xii. 377.
- Megallus*, a bloody mistress to her slaves, xii. 413. Her cruel death, 414.
- † *Megalopolis*, built by the Arcadians, vi. 205. and vii. 116, 175.
- taken and ruined by Cleomenes, vii. 230, seq.
- Megalopolitans* send to beg Antigonus's aid, vii. 229.
- besieged by Polyperchon, ix. 76, seq.
- Megapenthes*, king of Tyros, exchanges it for Argos, vi. 157.
- a bastard son of Menelaus, king of Sparta, vi. 257.
- † *Megara*, part of ancient Greece, vi. 138. Joined to Attica by Theseus, 182. Revolts, 421. Besieged by the Athenians, 458. Relieved by the Spartans, *ibid.* Fortified by Phocion, 516.
- † — taken by Aratus, vii. 222.
- † — taken by the Romans, vii. 316. And raised, viii. 130.
- † — taken by Æmilianus, xviii. 107.
- † — *Hyblæa*, by whom founded, vii. 530.
- † — one of the three parts of Carthage, xvii. 227.
- put away by Hercules, vi. 252 (K).
- Megareans* drive the Athenians out of Salamis, vi. 297. Outwitted by the Athenians, 302. Revolt from them, 421. Enter into an alliance with the Lacedæmonians, *ibid.* Join

- Join in the Peloponnesian war, 439. Lacedæmonian party there, their treachery, 458. Reject the Nicæan peace, 460. Defeated by the Athenians, 482.
- Megareans* subdued by the Romans, vii. 316.
- Megaris* philosophers held the world eternal, i. 12.
- † *Megais*, a city in Sicily, vii. 515.
- Megasthenes's* character and writings, xx. 85.
- Megasthenes*, governor of Syria, ix. 348.
- Megellus*, *Luc. Poff.* his success in Sicily, xvii. 501.
- † *Megisba*, a lake of Taprobane, xx. 103. Its vast extent, *ibid.*
- Meherdates* set up against Gotarzes, xi. 53. Betrayed by Abgarus, and taken prisoner, 54. Defeated, *ibid.*
- † *Meibunim*, who, and where situate, iv. 150 (G). xviii. 341 (E).
- Mekudush*, the word used by the Jews in proclaiming the new moon, iii. 33. Its meaning, *ibid.*
- Mela Pompon.* where born, xviii. 473. 495.
- † *Mela* taken by the Romans, xviii. 42.
- † *Melambolus*, Egypt, why so called by the Greeks, i. 391.
- Melampus* obtains part of Argos, vi. 157. Possesses the ancient Greeks, 145.
- a physician and tooth-sifter, cures the women of Argos, vi. 157. His reward, *ibid.*
- † *Melan*, a mountain in Yaman, xviii. 359.
- † *Melanchlaeni*, who, and whence named, vi. 81. Fed on human flesh, *ibid.*
- † *Melanchlaenæ*, a kind of Tartar cannibals, xix. 479.
- † — whence named, xx. 14.
- † *Melanchleni*, ancient inhabitants of Bosphorus, x. 147.
- Melanchrus*, tyrant of Lesbos, viii. 294.
- Melanthus*, chosen king of Athens, vi. 187. By what stratagem he obtained it, *ibid.*
- † *Melanogæti*, who, and where situate, xviii. 220. Their tribes, cities, &c. 221, seq. Known to the Carthaginians, 222. Their way of fighting, travelling, &c. 223.
- † *Melas*, *Meles*, river in Ionia, vii. 411.
- † — in Cappadocia, x. 5. Its course, *ibid.*
- † — a river in Thrace, x. 52.
- Melcartus*, a Phœnician deity, ii. 338. Whence his name, *ibid.* (P).
- Melchiorides*, bishop of Rome, esteemed by Constantine, xv. 564 (G).
- Melchiorides*, who, ii. 196 (P). Blesses Abraham, 198. Opinion about him, *ibid.*
- Melæger's* hunting the famed Calydonian boar, vi. 272 (B). The fable of his birth and death, 274 (C).
- Meleager* declares for Aridæus, ix. 4. His character, 5. Supplanted by Perdicas, *ibid.* Put to death, 7.
- brother of Ceraunus, chosen king of Macedon, ix. 102. Is soon set aside, *ibid.*
- Melenus* confined for his great wealth, xvii. 108.
- † *Meles*, a famous river near Smyrna, vii. 411. Homer said to have been born near it, *ibid.* and (C).
- Melesigena*, Homer, whence so called, vii. 411.
- † *Melians*, who, and whence, viii. 317. Cruelly used by the Athenians, *ibid.*
- Melicartus*, Hercules, son to Demaroon, i. 312. His temple at Gades, *ibid.* (T).
- Phœnician deity, ii. 332.
- † *Melilœa*, island, where situate, ii. 256. Famous for scarlet dye, *ibid.*
- Melissa*, one of Jupiter's nurses, viii. 224. Daughter of Melisseus, introduces worship in Crete, *ibid.*
- Melissus* held the eternity of the world, i. 12.
- † *Melita*, the island of, taken and plundered by the Romans, xii. 175. 234.
- † *Melitenæ*, taken by the Romans from the Saracens, xvii. 87.
- † *Melitene*, a province of the Lesser Armenia, ix. 528.
- † — made a city and metropolis by Trajan, xv. 133 (T).
- the legion of, why called thundering, xv. 229 (D).
- Melitus*, the false accuser of Socrates, vi. 494. His charge against him, *ibid.* seq.
- Mella*, *An.* put to death by Næo, xiv. 440 (Y).
- Mellobaudes's* success against the Alemans, xix. 458.
- Melo* seems to make the flood tropical, i. 205 (1).
- Melon*, one of the exiled Thebans, who restore the liberty of their country, vii. 163.
- Melons*, various kinds of them in Persia, described, v. 82, seq.
- † *Melos*, island, described, viii. 317. Whence named, *ibid.* Its various fates, *ibid.*
- taken by the Athenians, vi. 467. Its inhabitants cruelly used by the Athenians, *ibid.*
- subdued by the Romans, viii. 317.
- Melras*, king of Argos, deposed, vi. 169.
- Memma Sulpitia*, married to Alexander, xv. 358.
- M-mnius Q.* his friendship to the Jews, x. 290.
- *Caius* accuses Jugurtha, xii. 460. His speech to the comitia against him, 463. Interrogated

- interrogates Jugurtha before the people, 464, seq.
Mammius murdered by Glaucia, xiii. 26.
 — Pompey's lieutenant, killed, xiii. 117.
 — a centurion, his bravery against the mutineers, xiv. 80, seq.
Memnon, two colossal statues of him, i. 399.
 A famous statue of him, 400.
 — his unsuccessful expedition, iv. 489, seq.
 Brave exploits, 487. Famous vocal statue, ibid.
 — governor of Asia, his wife counsel to the Persian army, rejected, v. 295. His brave defence of Halicarnassus, 298. Abandons it, and retires to Cos, 299. His excellent advice to Darius, ibid. Is made his admiral, ibid. His death, 300.
 — defeated by Alexander, viii. 509, seq.
 Defends Halicarnassus, 514. Abandons it, 515.
 — the same with Menes, xviii. 311. Wars with the Egyptians, ibid.
 † *Mempbis*, *Mpb*, metropolis of Middle Egypt, i. 405. By whom built, ibid.
 † — taken by Cambyſes, v. 194. His cruelty to her priests and citizens, ibid.
 † — taken by Antiochus, ix. 281.
Memphitis, son of Ptolemy Phylcon, born, ix. 417. Whence named, ibid. Murdered by his father, 421.
Memrus, in the Phœnician cosmogony, who, i. 184.
Mên, whether any before Adam, i. 98.
 — by whom, and why, first deified, iv. 351, seq.
Menabem murders the king of Israel, iv. 149.
 Cruel tyranny, ibid. Invaded by Pul, ibid. Death, 150.
 — an Essénian, foretels Herod's rise, x. 408 (A).
 — one of Christ's seventy disciples, x. 571 (T).
 — head of the zealots, massacred, x. 652.
Menalcidas, why accused to the Romans, vii. 306. Breaks the truce with Achaia, 309. Kills himself, ibid.
Menalippe, the famed Amazon, her contest with Hercules, vi. 84 (1).
Menander, king of Bactria, his conquests, x. 159. His affluence distributed among his subjects, ibid.
Menander, his history of embassies, an account of, xi. 122 (Y).
Ménas, a wicked antediluvian king, ii. 112.
 † *Menesii*, who, and where, xiii. 166 (Q).
 Subdued by Cæsar, 174.
Ménat sent ambassador to Rome by Proſias, x. 36. His treachery to him, 37.
Ménus sets Pompey against the triumvirs, xiii. 442, seq. His advice rejected, 445. Goes over to Octavian, 451. Defeated by Pompey, 452. Returns to him, 455. Treachery to him, ibid.
Ménus's labyrinth, in Egypt, i. 445. The meaning of the word in the Egyptian tongue, 474.
Mendesians, their veneration for goats and goat-herds, i. 474.
Mensclides stirs up a prosecution against Epaminondas and Pelopidas, vii. 178 (I). His character, ibid. Is banished, ibid. (K).
Meneceus sacrifices his life for his country, vi. 199.
Meneceutes, Pompey's admiral, his defeat and death, xiii. 451.
Meneus saved by his generous slave, xiii. 357 (I).
Meneus marries the fair Helen, iv. 492. vi. 254. Embassy after her, iv. 494. Whether he left her in Egypt, 495. Falls out with Agamemnon, 498.
 — succeeds to the Spartan crown, vi. 256.
 — defeated by Demetrius, viii. 253. Taken prisoner at Salamis, 254.
 — the Jew, his extract, x. 259 (C). Supplants his brother, ibid. Buys the high-priesthood, ibid. Apostatizes, ibid. Drives his brother out, 260. Summoned to Antioch, ibid. Rifies the temple of Jerusalem, ibid. Complained of by Onias, ibid. Causes Onias to be murdered, ibid. His tyranny and impiety, 262. Promotes a peace with Syria, 291. His cruel death, 298.
 — a famed archer, killed by Romulus, xvi. 170 (Y).
Menenius Agrippa, made a Roman consul, xi. 379. Defeats the Sabines, and receives a triumph, 380. His advice to the senate, 401.
 — defeated by the Hetrurians, xi. 441.
 — the son of Agrippa, condemned by the tribunes, xi. 442. His death, ibid.
Menes, supposed to be the first king of Egypt, ii. 37. Various conjectures concerning him, ibid. (A). Directs the course of the Nile, 38. Introduces luxury, 39. His death, 5 (A).
 — instigates the Agrigentines against their commanders, xvii. 368.
Meneſarchus, tyrant of Eubœa, wars with the Thebans, viii. 378.
Meneſippus, the Lacedæmonian general, blocks up Coicyra, vi. 507. Is killed, ibid.
 † *Meneſteus*, the port of, xviii. 473.
Menevis, a bull, worshiped in Egypt, i. 472.
Mengli, khan, a Tartarian prince, his good reign, xx. 33.

† *Ménias*.

- † *Meninx*, island; described, xviii. 246.
Menippus's speech to the Romans, ix. 239.
Meniscus, rescued from imminent danger by Satoryrus, x. 150.
Menuthyllus facilitates Demetrius's escape, ix. 302.
 — speech to the Roman senate; ix. 473.
Menius, a plebeian, chosen consul, xii. 69.
 Makes the first rostrum, 70. Chosen dictator, 91. Tried and acquitted, 92. Re-chosen, 99.
Menocrates defeated by Menas, xiii. 451. His death, *ibid*.
Menon, the husband of Semiramis, iv. 282.
 — refused the freedom of Athens, vi. 325 (L).
 — servant to Phidias, his accusation against him, vi. 433.
 — a Grecian chief, treacherously seized by Tissaphernes, vii. 451. Put to death by order of the Persian king, 452. His character, *ibid*. (H).
 — made governor of Cœlesyria, viii. 529.
Menophilus's brave defence of Aquileia, xv. 396.
 — governor of Mæsia, xix. 482. His reception and answer to the ambassadors of the Carpi, *ibid*.
Menshænes, general of Artaxerxes's army, defeated by Megabyzus, v. 259.
Mento, C. Julius, Roman consul, his fatal quarrel with his colleague, xi. 509.
Mentor, the Rhodian, commands the Greeks in Egypt, ii. 105. Goes over to the king of Persia, *ibid*. seq. Betrays Sidon to him, 361. Amply rewarded by Ochus, v. 292.
† *Mentz*, city, taken and plundered by the Alemans, xvi. 302. By Attila, 567.
† — the inventress of printing, xix. 23. Put to fire and sword by the Huns, 231. By the Vandals, 335.
† — Drusus's monument at, xix. 23 (S), *seq*.
† *Menubias*, island, in Ethiopia, xviii. 272. Whether the present Madagascar, 274.
Meon, whether the name of an idol, ii. 127 (F).
 — the father of Cybele, iv. 450 (W). vi. 108.
Mephibosabab, kindly treated by David, iv. 69, *seq*.
Merari, one of the three chief branches of Levi, iii. 70.
Merbas, king of Tyre, ii. 373.
Mercenaries conspire against the Carthaginians, xvii. 531. Revolt against the Carthaginians, 541, *seq*. Odd mixture and arrogance, 544. The rest see under *Libyans*.
 — in Sicily, revolt and cruelties, xvii. 565.
Mercia, the seventh Saxon kingdom, why so called, xix. 198 (M).
Vol. XX.
- Merchants* and artificers excluded in Greece from public employments by a law, viii. 397.
 — highly esteemed by the Carthaginians, xvii. 321.
Mercidinus mensis, what, xi. 300 (P).
Mercidonius dies, what, xi. 300 (D). and xiii. 255.
Mercury, the son of Jupiter, by Maia, vi. 51. Where born, why so called, 33 (E). Why worshiped by the Celtes, 34. His other names, 52. Succeeds his father, *ibid*. Introduces traffick among the Celtes, 53. And the Olympic games, *ibid*. Many statues of him at Athens defaced in one night, 467.
 — worshiped by the Carthaginians, xvii. 280 (U).
 — by the Gauls, xviii. 561. His Gaulish names, 578, 579 (T). Why reckoned an infernal deity, 581 (W). The god of riches, *ibid*. Supposed tomb in Spain, 582 (Z). Why stiled Augustus, *ibid*. (Y). His heaps or mounds, what, *ibid*. (Z). Why in the disguise of Hercules, 624 (Y).
 — his temple consecrated at Rome, xi. 396.
 — the god of trade, learning, &c. xviii. 578. 581. His threefold office, how represented, 581, *seq*. (Y), and (Z).
Mercy seat, or oracle of the Jews, described, iii. 102 (T), *seq*.
Merdasus, prince of Persia, murdered by his brother, xi. 139. xvii. 22.
† *Meresbab*, an army of 1,000,000 Cushites, defeated there by the Jews, iv. 116.
Meribab, the station where Moses struck the miraculous rock, iii. 402. 428. The meaning of it, 402.
Mericus betrays Syracuse to Marcellus, viii. 143.
† *Meridab*, Emerita Augusta, by whom built, xiii. 492. Whence named, *ibid*. New-colonized by Otho, 514.
† — taken by Rechila, xvi. 549.
† — taken and ravaged by the Goths, xix. 305. By the Suevi, 362.
Meriones, king of Crete, viii. 231. Adored by the Cretans, 232.
Mermeroes defeated by the Romans, xi. 103, *seq*. Outwitted by the Martyropolitans, 105. Sent to relieve Petra, 120. Death and character, 121 (Y). See vol. xvi. 617—624.
Merminadæ, a race of Lydian kings, vi. 112.
Merobaudes sets Sebastian aside, xvi. 343. Proclaims young Valentinian, *ibid*. Commands under Gratian, 374. Put to death by Maximus, 377.
Merodach, a Babylonian deity, iv. 366.

Meroe, daughter of Cyrus, married to Cambyles, v. 195. Killed by him, 196.

— the Indian, persuades Porus to submit to Alexander, viii. 618.

† — an island in Ethiopia, xviii. 272. Its situation, 273 (N). D.cribed, *ibid.* Priests in high power, 281 (I). Observe the Mosaic law, 282.

† — the city of, the seat of the Candaces, xviii. 274.

† *Meroë* taken by the Macedonians, viii. 189.

Meropius travels into India, xviii. 325.

† *Meros*, or *Merus*, mountain, where situate, xx. 55.

† *Meron*, where situate, xi. 204.

Mervide outwitted by Acrius, xix. 239. Carried at Rome, 397. Succeeds Clodio, 398.

His noble services to the Romans, *ibid.* (S), seq. Reign, character, and death, *ibid.* seq. (T). His line, *ibid.*

Merovaeus, king of the Franks, xix. 375.

† *Mersola*, where situate, xvi. 550. Taken by Richila, *ibid.*

Morus, *Cornelius*, his success against the Gauls, xii. 345.

— chosen consul, xiii. 59. Resigns to Cinna, 64. Kills himself, 68.

† *Mesabatus*, a district of Elymais, x. 109.

Mesades, king of the Odrysæ, x. 58.

† *Mesbilla*, a burning mountain in Lemnos, viii. 345.

† *Mesembria*, a city of Thracia, x. 50.

† — taken by the Bulgarians, xix. 522.

† *Misene*, island, where, xv. 140. Subdued by Trajan, *ibid.*

Misr divides Egypt among his three sons, ii. 114.

Mesolimodacus, king of Babylon, iv. 297.

Mesutulus joins Hannibal in Africa, xviii. 74. At the battle of Zama, 76.

Mesius sent to assist the Tyrians in Spain, xviii. 514.

† *Misra* and *Sephar*, of Moses, where situate, i. 382. xviii. 353.

† — the mount of, various opinions about, i. 382. xviii. 353.

† *Misreph*, where situate, i. 369. 381.

† *Misra* forest, taken by Antus, xi. 316.

Misredes, a lyric poet, discarded by Antoninus, xv. 198 (K).

† *Misopotamia*, conquered by Tigranes, ix. 418.

† — by Mithridates, xi. 10. Plundered by Cotus, 138.

† — subdued by Trajan, xi. 57. xv. 134. Put under tribute, 138. Reduced by Lælius, &c. 305. Revolts, 359. Ravaged by the Persians, 365. Recovered by Alexander, 367.

† *Misopotamia* invaded by the Persians, xvi. 154. 192. Put to fire and sword by the Saracens, 595. By Colubos, 622.

† *Misra*, an ancient city, its situation and description, vii. 461.

† *Misra*, Egypt, so called by the Orientals, i. 397.

Misra, ancient inhabitants of Elymais, x. 170.

Misra is the camp of Octavianus at Philippi, xiv. 392. Presents Strato to Octavianus, 407 (Z).

— *Misra* escapes the proscription of the triumvirs, xiii. 356 (I). His account of Cassius's last words, 390 (K). Made consul, 473.

— his flagrant flattery to Tiberius, xiv. 42. Generally misd by Nero, 382.

— *L. Cornutus* lands in Sicily, xiii. 456. Made governor of Syria, 483.

— *Epiphanus* commands the seventh legion, xiv. 553.

— his character and writings, xv. 57 (Q).

— *Silius* proscribes Julianus, xv. 295. Put to death by Heliogabalus, 354 (K).

Misra, married to Claudius, xiv. 317.

Great sway over him, 318. Cruelty and incontinence, 337. Murders, 337, seq. Marriage to Silius, 344. Accusation and distress, 346. Her continuance to appeal Claudius, *ibid.* Is abandoned by all, *ibid.* Meets him on the road, 347. Death, 349.

— *Statius*, married to Nero, xiv. 437. Otho's consolation letter to her, 531.

Misra, *Al. Fok*. 1. nt into Dalmatia, xiv. 15. Deputed by Bitto, 16. Motion against Piso, opposed, 138, seq. (S). His speech in favour of women following the army, 162 (W).

— *Catullus*, one of Domitian's informers, xv. 56. His death, *ibid.* (Y).

— *Cotta*, his mean flattery of Tiberius, xiv. 122 (G).

† *Misra*, Messina, a city in Sicily, described, vii. 513. Why so called, *ibid.*

† — ruled by the Carthaginians, viii. 17. Rebuilt by Dionysius, 25. Reduced by Timoleon, 64. Seized by the Mamertini, 84. Attacked by the Carthaginians, 93. Relieved by the Romans, 96. Besieged by Hanno, 97.

† — invested by Octavius, xiii. 458. Seized and plundered by Plennius, 460. Delivered up to Lepidus, *ibid.*

† — invested by Himilco, xvii. 390. Taken and raised, *ibid.* Repulses Agathocles, 433. Massacred, 482. Invites the Romans, 490. Receives them, 494. Besieged by Hanno, *ibid.* Taken by the Romans, 496.

† *Misra*,

- † *Messana*, the straits of, described, vii. 113.
- † *Messinians* conclude a peace with Dionysius, xvii. 381.
- † *Messippi*, in Italy, their extract, xi. 225.
- † *Messene*, city, by whom founded, vii. 49. Revolt from the Achæans, 281.
- † — besieged by Demetrius, ix. 51.
- Messengers* of good news, their extortions restrained, xvi. 322.
- † *Messina*, Mycene, a city in Argos, part of ancient Greece, vi. 133. 152. Founded by Perseus, 149. The kingdom of, formed by Acrisius, 153. The kings of, *ibid.* Challenge! by the Heraclides, 162. Taken by them, *ibid.* Regal dignity abolished, *ibid.*
- † — invaded by the Lacedæmonians, vii. 28. Submit to them, 39. Recovered under Aristodemus, 53. And Aristomenes, 43. Betrayed by Aristocrates, 44. Enslaved by the Macedonians, 50. Restored by Epaminondas, 176.
- Messenian war*, the cause of it, vii. 28. Second war, 42, seq.
- Messinians* driven out of Peloponnesus, vii. 73. Rebel against the Achæans, 281. 289. Rant them, 290. Poison Philopemen, 291. Punished by his successor, 292.
- Messian family*, an account of, xv. 413, seq.
- Messianus*, his embassy and entry into Toulouse, xvi. 575.
- † *Messletæ*, a city in Iberia, x. 138.
- Mesraï*, the second race that governed Egypt, i. 196 (Z). ii. 21.
- Mesrianus* sent by Licinius to make peace with Constantine, xv. 575.
- † *Mesula*, a city of the Sabines, its situation, xi. 266.
- † *Metagonitæ*, where situate, xviii. 176.
- † *Metagonium*, a promontory of Numidia, xviii. 123. 185. The meaning of the word, 138 (D).
- Metals*, adulterating them made capital, xv. 471.
- † *Metaurus*, *Metro*, a river in Italy, xi. 218.
- † *Metelis*, an ancient city in Egypt, i. 408.
- Metella*, wife of Sylla, her great lewdness, vii. 393 (F).
- escapes the fury of Marius, xiii. 66. Her death, 93.
- Metellus*, a Roman general, his services to the Achæans, vii. 308. To the Spartans, 312. His deputies affronted by the Achæans, 313. Defeats them, 314. Takes Thebes, 315. Offers of peace rejected, 316. Goes into Macedonia, 317.
- Q. *Cæcilius* conquers Crete, viii. 234, seq. Is opposed by Pompey and Octavius, 235, seq.
- Metellus* defeats Pompey and Octavius, and triumphs, ix. 165, seq. Conquers Macedon, *ibid.* Is styled Macedonicus, 166.
- success and noble behaviour in Spain before his successor's arrival, xii. 388. Is recalled, *ibid.* Repentment against his successor, 389. Assassinated by Labæus, 418. His character of Scipio Africanus, 420. Cruelty to the Bælearians, 426. Chosen consul, 466. Sent into Numidia, 469. His character, *ibid.* Is greatly applauded at Rome, 471, seq. Much concerned at the promotion of Minus, 482. Accused and acquitted, 483 (L). Whence surnamed Numidicus, *ibid.*
- discovers a cheat in favour of Equitius, xii. 10. Excluded the consulship by Marius, 21. His agreeable employment while in exile, 24. Triumphant return, 28. His greatness of soul, *ibid.* (G). Chosen consul, 148. Opposes Pompey, *ibid.* Saved from the tumults by his children, 156 (I).
- *Cæcilius* loses his sight, xii. 209. Rescues the palladium from the flames, *ibid.* His noble triumph over Aldubal, 188. Honours conferred on him, 209. His character and famous saying, 336. Humanity and good-nature, 387. Success in Spain, *ibid.* Chosen consul, 446. Insulted by Marius, 448. Second consulship, 449.
- *Scipio* condemns Alexander, son of Aristobulus, to death, x. 380.
- recalls Cicero, xii. 163. Allies with Pompey, 176. Commands the centre at Pharsalia, 205. Passes into Africa, 228. Success against Julius Cæsar, 234, seq. Rejects Cato's advice, 235. Defeated and killed, 236. His statue carried in Cæsar's triumph, xiii. 250 (T).
- *Caius Cæcil.* triumphs over the Scordisci, xii. 452. Consul, *ibid.* Success in Macedon, *ibid.*
- march into Numidia, xii. 469. xviii. 158. Success against Jugurtha, xii. 471. Proconsulship, 472. Siege of Zima, 473. Supplanted by Marius, 476. Success in Numidia, 481. Triumph at Rome, 483.
- ensnared by Marius, xiii. 23. Banished, 24. Biting farewell to Rome, *ibid.* Recalled, 28. Noble speech to Sylla, 84. Ill success against Sertorius, 105, seq. Defeats Hirtuleius, 114. And Perpenna, 117. Forced into Gaul, *ibid.*
- *Pius*, whence named, xiii. 28. Success against the consuls, 76, 77.
- *Quint. Cæcilius* chosen consul, xiii. 29. Strict discipline, 30. Sent to defend Rome, 62. Retires from Rome to Liguria, 64. To Africa, *ibid.* Chosen consul, 93.
- a tribune, raises a tumult, xiii. 143. Is deprived, *ibid.* Opposes Cæsar, 189, seq. 112

- His foolish schemes before the battle of Pharsalia, 203 (P).
Metellus Lucius, ambassador from Rome to Egypt, ix. 418.
 — sent to punish Jugurtha, xviii. 158. Excellent character, *ibid.* Success, 159. Threatening message to Bocchus, 161.
Metempsychosis of resolutions, what the Arabian authors mean by this, i. 16.
 — the opinion of the ancient Egyptians concerning it, i. 488.
 † *Metibog Amma*, Gath so called, why, ii. 249 (U).
Metobdus, his learned confutation of Porphyry, xv. 519 (K).
 — made patriarch of Constantinople, xvii. 71.
 † *Metbona* raised by Philip, viii. 447.
 † — taken by Agrippa, xiii. 474.
Metubulab, the grandfather of Noah, i. 162.
 † *Metymna*, a city in Lesbos, described, viii. 289, *seq.* Whence named, *ibid.* *seq.*
 † — taken by the Turks, xvii. 143.
Metianus, Cassius's son, appointed by Cassius governor of Egypt, xv. 238. Put to death, *ibid.*
Metellus accuses Fabius Maximus to the senate, xii. 260. His method to screen Minucius, *ibid.*
Metius, Carus, one of Domitian's informers, xv. 56 (V).
 — *F. Nicomach.* his noble speech to the emperor Tacitus at his election, xv. 470.
Metacian games, by whom instituted, vi. 182 (L).
Metacoi, at Athens, who, vi. 324.
Meton, a wife Tarentine, slighted for his good advice, xii. 148 (L).
Metrobrius, an actor, and favourite of Sylla, xiii. 98.
Metrodorus Chius, his principles of indivisible bodies, i. 41.
 — where born, viii. 398. His writings, *ibid.* (F).
 — ambassador to Tigranes; his character, ix. 497 (P). His death, *ibid.*
Metrophanes ravages Eubœa, ix. 554. Is defeated by Brytius, *ibid.*
 † *Metropolis* in Thessaly, surrendered to Cæsar, xiii. 202.
Mettinus, king of Tyre, father of Pygmalion, ii. 369.
 † *Mevania*, Bevagna, a city of Umbria, xi. 249.
Meurius, John, a celebrated Greek critic and antiquarian, vi. 519 (I).
Meximius, king of the Tyrrhenians, assists the Rutuli against the Latins, xi. 230. Is defeated by them, 231.
Meximius's dreadful punishment revived, xv. 344 (F).
 — king of Etruria, joins the Rutuli against the Trojans, &c. xvi. 71. Concludes a peace with Alcanthus, 73.
Meximius proclaimed emperor at Syracuse, xvii. 28. Put to death, *ibid.*
Micab, the original of his idolatry, iv. 6. The first who had a levite to serve his idol, *ibid.* Robbed of his teraphim, 7.
 — the prophet, when he prophesied, iv. 169 (W), *seq.*
Micaiab's prophecy against Ahab fulfilled, iv. 124, *seq.*
Mice bred in shoals in the Nile, i. 455.
 — the aversion of the Ethiopians and Arabians to them, xviii. 299.
Micbaul, whether the name of a created angel, lii. 355 (S).
 — chosen emperor, xvii. 56. Defeated by the Bulgarians, 57 (A). Resigns to Leo, *ibid.* Imprisoned by him, 58. See xix. 522, *seq.*
 — *Traulus*, or *Balbus*, forces Leo to assume the empire, xvii. 58 (A). His treason and condemnation, 59. Placed on the imperial throne in irons, 60. Cruelty to Theodosia and her sons, *ibid.* Horrid heresies, *ibid.* Defeat, 62. Wicked and calamitous reign, 64. Death, 65.
 — the son of Theophilus, made colleague, xvii. 68. Emperor, 71. Prodigality, 729. Becomes a second Nero, *ibid.* Defeated by the Saracens, 73. Expedition into Cætes, *ibid.* Takes Basilis for his partner in the empire, 74. Murdered by Basilis, 75. Funeral honours, 78.
 — a Paphlagonian, raised to the empire, xvii. 115. Leaves the government to his brother John, 116. Resigns, and dies, 118.
 — *Calophates* created Cæsar, xvii. 116. Raised to the empire, 118. Cruelties and deposition, *ibid.* His eyes put out, *ibid.*
Micbael Cerularius, patriarch of Constantinople, crowns Isaac Comnenus, xvii. 128. Opposes him, and is banished, *ibid.*
 — *Stratonicus*, chosen emperor, xvii. 125. Inability, *ibid.* Conspired against, 126. Defeated, and resigns, 127 (B), *seq.*
 — *Ducas* set up by his uncle, xvii. 123. Fatal indolence, 124. Why nick-named *Pæranapaces*, 125. Forced to resign, *ibid.* Made bishop of Ephesus, *ibid.* Flees to Robert Guiscard, 129.
 — *Angelus* seizes Æthiopia and Epirus, xvii. 174. See *Palæologus*. Defeated by John Palæologus, 180.

- Michael Paleologus* defeated by the Turks, xvii. 185. By the Catalans, 186. Dies for the loss of his son, 190.
- son of Simeon, forced to turn Monk, xix. 529. Lays claim to the crown of Bulgaria, *ibid.* Dies, *ibid.*
- Micbal*, Saul's second daughter, married to David, iv. 46. Stratagem to save him, *ibid.* Given to another, 51. Restored to him, 61. Despises David's piety, 65.
- † *Micmasah*, where situate, x. 312.
- Micipsa*, king of Numidia, assists the Romans, xii. 397. Educates Jugurtha, 454. Books of agriculture brought to Rome, 383 (L).
- † *Micri*, *Lammeni*, island, described, viii. 312 (Y).
- Mistio*, the Chalcidian, his prudent answer to Antiochus, vii. 347.
- Micythus*, regent of Rhegium, retires into Greece, vii. 551. His vain attempt to bribe Epaminondas, 208 (Y).
- Midas*, king of Phrygia, iv. 454, seq.
- the son of Gordius, iv. 456 (M). His riches, &c. 457.
- has asses ears, the origin of that proverb, iv. 457 (Z).
- II. iv. 459.
- III. iv. 460.
- IV. iv. 460. Invaded by the Cimmerians, *ibid.* The first who killed himself with drinking bull's blood, *ibid.*
- Midian*, the fourth son of Abraham by Keturah, ii. 150.
- † — land of, described, ii. 501, seq. Five kingdoms, 502. Cities, *ibid.*
- † — city, ii. 503.
- † *Midianites*, their descent, ii. 150. Confounded with the Ishmaelites, &c. *ibid.* Their country, 151, seq. Their manners, *ibid.* Learning, and early use of letters, 152. Religion, *ibid.* Wars, &c. 153. Sell Joseph to Potiphar, *ibid.* Debauched the Israelites, 158. Punished, *ibid.* seq. New wars against them, 159. Defeated by Gideon, 160. Downfall foretold, 161. When blended with the Arabians, *ibid.*
- † — defeated, and five of their kings killed by the Israelites, iii. 434. See vol. xviii, 342.
- Migdol*, a tower in Hebrew, iii. 387 (O).
- † *Migdonia*, conquered by Tigranes, ix. 498.
- Mithras*, a Persian festival, on what occasion instituted, v. 340.
- Mithr Hormuz* kills Khosrou, king of Persia, xi. 196. Is put to death, *ibid.*
- Middah* of the Jews, what, iii. 5 (B).
- † *Milon* declares for Vitellius, xiv. 511.
- † — seized by Aureolus, xv. 434. Invested by Gallienus, 444. Embellished by Dioclesian, 408. Taken by Constantine, 559.
- † *Milan*, why the metropolis of Italy, xvi. 143. Taken by Attila, 569.
- † — by Theodoric, xix. 325, seq. By the Lombards, 507. By Belisarius, 575. Taken and put to the sword by the Ostrogoths, 578. Opens to Grimoald, 641.
- Milcab*, the wife of Nahor, iii. 260.
- Milesander*, the Athenian admiral, slain, vi. 446.
- Milesian* fables, what, xi. 32.
- Milesians* betray the Persians, v. 249.
- their state and character, vii. 421. Several colonies founded by them, *ibid.* Domestic troubles among them, *ibid.* seq. How composed by the Parians, 422.
- war with the Lydians, vi. 118. Ruined and transplanted by the Persians, vii. 422. Rebuild their city, 423. Made slaves by the Persians, but kindly used by Alexander and the Romans, 424.
- in Spain, xviii. 512.
- Milesius*, his treachery to Philip, king of Syria, ix. 347.
- † *Miletum*, by whom founded, vi. 188.
- † — taken by the Persians, v. 217. By Alexander, 298.
- † — the state of it described, vii. 421. The tyrants of, 424.
- tragedy of, vii. 423.
- the temple of, to Caligula, begun, xiv. 281 (R).
- † *Miletus*, city, taken and raised by the Persians, v. 217.
- † — two cities of that name, vii. 421.
- Chief of the Ionian confederacy, 427.
- † — taken by Alexander, viii. 512.
- the tyrant of, turns pirate, vii. 409.
- † *Milas*, part of Lycia, so called, vi. 126.
- Milichus* discovers a conspiracy against Nero, xiv. 424. His reward, 433.
- † *Milionia* taken by the Romans from the Sarmatians, xii. 128.
- Milinus*, king of Crete, viii. 224.
- Military* laws of Lycurgus, vii. 20, seq.
- treasure at Rome, what, xiv. 308 (O).
- Milites Pilani* and *Antepilani*, among the Romans, who, xii. 63 (P).
- Militia magistri*, their office and number, xvi. 143.
- † *Milixigerie*, an island in the Indian sea, xx. 63.
- Millennium*, an argument for it, iii. 39.
- Millo*, that proclaimed Abimelech, who, iv. 18 (K).
- † — a part of Jerusalem, iv. 229 (L). When and by whom built, 229.

- † *Millo* described, x. 326 (T).
Milo gets possession of Tarentum, x. 85. Made governor there, 101, and 103. Pyrrhus's strange present to him, 104. Surrenders Tarentum, 111. Punished for his double parricide, 112. See vol. xii. 153.
 — forwards Cicero's recall, xiii. 163, seq.
 Saves Cicero's house, 167. Bloody encounter with Clodius, 172. Banishment, 174.
Miltiades, his noble advice to the cowardly Ionians, v. 209.
 — defeats the Persians, v. 221, vi. 365. His speech to Callimachus, 307. Unfortunate expedition against Paros, 372, seq. Is accused to the general assembly of Athens, 373. History of his family, 374 (U), seq. Taken prisoner by the Lampricians, ibid (U). Released by Cresus, ibid. Is fined, and dies in gaol, 373. See vol. viii. 326.
 — chosen king of the Dolonci, vi. 374 (U). Rescued by the Lampricians, 375 (U).
 — II. seizes on the throne, vi. 375 (U).
 † *Miltine*, where situate, xviii. 125 (A), seq.
Milton, his objections against the history of king Arthur, examined, xix. 188 (L), seq.
Mina, its value, vi. 307.
 — of silver, x. 183 (I). Of gold, 379 (O).
Minacius Mag. his faithfulness to the Romans, xiii. 38.
 † *Minæ*, where situate, xviii. 350, seq.
 † *Mincius*, *Mincio*, river in Italy, 218.
Mindarus, a Peloponnesian admiral, defeated by the Athenians, vi. 478. and 480.
 — conquered a second time, and killed, 481. and vii. 85.
 † *Mindæne*, the Romans defeated at, by the Persians, xi. 103.
Minerva, or *Neirb*, one of the Egyptian gods, i. 468. How celebrated at Sais, 476.
 — by the Trojans, iv. 472.
 — her temple defended by a storm of thunder and lightning, v. 241.
 — her temple at Ascleus, vi. 120. Her temple at Stympthalus, 201, seq. At Tegea, 209. Her temple of brass built by the Lacedæmonians, 255. Assists Bellerophon in his exploits, 240 (O). Temple at Elis, 263. Magnificent temple at Athens, 320.
 — famous statue at Aliphera, vii. 244 (G). Temple at Agrigentum, 320.
 — whence called *Lindia*, viii. 158. Several curious presents made to her, 159 (A).
 — her temple at Troy destroyed by Eimbria, ix. 561.
Minerva's target, a large dish so called by Nero, xiv. 544. Filled with the most expensive meats by Vitellius, ibid.
Minervina, married to Constantine, xv. 532.
Minerwius's writings and character, xvi. 230 (F).
Mines, king of Lyrnessus in Cilicia, vi. 135. Killed by Achilles, ibid.
Minio, confident of Antiochus, his character, ix. 245. His haughty speech to the Roman ambassadors, ibid. (H).
 † *Minni*, kingdom of, where, xx. 114.
 † *Minoa*, by whom built, vii. 531 (I).
 † — whence named, viii. 227.
 † *Minoas*, island, where, vi. 450. Taken by the Athenians, ibid.
 † *Minorca*, island, described, xviii. 485.
Minos, king of Crete, his bloody tribute on the Athenians, vi. 179. Falls in love with Peribea, 181 (K). Is disappointed by Theseus, ibid.
 — gives the first laws to his island, viii. 220. His wife laws, 228. Whose son he was, 227. His reign, 225. Fleet wars, &c. 226. Cruelty to the Athenians, ibid. War with Cocalus, 227.
 — murdered, vii. 531 (I). 533.
Minotaur, the fable of, explained, vi. 179 (I). Killed by Theseus, 181.
 — described, viii. 227.
Mint, when said to have been first erected, i. 298 (U).
Minutianus's high regard to distressed Marius, xii. 55.
Minulf rebels against Agilolf, xix. 624. Seized and put to death by him, ibid.
Minus murders Viriathus, xii. 392.
Minutianus Annii joins in a conspiracy Against Claudius, — writings and character, xv. 413 (R).
Minutus chosen Roman consul, xi. 406. Defends the authority of the senate, 409. Vindicates Coriolanus, 410. 412. His speech to Coriolanus, 418.
 — *L.* made Roman consul, xi. 467. Surprised by the Æqui, ibid. Degraded by Cincinnatus, 469. Chosen a decemvir, 483.
 — lays waste the country of the Ligures and Boii, xii. 341.
 — *L. M.* superintendent of the provisions, xi. 505. Discovers Mælius's conspiracy, ibid.
 — *Tib. Augur*, chosen consul, xii. 112. Slain by the Samnites, 113.
 — *Rufus*, chosen general of horse, xii. 256. Accuses the dictator, 258. Disobeys him, 259, seq. Made equal to him, 260. Submits to him, 261. Killed by the Carthaginians

- nians at Cannæ, 267. See vol. xvii. 613, seq.
 — 623.
Minutus, a tribune, opposes Caius Gracchus, xii. 436.
 † *Minya*, island, where, viii. 375.
Miracles wrought to convince Moses, iii. 363. By him to persuade Pharaoh, 373 — 384. Imitated by the magicians, 373, seq. Why they came short of those of Moses, *ibid.* (E). Performed in the wilderness, 399, seq.
 — performed by Christ, x. 531, seq. By his apostles, 613, seq.
 — said to have been done by Vespasian, xv. 21 (E). Of Apollonius Tyaneus, exploded, 101 (A). Two said to have been done by Adrian, 178 (W). By Alexander, an impostor, 248 (Q), seq. By Lucius, a philosopher, 251 (Q).
Miriam, Moses's sister, born, iii. 344. Whether one of the Egyptian midwives, *ibid.* (K). Sent to fetch a nurse for him, 346. Smitten with leprosy for ill language, 420. Cured, *ibid.* Her death, 428. Sepulchre, *ibid.* (P). Character and office, *ibid.*
 — a Jewish lady, eats her own child, x. 677 (P).
Mirkbond, a famous Persian historian, his character, v. 327 (A), seq.
Misdates, king of Persia. See *Hormisdas*, xi. 76.
 † *Misenum*, a city in Campania, xi. 216.
 † — fleet at, revolts from Vitellius, xiv. 563.
Misnab of the Jews, what, iii. 5 (B). x. 198 (A). and 258 (M).
 † *Missa*, a city in Albania, x. 141.
Mistheus, father in law, and chief minister, to young Gordian, xv. 401. Letter against his wicked ministry, *ibid.* (G). Signal merit, 402. Honoured by the senate, 404. Death, *ibid.*
Mistletoe, of the oak, sacred among the Gauls, xviii. 544 (F).
 — its virtues and ceremonies, xviii. 547 (I). xix. 24 (A), seq.
Misopogon, a satire of Julian's, account of, xvi. 255 (U), seq.
Misor, in the Phœnician records, the Mizraim of Egypt, i. 304 (D).
Mispar, one of the heads of the returning Jews, x. 180.
Misissius, a Roman soldier, puts Nero in a violent panic, xiv. 464.
Misissio, among the Romans, what, xiv. 66 (R).
 † *Misua*, where situate, xvii. 234.
 † *Misulani*, where situate, xviii. 223 (B).
 † *Misus*, Miso, and Nigoia, a river in Umbria, xi. 250.
Mitradates, Alyages's herdsmen, ordered to murder young Cyrus, v. 170. Brings him up, 172. Confesses it, *ibid.* Punished for it, 123.
Mitras, the Persian name of the sun, v. 150. Not esteemed a deity by them, *ibid.*
 — worshiped by the Gauls, x'iii. '583 (A).
Mitridate, by whom invented, ix. 543 (I). and 599.
Mithridates besieges Rhodes, viii. 208. Narrowly escapes being made prisoner, 209. Forced to raise the siege, *ibid.*
 — invades Cos, viii. 307.
 — king of Parthia, his treachery to Demetrius, ix. 329.
 — of Pergamus, comes to the assistance of Cæsar, ix. 458. Gains a victory over the Egyptians, *ibid.*
 — *Euergetes*, defeated by the Romans, ix. 497. Is coldly received by Tigranes, *ibid.* Is sent to Pontus, 500. Encourages Tigranes to pursue the war, 503. His letter to Artabanes, 504 (T).
 — *Iovus*, king of Armenia, ix. 514. Is imprisoned, 515. Restored by Claudius, *ibid.* Is over-reached by Rhadanistus, *ibid.* seq. Is obliged to shut himself up in a castle, 516. Betrayed by Pollio, *ibid.* Treacherously seized by Rhadamistes, *ibid.* seq. Murdered with his family, 517.
 — I. the third king of Pontus, ix. 537. Betrayed by Clearchus, *ibid.*
 — goes over to Alexander, viii. 517.
 — II. war with Antigonus, ix. 538. Murders Dâtarnis, *ibid.*
 — III. his reign, ix. 539. His alliance with Heraclea, *ibid.*
 — IV. invaded by the Galatians, ix. 539.
 — V. wars with the Sinopians, ix. 539. His alliance with the Rhodians, *ibid.*
 — VI. a firm ally to the Romans, ix. 541. Receives Phrygia Major from the Romans, *ibid.* Treacherously murdered, *ibid.*
 — VII. his glorious reign and conquests, ix. 542. Treachery to his mother, 543. Several attempts to destroy him, *ibid.* (I). Inures himself to poison, *ibid.* Marries his sister, *ibid.* Puts her to death, 544. Invades Paphlagonia and Galatia, *ibid.* Drives Nicomedes out of Cappadocia, 545. Murders his nephew, and seizes the kingdom, *ibid.* Invades Bithynia, 547. Defeats the Romans, 549. Cruelty to them, 551, seq. Reduces several islands in the Archipelago, 553, seq.
 — defeated by the Rhodians, viii. 208, seq. ix. 553. Understood twenty-five different languages, 554 (M). Ominous prodigies against him, 555 (N). Defeated by Sylla, 556. By Fimbria, 559. Is besieged in Pitane,

560. Makes his escape, *ibid.* Peace with Sylla, 562. Cruelty to his son, 565. New war, *ibid.* seq. Puts Murena to flight, 566. Reduces the Bosphorani, *ibid.*
- Mithridates** is repulsed by the Achæans, ix. 566. Invades anew the Roman territories, *ibid.* seq. His troops driven out of Asia by Julius Cæsar, 567. His great loss before Cyzicum, 570. 573 (Z). Defeats the Romans, 576. Forsaken by his army, 577, seq. Murders all his wives and sisters, 578. His narrow escape from Pontus, *ibid.* (G). Renews the war against Rome, 583. Recovers several places, and defeats Fabius, 584. Defeated, *ibid.* Beats the Romans, 585, seq. (O). Is wounded by a Roman in his service, 586. Destroys all the Romans in his army, *ibid.* Besieged in his camp by Pompey, 589. Is reduced to great straits, 590. Escapes with his army, *ibid.* Is pursued by Pompey, *ibid.* His dream, *ibid.* (Q). Utterly defeated, 591. Withdraws into Armenia, *ibid.* Flees into Scythia, 593. Appears afresh, 594. His daughter delivered up to the Romans, 595. Forsaken by his army, 596. Betrayed by his son, *ibid.* Attempts to kill himself, 597. His character, 598. His body delivered to Pompey, who honours it with a pompous funeral, 601.
- affronted by Marius, xiii. 29. His embassy to Sertorius, 118. Alliance with him, 119. Defeated by Lucullus, 120. His ambassador at Rome insulted by Apuleius, 22.
 - king of Armenia, banished by Caligula, xiv. 300.
 - treats with the Greeks in the name of the Persian king, vii. 459. Attacks them, and is repulsed, *ibid.* Is attempted and defeated by them, 460. His army being increased, makes another unsuccessful assault, 462.
 - **Iberus**, crowned king of Armenia, ix. 514. Invaded by Artabanus, *ibid.* Sent prisoner to Rome, 515. Restored, *ibid.* Betrayed by Pullio, 516. Murdered, 517.
 - II. king of Armenia, joins with that of Pontus, ix. 541.
 - king of Parthia, takes Demetrius prisoner, ix. 329. Treats him kindly, *ibid.*
 - king of Pergamus, his great services to Julius Cæsar, ix. 459, seq.
 - made king of Bosphorus, ix. 605. x. 153. Killed, *ibid.* See vol. xiii. 223.
 - I. and II. kings of Iberia, x. 140.
 - king of Iberia, restored by Claudius, xiv. 327. Wars against the Parthians, xi. 49, seq.
 - king of Atropatene, x. 155.
 - of Comagene, made so by the Romans, x. 172.
- Mithridates** assists **M. Antony**, xiii. 472. — rescued by Antipater, x. 381 (Q). — I. king of Parthia's vast conquests, xi. 10 (F). Excellent character, *ibid.*
- II. murders his father, xi. 12. Driven out, *ibid.* Put to death, 13.
 - king of Pontus, put to death by Galba, xiv. 482 (L).
 - the Cilician, restored by Claudius to the kingdom of Bosphorus, xiv. 327.
- Mithridatic** war, vii. 385. ix. 542, seq. Renewed, 567, seq. Its duration, 598 (T).
- Mithridates** delivers Cyrus's decree in favour of the Jews, x. 178.
- Mithridatis**, daughter of Mithridates, poisoned by him, ix. 597.
- Mithrobacchanes** restored to his father's crown by Ariarethes, ix. 495. The cruel design of Artaxias against him, *ibid.*
- Mitre** of the Jewish high-priest described, iii. 8. (A), seq.
- Mitula** defeats the Romans, xix. 644. Made duke of Spoleto, 646. Dies, 656.
- † **Mitylene**, metropolis of Lesbos, taken by the Athenians, vi. 449. viii. 290.
- † — its inhabitants used cruelly, vi. 450.
 - † — great men born in it, viii. 290 (A). The seat of learning, 291. By whom raised and rebuilt, *ibid.*
 - † — taken by the Turks, xvii. 143. Retaken by the Romans, 144.
- Mityliemans** invaded by the Athenians, vi. 449. Succoured by the Peloponnesians, *ibid.*
- war with the Athenians, viii. 293. In high favour with Alexander, 296.
 - compassion for Pompey, xiii. 213.
- Mizæi**, ancient inhabitants of Elymais, x. 170.
- † **Mizpab**, where, x. 278. A place of worship to the Jews, *ibid.* (D).
- Mizraim**, the beginning of his reign, i. 279. The second son of Ham, 372. Why of the dual number, 390. The scripture name of Egypt, *ibid.*
- where situate, xviii. 135.
- Mnasius**, Rhodian admiral, defeated by Cassius, vii. 210. xiii. 373.
- Mnasion**, one of Christ's seventy disciples, x. 571 (T).
- † **Mnemium**, promontory in Ethiopia, xviii. 272.
- Mnemon**, the Rhodian, invades Lesbos, viii. 296.
- Mnemosyne**, whence so called, viii. 219.
- Mnester**, a famous comic dancer, xiv. 309 (W).
- a comedian, debauched by Medallina, xiv. 347 (K). Put to death, 348.

Musfer, Agrippina's freedman, stabs himself at her funeral, xiv. 396 (G).

Naassibius undermines Theſeus at Athens, vi. 184.

Ascends the throne, 185. Death after the Trojan war, ix. 498.

— conspiracy, xv. 463. And cruel death, 464.

Neueis, an Egyptian deity, i. 472. Whether the same with Apis, xviii. 308 (B).

Moab, the father of the Moabites, born, ii. 125.

† — land of, described, ii. 503, seq. Its cities, *ibid.* Its limits various, 504 (I).

† *Moabites*, their original, ii. 125. Where settled, *ibid.* Their religion, idols, customs and government, *ibid.* Drive out the Emians, and are driven out by the Amorites, 128. Their stratagem to seduce the Israelites, 133. Its bad effect, *ibid.* Why not admitted to intermarry with the Israelites, *ibid.* Subdue them eighteen years, *ibid.* seq. Defeated by Ehud, 134. Hospitality to David, 135. Confederacy against him punished, *ibid.* Rebel against Ahab, *ibid.* Defeated, 136. Defeated by Jehoshaphat, 137. Cruelty to the Edomites, 138. Subdued by Nebuchadnezzar, *ibid.* Made tributary to Alexander Jannæus, 139. When admitted the congregation of the Jews, iii. 117.

Moaſbernes, governor of Colchis, x. 137.

Moawias, kills the Colossus, viii. 162.

† *Moca*, Moka, a city in Arabia Petrea, xviii. 344. In Arabia Felix, 355. In Yaman, described, 357. See *Makba*.

Mocbus, or *Molchus*, his writings, xviii. 112 (D).

Modares, goes over to the Romans, xvi. 363 (H). His character, 364 (H).

Moderatus, one of Faustina's gallants, raised, xv. 241 (M).

Modestus's cruelties in Palestine, xvi. 210. To the orthodox, 333.

Mydocratus, his writings and character, xv. 37 (Q).

† *Modin*, Jonathan's stately monument there, x. 325 (S).

† *Mædi*, a warlike people in Thrace, x. 62. Subdued by Philip of Macedon, *ibid.* Ravages Macedonia, 63. Subdued by the Romans, *ibid.* Plunder the temple of Delphi, *ibid.*

Maon, poisons Agathocles, viii. 83. Driven from Syracuse by Hycetas, 85.

Mæris king of Egypt, made the famed lake of that name, i. 428. ii. 45. His two pyramids, 46. Other particulars of him, 45.

† — the famed lake of, by whom dug, i. 450. An isle in the midst of it, 457. The lake described, 449, seq. Its two pyramids in the midst, 450. The fishery of it, 457. Why called the lake of Charon, *ibid.*

† *Maſſia* described, xiv. 29 (W). Yielded to Theoporic, xix. 322.

† *Maſſiana* subdued by Crassus, xiii. 493. Declare for Vitellius, xiv. 548.

† *Mogii*, the ancient name of Moscow, whence, vi. 9.

Mogul, or Mung'l Khan, emperor of the Moguls, xx. 23. Whence named, *ibid.*

— the impostor, supposed that Adam named things by revelation, i. 341 (P). The Persians inveterate dislike of him, v. 160 (G). Spreads his doctrine, xvii. 24. His death and successor, *ibid.* Tomb at Medina, xviii. 362. When born, 440.

— general of the Saracens, his successes against Julianian, xvii. 31. Recovers Armenia, 34.

— invites the Turks to his assistance, xvii. 120. His death, 121.

— the son of Bajazet, defeats his four brothers, xvii. 206.

— the son of Amurath, butchers all his brother, xvii. 209. Shuts up the mouth of the Bosphorus, *ibid.* Besieges Constantinople, 211. His fleet forced by the Genoese, 212. Impotent rage against them, 213. Vast causeway and bridge, *ibid.* Cruelty to the Constantinopolitans, 216, seq.

Mohammedan divines, several learned ones embraced Aristotle's opinion concerning the eternity of the world, i. 7. Their wretched philosophy, 45. And theology, 101.

Mohammedans, their notion of the pre-existence of souls, i. 97. Their notions of, and great respect for angels, 104. Place Adam's paradise in the seventh heaven, 119. Their opinion of Noah, 179. Tradition concerning the flood, 224 (A).

† *Makba*, a city of Yaman, described, xviii. 357.

Mole, the primary particle of the earth, i. 55.

† *Moldavia*, part of ancient Dacia, xix. 490.

† *Mogul*, whence named, xx. 1. Whence descended, 2. Their emperors, 24—40. Whether they formerly professed Christianity, 37.

Mohammed defeated in Persia, xi. 140. His successors subdue it, *ibid.*

— the impostor, supposed that Adam named things by revelation, i. 341 (P). The Persians inveterate dislike of him, v. 160 (G). Spreads his doctrine, xvii. 24. His death and successor, *ibid.* Tomb at Medina, xviii. 362. When born, 440.

— general of the Saracens, his successes against Julianian, xvii. 31. Recovers Armenia, 34.

— invites the Turks to his assistance, xvii. 120. His death, 121.

— the son of Bajazet, defeats his four brothers, xvii. 206.

— the son of Amurath, butchers all his brother, xvii. 209. Shuts up the mouth of the Bosphorus, *ibid.* Besieges Constantinople, 211. His fleet forced by the Genoese, 212. Impotent rage against them, 213. Vast causeway and bridge, *ibid.* Cruelty to the Constantinopolitans, 216, seq.

Mohammedan divines, several learned ones embraced Aristotle's opinion concerning the eternity of the world, i. 7. Their wretched philosophy, 45. And theology, 101.

Mohammedans, their notion of the pre-existence of souls, i. 97. Their notions of, and great respect for angels, 104. Place Adam's paradise in the seventh heaven, 119. Their opinion of Noah, 179. Tradition concerning the flood, 224 (A).

† *Makba*, a city of Yaman, described, xviii. 357.

Mole, the primary particle of the earth, i. 55.

† *Moldavia*, part of ancient Dacia, xix. 490.

Molech, a deity of the Ammonites, ii. 146. His various names, and the import of them, *ibid.* Described, *ibid.* seq. (B). and (C). Opinions about it, *ibid.* An altar erected to him by Solomon on the mount of Olives, iv. 108. The same with Chronus, xvii. 264 (P).

Molo a prince of Syria, revolts from Antiochus, ix. 206. Success against him, 207, seq. Defeated, 211. Kills himself, *ibid.* His body crucified, *ibid.*

† *Molacbarb*, where situate, xviii. 180 (B).

Molon, a Rhodian philosopher, his writings, viii. 166 (D).

— Apollonius, instructs Julius Cæsar in oratory, xiii. iii.

— not the same with Apollonius, xiii. 112 (T).

Molouk-Al-Tbouaif, the third dynasty of the Persians, its meaning, xi. 142 (A).

† *Molossi*, ancient inhabitants of Greece and of Epirus, x. 71.

† *Molossians*, revolt against Pyrrhus, x. 81.

† *Molossis*, a province of Epirus, described, x. 66. Whence named, *ibid.* Famed for its mastiffs, 70. Subdued by Pyrrhus, 72.

Molossus, king of Epirus, brought up by Helenus, x. 73, seq.

† *Mona*, Anglesey, by whom conquered, xix. 87. Some antiquities of, *ibid*.

Monad of Pythagoras, what meant by it, i. 40. 52. seq.

Monarchial government, whether the best, xiii. 399 (S), seq.

Monarchs, how honoured by the Medes. iv. 13. By the Scythians, vi. 66.

† *Monasteries* on mount Athos, described, viii. 392 (G), seq.

† *Monastery* of the ark on the Cardu mountains, i. 242.

Monaxus's house burnt at Constantinople, xvi. 512.

Monaxius chosen consul with Plintha, xvi. 527.

† *Monchico*, where situate, xviii. 189 (G).

† *Mondar* (Al.) his bravery against the Romans, &c. xviii. 437.

† *Mondais*, their extract, kingdom, &c. xviii. 429, seq.

Mondo, a Gothish prince, defeats the Romans, xvi. 610.

Mondrestal gets part of Jugurtha's dominions from the Romans, xii. 496.

† *Mondus*, an island and port in Ethiopia, xviii. 272.

Monefes, goes over to Mark Antony, xi. 40. Is rewarded by him, *ibid*. Forewarns Antony twice of his great danger, 43.

— general of Parthia, sent into Armenia, xi. 55.

Moneta, money whence so called, xii. 54 (O).

— silver, when first coined at Rome, xii. 155. When first alloyed with copper, 272.

— despised by the Spartans, vii. 19.

— the temple of Juno Moneta built at Rome, xii. 54 (O).

Monima, put to death, ix. 579 (H).

Monkies of an extraordinary kind in India, described, xx. 68, seq.

Monks confined to their deserts, xvi. 430. Encouraged by Marcian, 577. Suppressed by Constantine IV. xvii. 45.

† *Monmouthshire*, formerly part of Wales, xix. 85.

Monobasus I. king Adiabene, x. 163.

— II. made regent, x. 164. His fidelity to his brother, *ibid*. Turns Jew, 166.

Mounts the throne, 168.

Monomachus, sent to poison Cantacuzenus, xvii. 200.

Monotelites, their doctrine, xvii. 24. Their doctrine espoused by Heraclius, *ibid*. Condemned, 30.

Mons Tetrica, *Monte di S. Giovanni*,

Mons Scurus, *Monte Negro*,

Mons Fijcellus,

Montes Gurgures,

Mons Mutela, *Monte Genaro*;

Mons Sacer,

Mons Coritus,

Montanus, *Traul*, one of Messalina's gallants, put to death, xiv. 348.

— *Jul.* his chastising of Nero, xiv. 381 (Z). — *foresaw* to kill himself, *ibid*.

Montanus Aspinus, sent into Germany with the news of Vitellius's death, xiv. 559.

Montaser, a Persian caliph, a remarkable account of him, xi. 197 (M).

Montezuma, the usual title of the emperors of Mexico, xi. 170.

Months, Jewish, their names, how antient, iii. 36 (K). The irregularity of, how corrected by Solon, vi. 316. Roman, how corrected by Numa, xi. 299. Their names, whence, 300 (D). How changed by Commodus, xv. 269 (I).

Montius, his noble speech to Gallus, xvi. 182, seq. Miserable death, 183.

† *Montmorillon*, famed temple of, described, xviii. 570 (K), seq.

Moon, when created, i. 88. How worshipped by the Egyptians, 474. By the Ethiopians, xviii. 285. By the Gauls, 571 (K). By the Saxons, xiv. 177. Worshipped by the Numidians, xviii. 135. By the Mauritians, 196.

† — the temple of, at Rome, burnt, xiv. 414. At Chanhæ, xvi. 259. Julian's wicked superstition there, *ibid*. (X).

— of its standing still at Joshua's prayer, iii. 465 (G).

Moons, *new*, the practice of observing them very early, iii. 33. seq. How observed by the Jews, *ibid*. How fixed, *ibid*. (H). Laws concerning that festival, 33 (H), seq. Reasons for the transposition of days, 34 (I).

† *Moors*. See *Mauritanians*, xviii. 193. seq. Defeated by the Romans, xv. 202. Driven out of Spain, 225. Defeated, and transplanted, 497.

† *Moph*, *Noph*. See *Memphis*.

† *Mopserene*, where situate, xvi. 227. The place where Constantine died, *ibid*.

† *Mopsus*, a city in Cilicia Proper, vi. 132. Preserved by Antoninus, xv. 200 (M). Fortified by the Saracens, xvii. 34. Taken by the Romans, 94.

† *Mopsus* murdered Seleucus, ix. 346. Punished by Eusebes, *ibid*.

Mopssus, who, xvii. 284. Worshipped at Carthage, *ibid*.

Moraner Ebn Morra, inventor of the present Arabic character, xviii. 395.

† *Moraw* river, in Germany, xix. 21.

Mordcai carried captive by Nebuchadnezzar, iv. 186. One of the heads of the returning Jews, x. 180. Who, *ibid*. (E). Esther's Uncle, his Genealogy, 192 (S).

† *Morea*, where, and why so called, vii. 324.

† *Moreh*, the land of, where, iii. 251.

More mixorum, the punishment of, what, xiv. 465.

† *Moresby*, the famed antiquities of, xix. 89.

† *Morgantia*. See *Murgentium*, vii. 515 (G). Besieged by an army of slaves, xiii. 6. Relieved by the slaves in it, 7.

† *Morgantines*, their treachery to the slaves, xiii. 7.

† *Morgetæ*, who, vii. 515. 531.

† *Moriab*, the famed mount of, where situate, lii. 408. Whence its name, *ibid*, lii. 265 (C).

— Solomon's

Solomon's temple built on it, 466. A mock-temple built on it, 475. Held in great veneration by the Turks, *ibid*.

† *Morimena*, Jupiter's temple at, x. 6.

† *Morini*, in Gaul, who, xiii. 166. xviii. 654 (Q). Subdued by Cæsar, 654. Attend him into Britain, xix. 119.

Morinus's judgment of the Caraites, x. 489 (G). *seq*.

† *Morocco*, its extent, xviii. 174.

† *Morpeffus*, where, viii. 324 (A). See *Marpessus*.

Mortagon, king of the Bulgarians, relieves Constantinople, xvii. 62. Defeats Thomas an usurper, *ibid*. Assists Michael against the rebels, *ibid*. xix. 524.

Mortgages, how made among the antient Athenians, vi. 307.

† *Mosa*, a branch of the Rhine, xiv. 109 (Q).

Mosaic account of the creation, i. 72. Explained, 85. *seq*.

— *lavo*, its advantages, iii. 186 (R), *seq*. Whether copied by Aristotle, viii. 518 (F).

— *history*, alluded to by Attic authors, traditions, xx. 195.

† *Mosul* city, where situated, v. 37 (A).

† *Mosibi*, ancient inhabitants of Iberia, x. 138. And of Bosphorus, 147. Settle in Colchis, 135.

† *Moschie* mountains, in Armenia, described, ix. 487. *seq*. Whence named, *ibid*.

† *Moschiti*, who, and where settled, i. 378. Whether the Moscovites descended from them, *ibid*. See xx. 3 (B).

Moschus, said by tradition to be the inventor of the atomic system, ii. 346. Who, i. 40. See vol. xviii. 112 (D). Thought by some to be Moses, i. 40.

† *Moscovites*, descended from Magog, vi. 9. Have sainted Constantine the great, xvi. 138 (I).

Mosles, *Alexius*, marries Theophylus's daughter, xvii. 66. Created Cæsar, *ibid*. Success against the Saracens, *ibid*. Retires to a monastery, *ibid*.

Mosilama, Mohammed's competitor, his residence and death, xviii. 365.

Moser, his original name, and why changed, i. 349 (H). Marries Zipporah the daughter of Jethro, ii. 154. The occasion of her leaving him, *ibid*. (H). First vicegerent of the Jews, iii. 119.

— born, iii. 344. Concealed three months, *ibid*. The import or original of the name, 346 (N). Brought up by Pharaoh's daughter, 346. His universal learning, *ibid*. (N). His forty years in Egypt, how spent, 347 (O). Kills an oppressive Egyptian, 347. Endeavours to compose a difference between two Hebrews, 348. Who they were, *ibid*. (P). Forced to flee into Midian, 349 (Q). Lives forty years with Jethro, 350. Supposed to have wrote the books of Job and Genesis there, 355 (R). Vision of the burning-bush, 354 (R). *seq*. Who appeared there, 355 (S). Commanded to return

into Egypt, 355. And to bring Israel out of it, 362. Is encouraged by two Miracles, 363. Why smitten by an angel in the inn, 365 (A). *seq*. His son circumcised by Zipporah, 368. Joins Aaron at Horeb, 369. Declares his commission to the Israelites, *ibid*. And to Pharaoh, *ibid*. Message to Pharaoh rejected, 370. Turns his rod into a serpent, 373. The waters into blood, 374. Brings multitudes of frogs, 376. Of lice, *ibid*. Of flies, 377. A murrain on the cattle, 378. Boils upon men and beast, *ibid*. Hail and thunder, *ibid*. Mifchiefs done by them, 379. Locusts, 380. A three-days darkness in all the land, *ibid*. How long time all these took him up, 381 (I). Insults the passover, 382. Prepares the people for their departure, 383. *seq*. The death of the Egyptian first-born, 384. Ordered to depart, *ibid*. Encamps at Succoth, 385. Consecrates the first-born there, 386. Removes to Etham, 387. To Pi-hahiroth, *ibid*. Overtaken by Pharaoh, 389. Divides the Red Sea, 390. The deed, whether miraculous, *ibid*. (P). Sings after the crossing it, 397. Sweetens the waters of Marah, *ibid*. Brings manna for their food, 399. Waters cut of the rock, 401. Whether this done in two several places, 402 (T). Defeats the Amalekites, 403. Appoints judges under him, 404. Encamps at the foot of mount Sinai, *ibid*. *seq*. Goes up to it, 405. Receives the decalogue, *ibid*. And the ceremonial law, 408. Ratifies the covenant, 409. Takes seventy elders with him up the mount, 409. *seq*. Stays there forty days, 413. Given over for lost, 411. Comes down again, 413. Breaks the two tables, and destroys the golden calf, *ibid*. Returns up to the mount, 414. Has a manifestation of the divine glory, 415 (E). And stays another forty days, 416. Comes down with a radiant face, *ibid*. Exacts a general offering for the tabernacle, *ibid*. Appoints the grand council of seventy, 418. Heals Miriam's leprosy, 420. Sends twelve spies to view the promised land, *ibid*. Quells a rebellion raised on their ill report of it, 421. Who are defeated by the Amalekites, 422. Condemns rh-sabbath-breaker, 423. And Korah, Dathan, &c. to a fearful end, 424. *seq*. Stays a second plague against the rebellious, 426. Smites the rock a second time, 428. Why excluded from entering into Canaan, *ibid*. (Q). Set up the brazen serpent against the fiery ones, 429. Is ordered to number the people, 434. Consigns all the Midianites to destruction, *ibid*. Divides the land by lot, *ibid*. And takes a view of it from mount Nebo, 435. Invests Joshua his successor, *ibid*. Speech to the Israelites, 439. Second, *ibid*. (D). Appoints a form for bringing the first-fruits to God, 58. And blessings and curses to be set up on Ebal and Gerizim, 440. Confirms the covenant of Horeb, 441. His prophetic song, 442 (H). And last blessing to the tribes, *ibid*. Dies on mount Nebo, 444. Burial, character, &c. 444 (I). *seq*. Rob.

- binic dreams, and additions to his life, writings, &c. *ibid.* (1). *seq.* His fabled conquest of Ethiopia, xviii. 302.
- Moses*, one of the four Bulgarian kings, his death, xix. 531.
- Moses's* rise and punishment, xvii. 50.
- † *Moskene*, a city in Asia, destroyed by an earthquake, xiv. 129 (P).
- Moswadd*, among the Arabians, what, xviii. 412.
- † *Mosylon*, a promontory in Ethiopia, xviii. 272. Its port, *ibid.*
- † *Mosynæciæ* described, vii. 490 (L). The desperate resolution of their king, *ibid.* Ally with the Grecians, *ibid.* Their several kinds of provisions, *ibid.* (M).
- Mor*, what, in the Phœnician cosmogony, i. 23.
- † *Motene*, a province of Armenia, ix. 483.
- Motbers*, goddesses, a superstitious notion of the Egyptians concerning them, viii. 149. A title given to the chief goddesses, vii. 526 (R). Chief gods of the Æthiæ, xix. 14.
- † — said to have eat their own children, xvi. 512.
- Motion* not eternal, nor essential to matter, i. 20.
- † *Motya*, described, viii. 15. xvii. 382. Stout defence against Dionysius, 384. Taken by him, and plundered, viii. 16. xvii. 385. Retaken by the Carthaginians, 388.
- † *Mount, Sacred*, why so called among the Romans, xi. 404.
- the law of, what, xi. 480.
- † *Mountain*, said to have been melted by the Moguls, xx. 35. Foundation of this fable, 47.
- † *Mountains*, conjectures about their formation, i. 87. Their great heighth, 218 (S). In India, their remarkable quality, xx. 69.
- Mourning*, how regulated by Moies, iii. 171 (M). By Lycurgus, vii. 9.
- Mouse*, one sold for 100 denarii, xviii. 6.
- † *Moxarabes*, who, xviii. 489 (A). Officium Mozarabicum, in Spain, what, *ibid.* (B). *seq.*
- † *Muab*, the royal residence of Yaman, xviii. 358.
- Mucapor*, said to have been the murderer of Aurelian, xv. 463 (B).
- Mucianus*, sent governor of Syria, xiv. 448. Declares there for Otho, 513, 545. Allies with Vespasian, *ibid.* Marches against Vitellius, 547. Advises Vitellius to resign, 564. Un- timely jealous of Primus, 569 (U). Quells the revolted Dacians, 574. His universal sway, xv. 8. Entry into Rome, *ibid.* Causes Calphurnius Galerianus to be murdered, 9. Motly character, 8. Treachery to Primus, 19. Displaces Varus, *ibid.* Pleads in favour of in- formers, 20. Orders the son of Vitellius to be put to death, *ibid.* His haughtiness, how re- sented by Vespasian, 25. Cruelty to Helvidius Priscus, 30. Diverts Domitian from a Gaulic expedition, 49.
- Mucius Cordus's* unparalleled bravery, xi. 372. *seq.* Whence styled Scævola, 373. Outwits Posen- na, *ibid.* xvi. 89.
- Magaris*, king of the Huns, takes Bosphorus, xix. 247. Repulsed by John, *ibid.*
- Mullets*, their extravagant price at Rome, xiv. 90. One of an extraordinary size presented to Tiberius, 210 (R). His ungenerous reward for it, *ibid.*
- † *Mulotilum*, a city of Thrace, where situate, x. 51.
- † *Mulutba*, Mollochath, river, boundary of Nu- midia, xviii. 116.
- † — the castle of, described, xii. 484. Taken by Marius, 485.
- Mummies* of Egypt, described, i. 490 (1). Of Persia, v. 82.
- Mummy-Pits*, i. 494.
- Mummius* the consul, sent against the Achæans, vii. 317. Blockades Corinth, *ibid.* Defeats the Achæans, 318. Takes and plunders Co- rinth, 319. His ill taste of architecture, 320. Triumph at Rome, 323. Ill success in Lusita- nia, xii. 363. Repulsed by the rebels, xiii. 125.
- Mummulus's* success against the Lombards, xix. 616, *seq.*
- † *Munda*, where situate, xiii. 259 (Z). Battle of, 260. Besieged, 262. Taken, 266.
- † — a river in Lusitania, xviii. 467.
- Mundo's* revolt in Pannonia, xix. 546. Submits to Theodoric, *ibid.*
- Mund*, the Goth, invades the Romans, xvi. 610.
- Mundus*, at the foundation of Rome, what, xi. 238.
- Mundus's* treachery to Paulina punished, xiv. 150 (O).
- quells a riot at Constantinople, xvi. 520.
- success against the Bulgarians, xix. 515. Against the Ostrogoths, 563. *seq.* (H). De- feated and killed, 566.
- Mundzuchus*, king of the Huns, xix. 207 (B).
- † *Municbia*, a sea-port in Attica, vi. 320. 322. A prophecy about it fulfilled, 297. Garri- soned by the Macedons, 521. Taken by Dem. Polycrates, 527. Garrisoned by him, 531. Sold back to the Athenians, 532. Repaired by Adrian, vii. 395.
- Municipian* month, why changed, vi. 528.
- Municipal* cities and colonies, their privileges, xii. 18 (E).
- Munster*, bishop of, imprisoned by the Romans, xvii. 164.
- Muræna*, defeats the Armenians, ix. 501. Left prætor in Asia, by Sylla, 564. Invades the do- minions of Mithridates, 565. Is put to flight by him, 566. Recalled to Rome, and ho- noured with a triumph, *ibid.*
- son of the former, besieges Amisus, ix. 576. His character, *ibid.* (D).
- a favourite fish, remarkable story of, xiii. 33. *seq.*
- Murci*, towards, from
- Murtia*, the goddess of cowards, xviii. 585 (C).

- Marcus Stat.* governor of Syria, xiii. 254. Sent against Bassus, *ibid.* Joins Cassius in Syria, 341. Defeats Dolabella's fleet, 342. Defeats the Rhodians twice, 373. Defeats the triumvir's fleet, 397. Forbakes his colleague, 433
- † (1). And Pompey, 442. Murdered, *ibid.*
- kills Piso, xiv. 502.
- Murder*, wilful, no place of refuge for, iii. 92. Moses's law against it, 135. Uncertain how expiated among the Jews, *ibid.* God's abhorrence of it, *ibid.* Cases wherein one might lawfully kill, *ibid.* (A). By whom cognizable at Athens, vi. 330. Not capital among the Germans, xix. 40.
- Murena L.* insults Augustus, xiii. 504 (C). Conspires against him, *ibid.* Is discovered, and put to death, 505.
- † *Murgentium*, a city in Sicily, described, vii. 515. Surrendered to Hamilco, viii. 131. Taken from the Samnites, xii. 120.
- † *Muridanum*, Caermarthen, in Wales, xix. 87.
- Murrian* among the cattle, one of the plagues of Egypt, iii. 378.
- † *Murfa*, a city in New Pannonia, xv. 494. Where situate, xvi. 169.
- the battle of, fatal to the empire, xvi. 170.
- † *Murfa*, ruined by the Quadi, xvi. 356.
- Murtzapblus*, whence named, xvii. 170. See *Ducat*.
- Mus* lent by Mardonius to consult the oracles, viii. 422.
- Musa*, prince of Bithynia, deprived of her succession, x. 133. Her cause espoused by Cæsar, *ibid.* (R).
- the physician, recovers dying Augustus, xiii. 500. Honours conferred on him, *ibid.*
- a celebrated empory of Arabia Felix, xviii. 355.
- † *Museum* of Alexandria described, ix. 372, *seq.* Learned men educated in it, 373 (K).
- † — taken and garisoned by Demetrius, vi. 531. Refold to the Athenians by Diogenes, 532.
- Music*, disapproved of by the Egyptians, i. 435. Some of its greatest beauties lost, iii. 207 (P). In high request among the Jews, 202, *seq.* Improved by David and his band, *ibid.* *seq.* Introduced into Persia, v. 335. How invented, vi. 32. 33 (D). Admired by the Spartans, vii. 17. Concerts of, prohibited at Rome, xii. 450. Used in Gaul at their banquets, xviii. 630 (C). Esteemed a divine art by the Etruscans, xvi. 59.
- Musical Instruments*, the first inventor of, i. 169. Used by the Jews at their funerals, iii. 172 (N).
- Musicanus*'s submission and presents to Alexander, viii. 632. Revolts, and crucified with many Brachmans, 633.
- Musicians*, why first ranked among the Roman trades, xi. 299.
- Musonius*, vicar of Asia, with his troops, cut in pieces by the Isaurians, xvi. 330.
- † *Mus Tag*, or *Imus Tag*, a mountain in India, xx. 63. Whence named, *ibid.*
- Muslopha*, strangled by Amurath, xvii. 207.
- † *Musulanians*, who, and whence, xvii. 234 (B). Where sited, xviii. 210. Serve under Tacfarinas, *ibid.* Defeated, 212.
- Muth* the son of Chronus, the same with Pluto, i. 326.
- † *Mutbullus*, a river in Numidia, xii. 470. Numidians defeated on the banks of, by the Romans, 471.
- Mutia*, a festival instituted, xiii. 31. Whence named, *ibid.*
- Wife of Pompey, her extract, xiii. 149 (C). Why divorced, *ibid.*
- Octavian's mother, interceeds with him for the conquered Romans, xiii. 480.
- Mutilation* first punished at Rome, xiii. 15.
- Muttilus Papius*, his mean flattery of Tiberius, xiv. 122 (G).
- † *Mutina*, a city of the Boii, xi. 213. Seized by the Romans, xii. 235. Attempted by the Boii, *ibid.* Relieved by Attilius, 236. Surrendered to Pompey, xiii. 100. The siege of, by Antony, 313. Raised, 321.
- the battle of, xiii. 320.
- Mutines*'s valour maintains the Carthaginians in Sicily, viii. 149. Envyed by Hanno, 150. Ravages the island, 151. Betrays Agrigentum to the Romans, 155. Rewarded for it, 156.
- Mutius Scaevola*, Pontifex maximus, butchered by young Marius, xiii. 76.
- a tribune, his honest artifice, xiii. 171.
- Muza*, an empory in Arabia Felix, xviii. 355.
- Muzalo*, appointed guardian to young Læcaris, xvii. 179. xviii. 443. Murdered by the nobility, xvii. 180. xviii. 448.
- † *Muziris*, where situate, xx. 58.
- † *Myceabema*, taken by Philip, viii. 451.
- † *Mycale*, the battle of, v. 248.
- † *Myæna*, a city of Argos, vi. 152.
- † — kingdom of, when founded, vi. 153.
- † *Myæna* and *Mycenians*. See *Messena* and *Messenians*.
- Mycerinus*, or *Cherinus*, a good and merciful prince, son of Cheops king of Egypt, i. 429. ii. 74. Erects two grand pyramids, i. 429. Death and extraordinary funeral of his daughter, ii. 74. Reports concerning her, 75. Declared to be short-lived by the oracle of Butus, *ibid.* Vain attempt to bely it, *ibid.* *seq.* Builds a pyramid, 76.
- † *Myconians*, why subject to baldness, viii. 329.
- † *Myconus* island described, viii. 328, *seq.* Whence named, *ibid.*
- † *Mygdonia*, a province of Macedon, viii. 381. Where situate, 387. ix. 210 (G).
- Mygdonus* river, where, xvi. 160. Its course stopped by Sapor, *ibid.*
- † *Mygdonius* river, its spring and course, ix. 210 (G).
- † *Myla*, a city in Sicily, described, viii. 92 (N).
- Myles*, the son of Eurstar, vi. 242.
- Myllus*, an indecent statue in Ceres's temple, vii. 378 (Z).
- † *Myntians*, saved from death by their wives, viii. 309, *seq.* (X).
- K k 3
- † *Myndus*,

- † *Myndus*, Alexander disappointed there, viii. 514.
 † *Myos Hormos*, city, where situate, ix. 383.
 Its trade, *ibid.*
 † *Myra*, a city of Lycia, vi. 126.
 † *Myrina*, a city in Æolia, vii. 425.
 — a city of Lemnos, viii. 345.
 — a city in Asia, destroyed by an earthquake, xiv. 129 (P). xv. 127.
 † *Myrlea*, in Bythinia, by whom founded, x. 113.
 † *Myrmidons*, where seated, vi. 214. Why so called, *ibid.* (A). Are fought by the Argonauts, vi. 220 (I).
Myrmillones, Roman gladiators, who, xii. 435 (H).
Myronides, defeats the Corinthians, vi. 414.
 His great victory over the Thebans, 416.
 † *Myronis* island in Ethiopia, xviii. 272.
Myrrhatum vinum, in request at Rome, x. 601 (Z).
Myrsilus, tyrant of Lesbos, viii. 294.
 † *Myrtian* valley, where situate and whence named, xi. 321 (U).
 † *Myria*, part of Asia Propria, whence named, vi. 100. Its divisions and boundaries, *ibid.* Cities, *ibid.* seq. Soil and climate, 105. Origin, *ibid.* Character, *ibid.* Religion, 106. History and kings, *ibid.* seq. Described, iv. 429.
 † *Myrians*, side with the Trojans, iv. 494. Their character, vi. 105. Subdued, 106.
 † *Myriscaras*, the port of, where, xviii. 187.
Myrsei, at Athens what, vii. 378 (Z).
Myseries, the unreasonableness of rejecting them, x. 536 (N), 591 (M). A festival of Ceres so called, vii. 377 (Z). By whom instituted, and how celebrated, *ibid.*
Mytilicus, Nicolaus, excommunicates the emperor, xvii. 79 (E). Deposed, *ibid.*
 † *Myrale*, the Greeks gain a victory there, vii. 67.
 † *Mytilistrarum*, taken and destroyed by Collatinus, xii. 173. By the Romans, xvii. 508.
 † *Myus*, where, and by whom founded, vi. 183.

N.

- Namab*, the daughter of Cain, inventress of spinning, &c. i. 160.
Naaman, cured of his leprosy by Elisha, ii. 307 (K). Renounces his idolatry, 308. On what account he lost his office of general, *ibid.* (L). His hospital for lepers at Damascus, *ibid.* (K).
 † *Nabar-mel-ba*. See below *Nabarmel-ba*, i. 117.
 Canal of, cleansed by Severus, xv. 310.
 † *Naar-fares*, a river of Babylon, iv. 338.
 † *Nab*, a river in Germany, xix. 21.
 † *Nababurum*, where situate, xviii. 130.
Nabades defends Nisibis, xi. 115. Defeats the Romani, 116. Killed, 128.
Nabul, his churlish Behaviour to David, iv. 51. Death, *ibid.*
 † — a city in Tunis, its situation, xvii. 236.
Nabaranus, his treachery to Darius, v. 320.
 Surrender to Alexander viii. 559.

- † *Nabathea*, where situate, xiv. 137 (Y).
 † *Nabatbean Arabs*, invaded by Antigonus, ix. 39, seq. Make peace with his son, 40. Fall foul on his collector of the bitumen, *ibid.* xviii. [444]. Get justice of Augustus against Syllaenus, x. 441 (M).
 † *Nabathrans*, inhabitants of Arabæa Petrea, xviii. 341. 349. Whence so named, *ibid.* 342. Where settled, *ib.* Way of living, &c. 346.
Nabdasja joins in a conspiracy against Jugurtha, xii. 478. Is discovered by his secretary, *ibid.*
Nabis, tyrant of Sparta, his monstrous character, and cruelty to them, vii. 152. To the Argives, *ibid.* 272. Instances of his cruelty, *ib.* 153. His interview with the Roman general, *ibid.* Conditions offered him, 154. Rejected by him, but afterwards accepted, *ibid.* Raises new disturbances, 155. Is defeated by Philopæmen, *ibid.* Recurs to the Ætolians, 156. Their dissimulation with him, *ibid.* Joins the Romans, 272. Left in possession of Sparta, 276. Besieges Gythium, 277. Treachery to Philip, 272. Defeated by the Achæans, 278, seq. Harassed by them, 279, seq. Defeated by the Achæans, 278, seq. Harassed by them, 279, seq. Assisted by the Ætolians, 157.
Nabecolassar, takes Tyre, after a siege of 13 years, ii. 372. His rage in being disappointed of his booty, *ibid.* The Nebuchadnezzar of the Scripture, iv. 395. His sublime station, 398, seq. Subjects Assyria to Babylon, 397. Destroys Nineveh, *ibid.* Other conquests, 395. Takes Jerusalem, 401. Defeats Pharaoh-Hophrah, *ibid.* Cruelty to Zedekiah and his sons, *ibid.* Carries the rest into captivity, *ibid.* His visit image set up, *ibid.* seq. Takes Tyre, after a 13 years siege, 402, seq. Completes the ruin of Judea, 403. Buies Egypt, &c. under tribute, *ibid.* Embellishes Babylon, 406, seq. His dream of the tree interpreted, 412. His pride and metemorphosis, *ibid.* 413. Recovery, 415. Death, *ibid.* Prophecy, *ibid.*
Nabonadius, the murderer of Laborosarchod, iv. 419. Reduces the sceptre to the Assyrians, 402, seq. Defeated by Cyrus, 422. How used by him, *ibid.* & seq. Whether the Belshazzar of Daniel, or Darius the Mede, *ibid.* (P). See v. 44 (C). seq.
Nabonassar, his era, iv. 384. & xviii. 312. First Babylonish king in Ptolemy's canon, iv. 390.
Nabopolassar arrests the kingdom from the Assyrians, iv. 394. Transfers it to Babylon, *ibid.* The Belshus of Ctesias, and Nanybus of Damaſcen, 392.
Nabuh, his vineyard, coveted by Ahab, iv. 122. Is murdered by Jezebel's order, 123. Elijah's severe threatening on that account, *ibid.*

- Nabuchadneſor*. See *Nabocolaſſar*, iv. 395. ſeq.
His alliance with the king of Medea, v. 36.
Joint conqueſts with him, 37. ſeq. Of Paleſtine and Jeruſalem, 38. ſeq. Invaſion of Spain.
- Nacbon*, not a proper name, but a participle, iv. 64 (W).
- Nabor*, Abraham's brother, iii. 265. His iſſue, *ibid.* (D).
- Naboragan*, a Perſian general, ſlayed alive, xi. 121. Deſeated in Peſſia, xvi. 625. ſeq.
- † *Nachs-ruſtan* mountain, near Perſepolis, v. 111. ſeq. Tombs, and other antiquities of it, 114 (X).
- † *Nachſhivan*, ſuppoſed to be the firſt town built after the flood, where ſituated, v. 354 (G).
- Nadab*, the ſon of Aaron, iii. 365. Conſecrated by him, 417. Killed by fire from heaven, and why, *ibid.* &c. (E).
- king of Iſrael, ſucceeds his father *Jeroboam*, iv. 115 (A). Follows his wicked courſes, 116. Beſieges Gibbeton, ii. 251. Killed there, *ib.* iv. 116.
- Nadius*, ſecond king of Babylon, probably the Cteſian Nyncas, iv. 392.
- Nemæ*, by whom invented, viii. 315.
- Nenius* the augur's conteſt with Tarquin. See *Nævius*.
- the poet, his writings, &c. See *Nævius*, xii. 210 (D).
- Nævius Actius*, the augur, outwits Tarquin, xi. 325. Determines the building of a temple to Jupiter on the capitol, *ib.* 328.
- the poet, his birth, and works, xii. 210 (D). Introduces the firſt regular comedy at Rome, 216.
- † *Nagidus*, a Samian colony in Cilicia Aſpera, vi. 130.
- † *Nabal-Eſcol*, a famed valley, where ſituate, ii. 481.
- † *Nabar-el-fatat*, whence its name, ii. 427. Deſcribed, *ibid.* (L) ſeq.
- † *Nabar-malcha*, or Baſilicos Potamos, i. 117. Whether the ſame with Ceuta, an artificial branch of the Euphrates, *ibid.* By whom dug, *ibid.* Its courſe, iv. 337. ſeq. See xv. 137, 310.
- Nabaſſ*, king of the Ammonites, ii. 143. Rout-ed and diſperſed by Saul, *ibid.* Kindneſs to David, ii. 144.
- Nabor*, brother to Abraham, his children, iii. 265 (D). Inventions aſcribed to him, i. 298 (W). (U).
- Nabum*, prophecies in Hezekiah's reign, iv. 170 (W).
- † *Najades*, who, vi. 209 (G).
- † *Naid*, the province of, where ſituate, xviii. 365.
- Nails*, why, and how uſed chronologically at Rome, xii. 36 (M). The ceremony of driving them, *ibid.* 72.
- † *Nairam*, an ancient biſhopric of Arabia, xviii. 391.
- † *Naiſſus*, whether the birth-place of Conſtantine, xv. 526 (E). Taken by Attila, xvi. 555.
- xix. 221. Deſcribed, *ibid.* ſeq. Taken by the Oſtrogoths, xix. 318.
- Nakedneſs* of our firſt parents, what meant by their perceiving it, i. 132.
- Names* of the Jews, ſeveral explained, iii. 162 (B). Of the Hebrews, Phœnicians, and Punic, nearly the ſame, xvii. 296. ſeq. The ſimilitude of, a deceitful guide, i. 114. Various of the Romans explained, xi. 313 (O).
- Nanea*, the ſame with Diana, ix. 334 (M). Her temple attempted by Antiochus, *ibid.*
- Nannacus*, king of Phrygia, iv. 454. ſeq.
- Nannianus*, his ſucceſs againſt the Lentienſes, xvi. 353. Againſt the Allemans, xix. 459.
- Nanybrus*, his fabulous hiſtory, iv. 388. ſeq.
- † *Niosbendgian* city, where, and by whom built, xi. 152.
- Napata*, metropolis of Æthiopia, xiii. 498. Taken and deſtroyed by the Romans, *ibid.* The reſidence of Candace, xviii. 262. Deſtroyed, 321.
- Naphtal*, a poiſon uſed by the Medes for their arrows, v. 14.
- † *Naphtali*, Jacob's ſecond ſon, by Bithah, iii. 280. Jacob's prophecy to his tribe, explained, 322. How verified, *ibid.* (O). Their lot, in the promiſed land, ii. 457. Cities, *ibid.* Carried captive into Aſyria, iv. 153.
- † *Naphtuim*, who, and where ſituate, i. 373.
- Napis*, king of Scythia, vi. 88.
- † *Naples*, Nero's performance on the ſtage there, xiv. 409. Theatre overturned by an earthquake, *ibid.* (W). Taken by Belſarius, xix. 564 (H). Dreadful ſlaughter, 565 (H). Beſieged by Totila, 590. Taken, and diſmantled, 592.
- † — the exarchate of, 621. Its extent, 628 (D).
- † — extent of its dukedom, xix. 694.
- † — dukes of, why called conſuls, *ibid.* (U). Why called Sicily, 695.
- Theodoric's ominous ſtatue ſet up at, 542 (A). ſeq.
- † *Naragara*, in Numidia, deſcribed, xviii. 121.
- Naravajus* ſaves Hamilcar's army, xvii. 556. ſeq.
- Narbil*, king of Arad, ii. 380.
- † *Narbonne*, by whom founded, and built, xii. 419. xviii. 647. Burnt, xv. 203. Reſtored by Antoninus, 203. Taken by Attaulphus, xvi. 522. Relieved by Littorius, 547. Be-trayed to the Viſigoths, xix. 296. Taken by Theodoric, 306.
- † *Narbonenſis*, Gaul, ravaged by the Cimbri, xii. 467, 472. Forced to declare for Vitellius, xiv. 509. Plundered by Otho, 519.
- † *Narce*, taken by Hannibal, xviii. 74.
- Narcifſus*, a favourite of Claudius, xiv. 318. A wicked tool of Meſſalina, 330. Betrays Meſſalina, 345. Made commander of the guards for one day, 346. Murders her, 349. Ad-viſes Claudius to marry Ælia Petina, 350 (M).

- Quarrels with Agrippina, 360 (C). His treachery to the Bythinians, 361. Endeavours to save Domitia Lepida, 364. His character, 367. Imprisoned by Agrippina, *ibid.* Kills himself, *ibid.* (M).
- a favourite of Nero, executed by Galba, *xiv.* 485.
- a wrestler, in favour with Commodus, *xv.* 260. Strangles him, 271. Condemned to the wild beasts by Severus, 309.
- † *Narcissus*, who, and where situate, *xix.* 8. Revolt from the Romans, *xv.* 217. Peace with them, 219.
- † *Nar-la-Nera*, a river in Italy, its source, *xi.* 218. The boundary of the Sabines and Umbrians, 267.
- † *Narnia*, a city of Umbria, *xi.* 250. Whence named, *ibid.*
- Narsus* sent to compliment Probus, *xi.* 73. Is haughtily received, *ibid.* His character, and great design, 74. Recovers Meisopotamia, *ibid.* Mounts the Persian throne, *ibid.* Success against Gallorius, 75. Ill success, and death, 76.
- Sapor's ambassador to Constantine, *xi.* 80. *seq.*
- Persian general's success against the Romans, *xi.* 91. Refers to them, 104.
- Roman general defeated by the Persians, *xi.* 116. *seq.*
- Sent to assist Cosroes, *xi.* 134. Ill requited by him, 136.
- defeats the Romans, *xv.* 498. Defeated by them, *ib.* *seq.* Sues for peace, *ibid.* Obtains it, 500. Sent with a proud message to Constantine, *xvi.* 204. Pardoned by Maximus, 378 (T).
- defeated by the Romans, *xvi.* 530. Success against them, 615. Revolts to them, *ibid.* Spirits up Cosroes against Phocas, *xvii.* 13. Defeats Leontius, &c. *ibid.* 14. Burnt alive by Phocas, *ibid.*
- success in Italy, *xix.* 504. Invites the Lombards thither, *ibid.* (B).
- Three generals of that name, *ibid.* (B). joins Belisarius, 576. Falls out with him, 577. Takes Imola, 578. Accused and recalled, 579. Sent back into Italy, 605. His huge mixed army, 606. Success against Totila, 608, *seq.* Conquests in Italy, 610, 614. Recalled, *ibid.*
- Narjis*, *Narjes*, I. II. III. king of Parthia, according to the orientals, *xi.* 143. (B). *seq.*
- first king of Persia, defeated, and dies, *xi.* 156.
- prince of Persia, left regent by his wandering brother, *xi.* 166. *seq.* (S).
- Narfica*, the tutelary deity of Vulcanicum, *xiv.* 175 (O).
- Nartus*, the temple of, *viii.* 260.
- † *Narthritis*, island, where, *viii.* 259.
- † *Nasameneans*, who, *xv.* 59. Cut off by Flaccus, *ibid.* Whether totally, or no, *ibid.* (Z).
- † *Nasamonis*, where situate, *xvii.* 235. Customs, *ibid.* 236. *seq.* Why so called, 253 (A).
- Nasro-nigam*, magnificent king of Yaman, *x.* *viii.* 433.
- Nasro-nigam*, king of Arabia, *xviii.* 421.
- Nasica Scipio*, his character, *xii.* 460. Subdues the Boii, *ibid.* 348. His splendid triumph, *ibid.* Pleads for Scipio Asiaticus, 353. Conquers the Dalmatians, 362. See *Scipio*.
- Nasidius*, defeated by Agrippa, *xiii.* 475.
- Naso P. Sextius*, one of the conspirators against J. Cæsar, *xiii.* 273.
- Nasr* worshipped by the Arabs, *xviii.* 384.
- Nassiu* Count, imprisoned by the Romans, *xvii.* 164.
- Nassi*, among the Jews, what, *x.* 252 (T).
- Nassus* or *Nafus*, where situate, *vii.* 328 (L).
- Natalis Antonius* conspires against Nero, *xiv.* 421. Confesses it, *ibid.* 424. Accuses Senecio, *ibid.* 426. Is pardoned, 433.
- Nathan*, the prophet, consulted by David, about building a temple, *iv.* 66. His advice on that occasion, *ibid.* Sent to reprove David, 71. His parabolical speech to him, *ibid.* Informs David of Adonijah's conspiracy, 86. His parallel fable well adapted, *v.* 374 (H). *seq.*
- Nathanael* called by Christ, *x.* 530.
- Nations*, the original of most of them uncertain, *i.* 381.
- Natta Pinarius*, a tool of Sejanus, *xiv.* 191.
- † *Naucratis*, a city in the Delta, in Egypt, *i.* 408. By whom built, *ibid.*
- Naudar*, king of Persia. See *Andar*, *v.* 349.
- Navis Rostate* described, *xvii.* 506 (O).
- Navigation*, the first account of it, after the flood, *i.* 309 (K). Unknown before the flood, *ibid.* 389. Of the ancient Egyptians on the Nile, 504.
- Naubodad* heads the Meruli, *xv.* 443. Surrenders to Gallienus, *ibid.*
- taken prisoner, and promoted, *xix.* 468.
- † *Naupactus*, where, and why so called, *vi.* 275 (D). Taken by the Athenians, *ibid.* Given to the Messenians, *vii.* 73. Its different fates, 332 (T). Besieged by the Romans, 362. The siege raised, 364. The peace of, 258. *seq.*
- † *Naupha*, a city of Argos, *vi.* 152. Whence named, *ibid.*
- Nauplius*, king of Eubœa, wrecks the Grecian fleet, *viii.* 371 (L). His death, *ibid.*
- † *Nauportum* plundered, *xiv.* 69. Where situate, *ibid.* (U).
- † — city, where situate, *xiii.* 524 (S).
- Nauruz*, a Persian festival, by whom instituted, *v.* 336. How celebrated, *ibid.*
- Nautus C.* made consul of Rome, *xi.* 467. Defeats the Sabines, *ibid.*
- † *Naxians*, who, and whence, *viii.* 320. Government, *ibid.* *seq.* Treachery to the Persians, 322.
- † *Naxica Insula*, where situate, *xviii.* 125.
- † *Naxos* island, described, *viii.* 319. Its excellent wines, 320. Taken by Donyfius, 13. 13. By the Thessalians, 320. By the Carians, 321. Invaded by Aristagoras, 322. Subdued by the Persians, *ibid.* By the Athenians, 323.
- Noxus*, the son of Palemon, king of Naxos, *viii.* 321.
- Noxus,*

- † *Naxos*, metropolis of *Naxos*, by whom built, vii. 530. Taken and destroyed by the Persians, v. 219. Whence named, viii. 379. Conquered by Pisistratus, 322. By the Romans, 323.
- Naxos*, defeated and killed by the Saxons, xix. 187. Uncertain who he was, *ibid.* seq.
- Nazar* defeats the Saracen's fleet, xvii. 76.
- † *Nazare. b.*, its antiquities described, ii. 443 (E). Where situate, *ibid.* 460.
- Nazarite*, Christ, why so called, x. 496. That prophecy explained, 497 (D). The true sense of the Word, 498 (D).
- † *Nazarites*, who, iii. 68. Why they abstained from wine, *ibid.* Women free to the same vow, *ibid.* seq. Despise Christ, x. 539. Are severally reproved by him, *ibid.* Their resentment, *ibid.*
- Nazarius's* writings, &c. xvi. 145 (O). Character of Julian.
- Nazek*, son of Kejomaras, king of Persia, murdered, v. 331.
- Nazianzen's* character of Julian, xvi. 269. seq. (B). Just suspicion of his hypocrisy, 222 (L). Dreadful account of the Gothic invasion, 362. His letter to Ellibichus, 394 (G).
- † *Nazianzum*, a city in Cappadocia, x. 4.
- Neantzes's* treachery to Alexius, xvii. 143.
- † *Neapophos*, in Cyprus, described, viii. 239.
- † *Neapolis*, one of the four quarters of Syracuse, vii. 517. When first added to it, 518. Taken and plundered by the Romans, viii. 138.
- † — a city in Campania, called also Parthenope, xi. 216.
- † — a city in Thrace, x. 49.
- † — in Italy, by whom built, xii. 74.
- † — in Africa, plundered by Calpurnius, xii. 376.
- † — in Samaria, formerly Sichem, xv. 36.
- † — an ancient empory of the Carthaginians, xvii. 235. Where situate, *ibid.* seq.
- † *Neapolitans*, their unshaken fidelity to the pope, xix. 663.
- Whether still under the emperors, xix. 64.
- Nearchus*, admiral of Alexander, viii. 627 (O). Sails down the Indus, 635 (R). Rejoins him, 640. Rewarded, 643. Wrote a Journal of his Indian voyage, 657 (H). His character as a writer, ix. 191 (Y).
- Nebaxaradan*, one of Nebuchadnezzar's generals, takes Jerusalem, iv. 401. Cruelties committed by him, *ibid.*
- Nebos*, an idol of the Babylonians, ii. 127. iv. 365. The Chemoth, &c. of the Moabites, *ibid.*
- † — the mount where Moses viewed the promised land, iii. 435. And died, *ibid.* 443.
- Nebriidus* refuses to swear to Julian, xvi. 224. Marries Salvina, 360 (F).
- † *Nebriſa*, where, and by whom built, xviii. 508 (G).
- Nebuchadnezzar* routs Necho, with a terrible slaughter, ii. 85. Wastes and plunders Egypt, 86. seq. His reign in Spain, xviii. 512. See before *Nabopolassar*, iv. 395.
- Nebucaradan* puts the Ammonites to fire and sword, ii. 149.
- Nechus*, king of Egypt, ii. 83. His loss, by attempting to cut a canal from the Nile to the Red-Sea, *ibid.* His exploits by sea and land, *ibid.* seq. Is routed by Nebuchadnezzar, 85. His death, *ibid.* See *Necus*.
- † *Neckar*, river in Germany, xix. 21.
- Neftanebis*, king of Egypt, ii. 103. Defends it against the Persians, and dies, *ibid.*
- king of Egypt, ii. 104. Rebelled against, *ibid.* Invaded by the Persians, flies into Ethiopia, 105. 106. The last king of Egypt, *ibid.* Cause of his ruin, *ibid.*
- Nellaridus*, count, killed in Britain, xix. 164.
- Nellarius*, bishop, burnt in his house by the Arians, xvi. 423.
- † *Nelliberes*, where, situate, xviii. 176.
- Necus*, king of Egypt, succeeds Psammitichus, H. 83. The Pharaoh-nechos of scripture, *ibid.* Attempts a canal from the Nile to the Red-Sea, *ibid.* Defeats king Josiah, 84. Takes Carchemish, *ibid.* Imposes a tribute on Judas, 84. seq. Defeated, and dies, *ibid.* seq.
- † *Nedon*, a mountain in Euboea, viii. 371.
- Nego*, an Assyrian or Babylonian deity, iv. 366.
- † *Negra*, where situate, xiii. 497.
- † *Negros*, whether descended from Adam, xviii. 248. The extent of their country, 227. For the rest see *Ethiopia*.
- † *Negropont*, Euboea, why so called, viii. 369 (I). Invaded by Philip, 462.
- Nebemiah*, one of the heads of the returning Jews, x. 180. Why his account differs from Ezra, *ibid.* (E). Succeeds him, 204. His character, 212. Repairs the city and temple, 214 (I). Generosity at Jerusalem, 214, 217 (O). Reform the Jewish abuses, 214. seq. 219. His death, 221. His generous hospitality, 223 (U).
- Nelus*, king of Pylus, the condition on which he gave his daughter to Melampus, vi. 215.
- † — a river in Euboea, viii. 371. Particular quality of its waters, *ibid.*
- † *Nemaufians* affront Tiberius, xiii. 538. seq. (C).
- † *Nemea*, a city in Argos, vi. 152.
- † — a river in Peloponnesus, vii. 273 (N).
- Nemean* games, by whom instituted, vi. 152. And on what occasion, 165. Described, vii. 331 (P).
- † — wood, vi. 161 (I).
- Nemesis*, worshipped by the Mysians, vi. 106. Goddess of justice, her statue at Rhamnus, 171 (C). Goddess of revenge, xiii. 219. A temple erected to her by Julius Cæsar, *ibid.*
- † *Nemetes*, who, and where situate, xix. 9.
- † *Nemetians* subdued by the Romans, xv. 16.
- Nemoris* put to death by the army, xvi. 500.
- Nes*, why put to death, ix. 149.
- † *Nocesaria*, a city in Pontus, ix. 533. Its inhabitants cruelly used, *ibid.* (B). Ruined by an earthquake, xvi. 156. Plundered by the Turks, xvii. 131.
- † *Necastum*, a Turkish fort, at the mouth of the Bosphorus, xvii. 209.
- Nelauts*, his tragical end, ix. 211.
- Nemenia*, See *Alcom*.

- Nees* succeeds Cheirisophus in the command of the Grecian army, vii. 500. Differs from Xenophon, 501. His rash expedition, *ibid*.
† *Neontichos*, a city in Æolia, vii. 425.
Neopolemic revenge, a proverb, its origin, x. 73. (D).
Neopolemus I. king of Epirus, x. 76.
— II. set up against Pyrrhus, x. 81. Put to death, 82.
— a flattering poet to Philip, viii. 486.
— the son of Amyntas, killed, viii. 515.
— governor of Armenia, mounts the walls first at the siege of Gaza, viii. 538 (Q). Defeated by Eumenes, ix. 17. Mortally wounded by him, 18.
† *Nepes* city, taken by Camillus, xii. 8. Where situate, xvi. 24. 114.
† *Nephele* mountain, in Thessaly, inhabited by centaurs, vi. 214.
Nephereus, king of Egypt, ii. 102.
Nepherotes, the last of the Mendesian race, in Egypt, ii. 103.
† *Nephtis*, where situate, xvii. 236. Taken by the Romans, xii. 379.
† *Nephtalite Huns*, where situate, xix. 205. Subdue the Persians, *ibid*. Their character, 206. Repulsed before Edessa, 211.
Nephtis, *Nephtys*, *Finis Victoriæ*, Venus so called, ii. 27.
— an Egyptian goddess, who, ii. 27.
Nephtys, among the Egyptians, what, i. 373.
Nepos Licin, his decree about fees, xv. 124.
Deposition and flight, xvi. 594. Named emperor, 593. *seq*.
— *M. Anan*, sent against Carthage, xviii. 99.
Besieges it by sea and land, 104. *seq*. Reduces *Tesaga*, 105.
— *Patorius* proposed to succeed Adrian, xv. 173.
— See *Manlius*.
Nepotianus marries Eutropia, xv. 525 (D). Revolts, xvi. 164. Betrayed and killed, *ibid*.
Neptune, or *Posidon*, the son of Pontus, i. 312. Worshipped by the Scythians, vi. 68. His rich chariot at Corinth, 235. Ravishes *Taygeta*, 242 (A). His temple at Athens still remaining, 320. Invented navigation, viii. 219. Why worshipped at Tenos, 330. One of the Carthaginian deities, xvii. 278 (T). Why so called, xviii. 135 (B). Worshipped in Mauritania, 196. The first king of it, 201.
† — His famed temple at Corinth, vi. 234. At Sparta, in form of a grotto, *ibid*. 244 (C). At Athens, 320.
† — a porch and temple at Rome, built by Agrippa, xiii. 494.
Nephtys, the meaning of, xviii. 196.
† *Nepesin* *Narnia*, a city in Umbria, described, xi. 260. Betrayed to the Romans, *ibid*. xii. 116.
Neratius Prisc, a famed lawyer, in favour with Trajan, xv. 144 (F).
Nereus, the father of Pontus, supposed to be Ja-phet, i. 312 (S).
Nergal, a Persian deity, iv. 366. But not Assyrian, 254.
Neri, a measure of time in Berosus, i. 192 (U).
† *Nerici*, where situated, xiii. 517 (N).
Neriglissar, *Nerigborsor*, kills the king of Babylon, iv. 416. And mounts the throne, *ibid*. Invites all nations against the Medes and Persians, *ibid*. Defeated and slain, 418. Whether Darius the Mede, v. 44 (C). See also 180. 182.
† *Neritus*, mount, where situate, viii. 360.
Nero, *Claud*, over-reached by Afrubal, xii. 302. Chosen consul against Hannibal, 313. Succes against him and Afrubal, 314. Chosen consul against Carthage, 331.
— T. opposes the conspirators sentence, xiii. 141. That name, why assumed by the Claudian family, xiv. 59 (L).
— the son of Germanicus, made quaestor, xiv. 161. Marries Julia, *ibid*. Recommended to the senate, 181. Betrayed by Sejanus, 207. Accused by Tiberius, 218. Banishment and death, 219. Character, *ibid*.
— the emperor, born xiv. 272 (K). His descent, xiii. 482 (X). Is early honoured by the senate, xiv. 356. Takes the toga, *ibid*. Commands in Spain, xviii. 38. Marries Octavia, xiv. 361. First orations, *ibid*. Proclaimed, 367. His first speech to the senate, 369. First emperor, who stood in need of the eloquence of another, *ibid*. (N). Modesty and moderation, 370. Bestows territories on several princes, 371. First consulship, 372. Shakes off his mother's sway, *ibid*. Poisons Britannicus, 376. His hypocrisy, and affected clemency, 377. Intrigue with Acte, 372. Real debauchery, 380. *seq*. (Z). His generosity and good nature, 382. Second and third consulships, *ibid*. Falls in love with Poppæa Sabina, 383. Triumphs over the Armenians, 389. Degenerates, and hatches his mother's death, *ibid*. *seq*. His prodigious falsehood, and shew of filial kindness, 392. Perpetrates his mother's death, 396. Whether he surveyed her naked body, *ibid*. (G). His affected sorrow, 397. Letter to the senate upon it, *ibid*. (H). Grand entry into Rome, 398. Endeavours to blacken her memory, *ibid*. Inward remorse, *ibid*. Follows music, plays, &c. 399. (I). Alarmed by a comet, &c. 400. Treacherous answer to Seneca, 404. Murders Sylla and Plautus, 405. And Octavia, 407. His ridiculous appearance on the stage at Naples, 409. Marries Poppæa, 406. Profuse shews, 408 (U). Turns stage-finger, 409. Drops his Grecian expedition, 410. Obliges Torquatus to kill himself, *ibid*. Why he dropt his design of going to Egypt, 411. His horrid obscenities, banquets, and debaucheries, *ibid*. (Y). His behaviour at the burning of Rome, 412. *seq*.

- seq. His golden palace described, 415. Charges the christians with burning the city, 417. seq. Persecutes them, 418. Horrid extortions, 419. Threatned by dire prodigies, 420 (I). Conspired against, *ibid.* seq. In great conformation, 425. Condemns the conspirators, 426. Cruelty to their families, 432 (Q). Resumes his harp, 435. Appears frequently on the stage, and tires his audience, 436 (U). Kills his wife Poppæa, 437. Marries Statilia Messalina, *ibid.* Puts many worthies to death, 439. seq. Crowns Tiidates, 445. Mad journey to the Olympic games, 446. seq. Gains 1800 prizes, 447. Infatuated by the Delphic Oracle, 448. Strips Apollo's temple, *ibid.* (B). Vain attempt on the Corinthian isthmus, 449. Plunders Greece, *ibid.* seq. Fetched back to Rome, 452. Shipwrecked, *ibid.* Pompous entry into Naples, Rome, &c. described, 453. Resumes his plays, *ibid.* (F). Method of preserving his voice, *ibid.* seq. A new conspiracy, 454. seq. His shameful unconcern, 457. seq. (M). Mad resentment against Vindex, 458 (L). xviii. 660. Against Galba, xiv. 459. Drops his desperate designs, *ibid.* Assumes the fasces, *ibid.* Bloody intention, *ibid.* His meanness, 460 (O). Incenses the people, 462. Desperate condition, *ibid.* seq. Distrdly flies from Rome, 463. Distress and behaviour, 464. Condemned by the senate, 465. Base cowardice and death, *ibid.* seq. The day, 466 (S). His monstrous character, *ibid.* seq. Funeral, 467. Regreted by the populace, *ibid.* Buys a vast quantity of amber from the Esiï, xix. 15. Several Pseudo-Nero's after him, xiv. 468. Strange notions about him, *ibid.* (T). Contemporary writers, *ibid.* (U). seq. Obsequies performed by Vitellius, 544.
- an impostor in Asia, betrayed by the Parthians, xv. 67.
- † *Neronia*, New Artaxata, where, and why so called, ix. 484 (C).
- † *Nerobrigia*, where, xii. 387. Its siege raised by Metellus, *ibid.* Surrenders, and ally with Rome, *ibid.*
- Nerva Licin*. His imprudent conduct, xiii. 5. seq. Bribed against the slaves, 6. Defeated by Salvius, 7.
- M. Cocceus starves himself to death, xiv. 241. Accompanies Tiberius, 205. See *Cocceus*.
- chosen consul, xiv. 299. Amply rewarded by Nero, 434.
- Vespasian's colleague, as consul, xv. 27. His life saved by an astrologer, 56. Chosen consul a second time, 56. Banished to Tarentum, 79. Stirred up by Apoll. Tyanneus, 98.
- *Coccei*, the beginning of his reign, xv. 104. Extract, *ibid.* (A). Excellent character, 105. Jealous of Domitian, *ibid.* (B). Acknowledged emperor by the senate, 106.
- Happy reign, 107. Generosity, 108. Longevity, 109. Adopts Trajan, 111. Dies, 112: Is ranked among the gods, *ibid.*
- † *Nervii*, who, and where, xiii. 164. Their bravery against Julius Cæsar, 165. Defeated, *ibid.* Subdued by Cæsar, xviii. 653.
- Nerulinus* accused, in hatred of his father, xiv. 383.
- Nessus* the centaur, his attempt on *Dejanira*, vi. 253 (L). His fatal advice to her, *ibid.* Killed, *ibid.*
- † — a river in Thrace, x. 52. Its course, *ibid.*
- Nestor's* writings and character, xv. 324 (Q).
- Julian, put to death by Helioabulus, xv. 352.
- † *Nestorians* driven out of Mycena, vi. 168. Settle at Athens, *ibid.*
- † *Nessus*, a river in Macedonia, viii. 396.
- Net-fighting* common among the Romans, vi. 295 (D). By whom invented, *ibid.*
- Neubums*, who, and why so called, iii. 70 (Q). 96 (P). Their low office, *ibid.* Why so few of them returned from the captivity, 97 (P). Their number, x. 182.
- Newers*, Count, assists Manuel, xvii. 204. Taken prisoner, *ibid.*
- Neuta*, sent into Pannonia, xvi. 225. Guard, Sucidava, *ibid.* Made one of the Chalcedonian judges, 248. His consulship and reception from Julian, 251.
- † *Neuri*, where situate, vi. 61. Described, 81. Why said to turn into wolves, *ibid.*
- † *Neurians*, see *Neuri*, vi. 61. 81.
- Newton*, Sir Isaac, his account of *Sesoftris*, ii. 54. seq. His conjecture concerning the Philistines, 240 (I.) 241 (L). His computation of the reigns of the kings of Rome and Alba, xi. 355. (K). His chronology of Atlas vindicated, xviii. 202. seq. Cessions against his chronology of the *Æthi.* ans answered, 307.
- New-years* gifts, at Rome, by whom introduced, xiv. 298 (F).
- Nexi*, among the Romans, what, xii. 78.
- Nibridius*, count of the east, relieves Seleucis, xvi. 178.
- † *Nicæa*, built by Alexander, viii. 618. Taken by Triarius, ix. 574.
- † — in India built by Alexander, xx. 95. Overturned by an earthquake. xv. 165.
- † — city of Liguria, by whom built, xi. 211. seq.
- † — in Bithynia by whom built, x. 123. Described, *ibid.* (K).
- † — Rebuilt by Adrian, xv. 165. Fined for abusing Hipparchus, 215 (S).
- † — the battle of, 300. seq.
- Nicæa*, her marriage with Demetrius, and on what occasion, ix. 108.
- Daughter of Antipater, married to Perdiccas, ix. 14.

- Nicagoras's* writings and character, xv. 412. (R).
Nicanor, king of Sparta's reign, vii. 29. Wars against the Messenians, 30, seq. Persuades the Ætolians to continue the war with the Romans, 361. His interview with Philip of Macedon, *ibid.*, is caressed by him, *ibid.* Invades Acamania, 370, seq.
 — Invades Samos, viii. 194. Attacks the Rhodians, 195.
 — King of Cos, viii. 293.
Nicanor, Cassander's general over the Athenians, vi. 524. His lot after Alexander's death, ix. 20. Defeated by Saleucus, 38. Rejects Polyperchon's edict, 74. Defeated by Clytus, 77. Defeats him, *ibid.* Slain by Cassander, *ibid.*
 — Antigonus's general defeated by Saleucus, ix. 174.
 — Antiochus's general, his fatal expedition against the Jews, x. 278, seq. Defeated by Judas Maccabeus, 279. His shameful flight, 280. Second expedition, 301. Makes peace with Maccabeus, *ibid.* Disbands his army and goes to Jerusalem, 302. Is accused by Alcimus, *ibid.* His treachery, 303. Cruelty to the Jews, 304, seq. His day appointed by the Jews, 305. Blasphemous speech, *ibid.* (A). Defeat and death, *ibid.*
 — one of Christ's seventy disciples, x. 571 (T).
 — Ordained one of the first deacons, x. 621. (L).
 — Titus's general wounded before Jerusalem, x. 673.
Nicarchus, an Arcadian captain, deserts with twenty of his men from the Greeks, vii. 459. (L).
Nicaria. See *Icaria*, viii. 304.
 † *Nice*, council of, xv. 536. Utterly destroyed by an earthquake, xvi. 254. Taken by Procopius, 324. Overturned by a second earthquake, 331 (L). Delivered up to Sclerus, xvii. 203. Taken by Isaac Comnenus, 126. Made the seat of the Turkish empire, 134. Taken by the Christians, 149. Erected into an empire, 172. Recovered by Andronicus, 195. Retaken by the Turks, 196. Its monarchs, xviii. 441. By whom erected into an empire, *ibid.*
Nicea, *Flavia*, her monument of Pierius, xv. 48 (U).
Nicéphoras's account of Helena confuted, xv. 528 (F).
Nicéphorus, severely used by Constantine, xvii. 50.
 — Brother of Constantine banished and murdered, xvii. 52.
 — a patrician, deposes Irene, xvii. 53. Declared emperor, *ibid.* His cruelties, 54. Defeated by the Saracens, 55. Makes a dishonourable peace with them, *ibid.* Slain, 56. His character, *ibid.*
 — Patriarch banished by Leo, xvii. 59. Marries Theophano, 94.
 — Phocas's, success in Crete, xvii. 91. Sent for to court, 92. Forced to take the purple, 93. Excommunicated and restored, 94. Success against the Saracens, *ibid.* Murdered, 95. His character, 96.
 — Uranus's success against the Bulgarians, xvii. 108.
 — Comnenus's eyes put out for his virtue, xvii. 111.
 — Outwitted by Theodora, xvii. 124.
 — Botoniatas defeated and taken prisoner by the Uzians, xvii. 129. Usurps the empire, 135. Resigns, 138.
 — success against the Bulgarians, xix. 521. Defeated and killed, *ibid.*
Nicoratus the Athenian, his unjust death lamented, vi. 488.
Nicetas, conspires against Phocas, xvii. 15. Cruelty used by Constantine, 50. Murdered by Nicéphorus, 54.
 — A Patrician, banished by Leo, xvii. 59. Saves himself by his address, 89, seq. Poisons Constantine, 90.
Nicias, Athenian general's contest with Cleon, vi. 454, seq. Takes Citharea, 457. His character, *ibid.* Gives name to the Nicæan peace, 460. His negotiations at Sparta ineffectual, 463. Defeated and made prisoner in Sicily, 469. (T). His speech to Gylippus, *ibid.* Various accounts of his death, *ibid.*
 — Opposes the descent into Sicily, vii. 560. Sent thither against his will, *ibid.*
 — his prudent advice, vii. 562. Opposed by Alcibiades, &c. *ibid.* Sent into Sicily, 561. Surprises Olympicum, 563. And Epipola, 564. Driven out by Gylippus, 565. Defeated at sea, 567, seq. Frightened by a lunar eclipse, 570. Second defeat, 572. Outwitted by Hermocrates, 573. In great distress, 574. Encourages his men, *ibid.* Greatly harassed on his march, 575. Surrenders to Gylippus, 576. Condemned to death, 578.
 — Perseus's general, unjustly put to death, ix. 133.
 — Pyrrhus's physician, his treachery in offering to poison his master, x. 100. Rejected by the Romans, *ibid.* His punishment, 104.
 — a wit, his untimely pleasantry, viii. 149.
Nicknames, common among the Romans, xiv. 71 (Z).
Nico, a celebrated architect and geometrician, father of Galen, xv. 323 (Q.).
Nicoles, tyrant of Sicily driven out, vii. 221 (B). — 1st. King of Cyprus dethroned, viii. 243. — 2d. His reign, 250. — King of Paphos and family kill themselves, 252.
Nicocrates, king of Salamis, his noble library, viii. 248.
 — tyrant of Cyrene destroyed, xviii. 240.
Nicoctean 1st. king of Salamis, viii. 245. 2d. His cruelty, 248.
Nicodemus,

I N D E X.

- Nicodemus*, Aristobulus's ambassador to Pompey, x. 368. His imprudent conduct, *ibid.* (B).
- a Jewish ruler comes to Christ by night, x. 533 seq. The substance of his doctrine to him, 534 (M). Pleads for him against the Pharisees, 572 (U). Assists at Christ's funeral, 607 (G). Embalms his body, *ibid.*
- Nicodromus* the Athenian, invades Ægina, vi. 363. Without success, *ibid.*
- Nicolas*, the deacon, whether the author of the Nicolian sect, x. 621 (L), seq.
- Basilius, xix. 634.
- defeats the Saracens and raises the siege of Antioch, xvii. 97.
- one of Christ's seventy disciples, x. 571 (T). Intercedes for the Illynces, xiii. 521 (O).
- Nicolaus*, the Syracusan's brave speech in favour of the Athenian prisoners, vii. 577, seq. (R).
- officer to Ptolmey, his signal fidelity, ix. 216. Appointed his general, 217. Defeated by Nearchus, *ibid.* By Antiochus, 218.
- Nicomarchus*'s arithmetic, xvi. 149 (O). Writings, &c. xv. 468 (D).
- Nicomedes*, the Sparran, defeated at Tanagra, vii. 73.
- son of Prusias king of Bythnia, answers for his father at Rome, x. 34. Escapes his father's treachery, 37. Takes up arms against, and is proclaimed king of Bythnia, *ibid.* Puts his father to death, 39. Calls in the Gauls, 126. Gives them part of Asia minor, 127. Builds Nicomedia, *ibid.* (O).
- II. his obscure reign, x. 131, seq.
- III. allies with Mithridates, ix. 544. x. 132. Driven out of Cappadocia, ix. 545. Wars against Pontus, 548. x. 132. Reduced to a private life, *ibid.* Restored and dies, *ibid.*
- IV. his obscure reign, x. 132. Lampooned for his familiarity with Julius Cæsar, *ibid.* (Q). The last king of Bythnia, *ibid.* (R).
- Inventor of the helepolis a warlike engine, ix. 571 (X).
- † *Nicomedia*, metropol. of Bythnia, x. 114. Whence named, *ibid.* Constantine's residence, *ibid.* Where situate, 123 (K). Repaired by Adrian, xv. 165. Plundered by the Scythians, 434. Its famed place burnt, 503 (C). Beautified by Dioclesian, 508 (H). Destroyed by an earthquake, xvi. 207 (R). Rebuilt by Julian, 252. Taken by the Turks, xvii. 196. By the Goths.
- Nicon*, goes over to Hannibal, xviii. 28. Bravery and noble death at Tarentum, 44.
- † *Nicopolis*, a city in the lower Egypt, I. 406.
- † — a city of Armenia minor, by whom built, ix. 549. 592.
- † — a city of Thrace, by whom and where founded, x. 51.
- † — Why so called, xiii. 474. The colony of, by whom founded, xv. 36.
- † — a city in Egyptus, x. 66.
- † — a city in lower Mæria, invested by the Goths, xv. 415.
- † — a city in Dacia, by whom built, xvi. 129 (Q).
- † — Taken by the Goths, xix. 275. By the Bulgarians, 550. Submits to Deletius, 538. Plundered by the Ostrogoths, 605.
- Nicolstratus*, bastard of Menelaus kin of Sparta, vi. 257.
- Achæan prætor, defeats the Macedonians, vii. 273. seq.
- Nisimys* king of Arcadia, vi. 208.
- † *Nieper*, river, see *Borissenes*, vi. 629 (I).
- † *Niester*, see *Tyras*, *ibid.*
- Niger*, one of Christ's 70 disciples, x. 571 (T).
- a Jewish captain his defeat and narrow escape, 655.
- a friend of Antony, informs him of Octavia's approach, xiii. 465.
- *Vicius*, a tribune, made the executioner of Subrius Flavius, xiv. 430.
- Casperius, killed at the capitol, xiv. 567.
- Pescennius, his success in Dalmatia, xv. 259. Made governor of Syria, 260. Made captain of the guards for six hours, 264. Success against Maternus, 265. Excellent character, 289 seq. (I). Rise, preferment, and strict discipline, *ibid.* Revolts in Syria, 293. Prepares against Severus, 299. Proscribed by the senate, 300. Defeated, 301. Put to death with his adherents, 302 (Y). (Z). His black statue described, *ibid.* (Z).
- † *Niger* river where, xviii. 222. Pass, *ibid.* Why so called, *ibid.* Its course, 243, 268.
- Night-mare*, whence so called, xix. 178.
- Nigrinus*, Demit. put to death, xv. 161. Brave defence of Aquileia, xvi. 226. Executed for a jest, 318.
- † *Nigris*, river where, xviii. 215.
- † *Nigrita*, who and where situate, xviii. 221. The fame with the Metanogetuli, *ibid.* Their commerce, 223.
- † *Nigricia*, by whom peopled, xviii. 222, 225.
- † *Nile*, whence called, ii. 73. Its sources unknown to the ancients, i. 407. Their number and course, *ibid.* seq. How high it swells, 413. The solemnity of cutting the canal of Bulae, *ibid.* The sacrifice of a girl abolished by the Turks, 414. The manner of conveying its water into their lands, 416. Its fecundity, 417, seq. Of animals, 418. How they secure themselves from its inundation, *ibid.* The causes of it, 419. Of birds peculiar to it, 422. Fish, 423. A further description of it, xviii. 265. Causes of its overflow, 267. How divided, 268. Pass, capable of being stopped by the Assassine princes, *ibid.* seq. (H). Its various names 269. Rivers, course and cataract, 270 (I). Course turned by Memnon, 311. A bridge built over it by Memnon, *ibid.* Etymon of Nile, *ibid.* (C).
- Nilus*,

- Nilus*, the son of Codrus, withdraws from the Athenians, vi. 188. Cities built by him, *ibid*.
Nilometer described, i. 414 seq.
Nilus, king of Egypt, ii. 73. Renders the Nile serviceable, *ibid*.
Nimrod, the sixth son of Cush, i. 276. Why so called, 277. Why so ill thought of, 278 (K). Thought the first king after the flood, 279 (O). Whether the founder of Babylon, 278 (K). Whether the same with Belus, 282. Various traditions about his death, 283 (W). Whether concerned in building Babel, 327. Makes Babel the seat of his empire, 372. Kept possession of Shinar, *ibid*. Supposed the first tyrant, 276, 388.
† *Nineveh*, said to have been built by them, i. 286. Where situate, iv. 245. Its extent, *ibid*. Ruined by the Medes, 246. A new city of that name, *ibid*. Built, 279. Its situation, 287. Besieged and taken by Arbaces and Belshis, 304, seq. Destroyed by Nebuchadnezzar, 397. In what year of Jehojakim's reign, v. 19 and 21, (N). O. Taken and destroyed by Cyaxares, v. 36. Its extent, 37. (A).
Ninilingus joins in Longinus's revolt, xvi. 606. Is killed, *ibid*.
Ninnius Quadratus, a tribune, opposes Clodius, xiii. 155. Is outwitted by Cæsar and Pompey, *ibid*.
Ninos, Nineveh taken by Methridates, xi. 54. By Trajan, xv. 137.
Ninus, his story a copy of that of Sesostris, iv. 273 (Y). Uncertain if ever there was such a person, 272 (X). Takes Babylon, 274. His conquests, 277. Return, 279. Builds Nineveh, *ibid*. Preparations against the Bactrians, 282. Smitten with and marries Semiramis, 285. Takes Bactria, 284. His death, 285.
— king of Lydia, vi. 117.
Ninyas, his birth, iv. 285. Causes his mother to be assassinated, 295. What prompted him to get rid of her, *ibid*. (H). Succeeds her, 297. His character, 298 (L).
† *Nipbate*, mount in Armenia, ix. 488.
† *Nisæ*, the plains of described, v. 8 (C). Famed for fine horses, 134 (L).
Nisan, the first Jewish month of the sacred year, iii. 30. The seventh of the civil, answering to our March, 36 (K).
† *Nisibabour*, city, by whom built, xi. 152. Why so called, *ibid*.
† *Nisæa*, where, vi. 297. Taken from the Athenians, *ibid*. Retaken and fortified, 450. Surprised again by the Megareans, 482.
† *Nisibis*, the province of, where, xi. 51. Why given to Izates, *ibid*.
† — city, taken by Tigranes, ix. 498. By Lucullus, ix. 507, 582 (K). Taken by Trajan, xi. 57. xv. 134. Holds out against the Persians, xi. 79. Restored to Sapor, 84. Invaded by the Romans, 92. Besieged by them, 122. Declares
- for Varamus, 129. Submits to Cosroes, 134. Revolts and is recovered by the Romans, xv. 141. Made the capital of Mesopotamia by Severus, 305. Taken by Sapor, 403. Retaken by Gordian, *ibid*. Attacked in vain by the Persians, xvi. 153, 157. Yielded to them, 282, 284. Its melancholy evacuation, 285. Besieged by Ardasirius, 530. Abandoned in a panic, 531. Besieged by Belisarius, xi. 115. By whom built, ix. 506. seq. (X).
† *Nisus*, its antiquities and by whom built, xv. 163 (G). Birth-place of Anton. Pius, 183. Metropolitan of the Volsæ, xvii. 592, (E).
Nisroch, chief deity of the Assyrians, iv. 254. Who and how represented, *ibid*.
† *Nissa*, place of Constantine's birth, where, xv. 526 (E).
— daughter of Mithridates poisoned by him, ix. 597.
† *Nisava*, river in Numidia, xviii. 131.
† *Nisiria*, island, how parted from that of Cos, viii. 308.
Nitocris, the beautiful queen of Memphis builds its third pyramid, ii. 7. Succeeds her brother, 45. Revenge for her brother's death, *ibid*.
Nitocris, an Æthiopian by birth, ii. 39. Mother to Nabonadius king of Babylon, iv. 419. Fortifies her metropolis, *ibid*. Works and monuments, *ibid*. Inscription on her monument, *ibid*. Supposed a Mede by birth, *ibid*.
† *Nivaria*, island, where and why so called, xviii. 191.
† *No*, a city in Egypt, said to have been pillaged by the Assyrians, ii. 79.
Noabide, the policy of, i. 350 (K). 386.
Noab, the import of that name, i. 179 (N). Preaches repentance, *ibid*. The son of Lamech, *ibid*. Directed to build the ark, 180, 223. Comes into it, 224. Comes out of it, 228, 258. Precepts given him by God, 259. Covenant with him, 260. Arguments used to prove him the Fohi of the Chinese, 261, seq. (D). Objections to it, 263. His death, *ibid*. The genealogy of his descendants, 264. How he knew that Ham discovered his nakedness, 268 (L). Whether castrated by Ham, 272 (T). The inventor of agriculture, 179 (N). Where first settled, 261. Not the Chinese Fohi, *ibid*. Acknowledged by the Turks, 179 (O). Migrations of his posterity, 264, 322. Divides the earth among them, 357. Armenian traditions concerning him, ix. 492 (N). Remains of his ark at Cadu, i. 242. Whether he came into Italy, xi. 225 (H). His pretended coming into Spain, xix. 503. ‡
† *Noë*, city, its names and where situate, ii. 470 (H). Its inhabitants put to death by Saul's order, iv. 48.
† *Nobata*, who and where, xviii. 258. Plunder the empire, *ibid*. Their religion, *ibid*.

- Nobles* among the Romans, who, xiii. 32 (H).
 Augustus's law in their favour, *ibid.* 523.
Nobilissimus, when first given and by whom, xvi. 144.
Nobility, their arrogance suppressed by Constantine, xv. 577. Highly respected by the Carthaginians, xvii. 313 (L).
Nocea, Neptune, worshipped by the Saxons, xix. 177. *seq.*
 † *Nod*, the land of, where situate, i. 156.
 † *Nola*, city of Campania, xi. 216, and xii. 76, 100. Taken by the Romans, *ibid.* Besieged by Hannibal, xii. 276. Taken by the allies, xiii. 39. Retaken by Sylla, 44. Reduced by him, 96. Octavius and Octavianus die there, xiv. 39 (C). Amuses Hannibal till succored by Marcellus, xviii. 3. *seq.* Divided within, 22.
 † *Nomade*, Scythians, vi. 82 *seq.* Lybians, xviii. 136. See *Lybians*.
Nome, the same with province among the ancient Egyptians, i. 459.
Nomen, among the Romans, what, xi. 313 (O).
 † *Nomentum* a city of the Sabines, its situation, xi. 265. Submits to Tarquin, *ibid.* Made a Roman municipium, xii. 70.
 † ——— the battle of, xi. 508.
Nomes in Egypt, their origin and number, i. 411.
Nomobææ, at Athens, their office, vi. 334.
Nomophilæes, among the Athenians, their office, vi. 333.
Nemus sent by Theodorus to pacify Attilus, xix. 227. His success with him, *ibid.* 223.
 † *Nonacris*, city of Arcadia, vi. 205.
Nonnicbias's desperate end, xvi. 518.
Nonnius A. appointed tribune, xiii. 22. Affiliated by Apuleius, *ibid.*
 ——— Octavian's officer insulted by the veterans, xiii. 427 (H). Drowned, *ibid.*
 ——— Receptus, seized for his loyalty to Galba, xiv. 506. Put to death, 508.
 ——— *Publ.* governor of Britain, xix. 161 (R). Stabbed by Apuleius, xiii. 22.
Neoman, brings up the young prince of Persia, xi. 163. Builds him two wonderful castles, 163 (R). Turns Christian and hermit, *ibid.*
 † *Nora*, a castle of Eumenes, he retreats thither, ix. 22.
Norbanus C. jun. drives the patricians out of the comitia, xii. 498. Is chosen consul and marches against Sylla, xiii. 72. 73. Defeated by him, *ibid.* By Metellus, 77. His escape and death, 78.
 ——— Octavian's general sent to guard the Macedonian passes, xiii. 332. Driven off by Brutus, xiii. 386.
Noricæ subdued by the Romans, xiii. 520. Defeated by Ætius, xvi. 544.
 † *Noricum*, kingdom of, described, xiii. 519 (N). xix. 10. Its youth put to death by Caracalla, xv. 334.
Noris F. corrects a mistake of Orosius, xiv. 4. (A).
 † *Normans* said to have discovered America, xx. 194.
 † *Northumberland*, why so called, and Valentinus, xix. 90. Made a kingdom, 194. Its extent, *ibid.*
Notboi, among the Athenians, what, vi. 323.
 † *Noticornus*, a promontory of Ethiopia, xviii. 272.
Notitia imperii, when and by whom written, xvi. 451 (Y). 579 (C).
 † *Notium*, a city in Æolia, its situation, vii. 425.
 † *Novaria*, city, declares for Vitellius, xiv. 511.
Novatus jun. his mild usage from Augustus, xiv. 50 (G).
Novella, the constitutions of Justinian so called, xvi. 629.
November month, why so called, xi. 300 (D).
Novi, among the Romans, xiii. 32 (H).
 † *Noviodunum*, Noyns, where situate, xiii. 164. Taken by Cæsar, 174. xviii. 655. Plundered by the Ædui, xiii. 175.
 † *Noviomagus*, whither Guildford, xix. 80.
Novius, Cn. attempts to kill Claudius, xiv. 343 (H).
Neumenia, what, vi. 316.
Neuschirwan, prince of Persia, why so called, xi. 176. His excellent reign, 177. Generosity and answer to Mazdek, *ibid.* (A). Puts him to death, *ibid.* Divisions of Persia, 178. Extent of his empire, 180 (C). His charge to Ram Benzin his general, 181. *seq.* Defeats his rebellious son, 182. Defeated by the Armenians, 183. His last instructions to his son, *ibid.* *seq.* His character, 184 (E).
Neuschirzad, prince of Persia, brought up a Christian, xi. 181. Revolts against his father, *ibid.* Defeated and killed, 182. His last request, *ibid.*
 † *Nubians*, who and where situate, xviii. 258. 347 (H). By whom converted, 324. Ally with the Romans, xv. 497 (Y).
 † *Nubium*, a city in Iberia, x. 38.
 † *Nuceria*, Nocera, a city in Campania, xi. 216. Taken by Fabius, xii. 109. Taken by Hannibal, xii. 276.
 † ——— a city of Umbria, xi. 249.
Nudar, king of Persia, according to oriental writers, v. 349. Put to death by Aphensæa, 351.
Numa Pompilius, chosen king of the Romans, xi. 295. His character and family, *ibid.* His religion, 296 (Z). Divides the ministers of religion into eight classes, *ibid.* *seq.* Dedicates a temple to Janus, 298. Improves the Laws, *ibid.* *seq.* Encourages agriculture, *ibid.* Distributes the citizens into distinct bodies, 299. Reforms the calendar, *ibid.* *seq.* (D). His death, 300. Obsequies, 301. Books buried with him, *ibid.* (E). Afterward discovered and

- and burnt by the senate, *ibid.* (E). His progeny, *ibid.* (F).
- *Marcius*, said to have been the first Roman Pontifex Maximus, xi. 298.
- *Numa* court of, at Rome, burnt, xiv. 415.
- † *Numantia*, where, xii. 398. Besieged by Fulvius, xii. 363. He is repulsed, *ibid.* Besieged, 399. And destroyed, 401. See xviii. 483 (T).
- tried for enchantment and acquitted, xiv. 188 (S).
- Numantine* war, its cause, xii. 389. Success, *ibid.* seq. Peace, 391. Broken, 393.
- † *Numantines*, their desperate end, xii. 401. (C). Defeat the Romans, 393. A second time entirely, 394. Conclude a peace with them, *ibid.* A remarkable instance of their generosity and good nature, 395. Are safely and unjustly treated by the Romans, *ibid.*
- Numbers*, held by Pythagoras the principles of all things, i. 52. Even or odd how regarded by the Pagans, xi. 299 (C).
- Numenes*, a deputy from the Jews to the Lacedæmonians, x. 321 (O).
- his writings and character, xv. 249 seq. (Q).
- Numenius*, his opinion of the origin of the universe, i. 61. seq.
- Numerarii*, in Britain, their office, xix. 110.
- Numidianus's* stratagem in favour of Severus, xv. 306. Generosity, *ibid.*
- the son of Carus, created Cæsar, xv. 481. Proclaimed emperor, 482. Killed by Aper, *ibid.* His character and funeral obsequies, 483 (L).
- Numerius Fab.* triumphs over the Salentines, xii. 156. Provides a ship for Marius's escape, xiii. 51.
- Namicius*, general of the Latins, defeated, xii. 68.
- † *Numicus*, a river near Lavinium, xi. 230. Æneas drowned there, *ibid.*
- † *Numidia* reduced to a Roman province by J. Cæsar, xiii. 245. Revolts and is soon reduced, xiv. 8. Its boundaries, xviii. 115. seq. Extent, 116. Cities, 117. seq. Mountains, promontories, rivers, 123. seq. Natural rarities, 125, 131. seq. First inhabitants, 132, seq. How far under the Carthaginians, 133. When first founded, 141. Destroyed by pestilence, 152. Made a Roman province, 170. How divided by them, xii. 495. Given to Hyempsal, xiii. 93. Reduced and kept by the Romans, xiv. 8.
- † *Numidians*, their situation, xviii. 115, seq. A party of them defeated by the Romans, xii. 237. Remarkable account of one at the battle of Canæ, 269.
- † *Numidians*, defeat and kill Marcellus, xviii. 47. Their antiquity, 132. Government, 133. Laws, 134. Divided into tribes, 137. Their early times obscure, 142. Their religion,

134. When first called Numidians, 135, seq. Their language, writings, &c. *ibid.* Customs, 137. Ride without bridles, *ibid.* Arts and Sciences, 140, seq. Wars with the Carthaginians, 142. With the Romans, 157, seq. Ravage the Carthaginians, xii, 180. Stratagem of a Squadron of them in favour of the Romans, 346. Repulsed by the Gauls, 237. How they cut through the Alpine rocks, 241. Over-reach the Ligurians, 346. Abandon the Romans, xiii. 40. Revolt to Agathocles, xvii. 457. Some of their tribes subdued by Archagathus, 466 (E). Break out against the Carthaginians, 519. Cruelly punished by Hamilcar, 527. Subdued by the Romans, xviii. 170. Micatanian severely used by the Carthaginians, 142, seq.
- † — *Nomonumida*, who and where, 163 (I).
- Numisius*, a Roman general, put in lions by his troops, xv. 14.
- Numitor*, dethroned by his brother, xi. 233. Discovers his two grandsons, 235. Reintroduced by them, 236.
- Numitorius's* brave defence of Virginia, xi. 491. Chosen military tribune, 498.
- C. a Roman senator murdered, xiii. 66.
- Numonius Vala*, his death, xiv. 26.
- Nuns*, well treated by Sapor, xvi. 212.
- Nuptial* songs or poems, by whom introduced, xvi. 24, seq.
- † *Nutria*, where situate, xii. 220. Taken by the Romans, *ibid.*
- Nyctus*, made governor of Thebes, vi. 195. Is killed, *ibid.*
- † *Nymphæum*, a city of the Taurica Chersonesus, x. 148.
- Nymphidius*, raised by Nero, xiv. 434 (S). Treachery to him, 463. Assumes the empire against Galba, 480. Slain by the soldiers, 482 (K). His accomplices put to death by Galba's order, *ibid.*
- Nyphus*, surprises Syracuse, viii. 52. Puts all to the sword, *ibid.*
- † *Nyfa*, a city in India, ii. 31. By whom built, *ibid.*
- † *Nysæan* plain, for what remarkable, v. 8 (C).
- † *Nyssa*, a city in Cappadocia, x. 4. Taken by Alexander, viii. 614 (L). xx. 55.
- † *Nyza*, a city in Arabia Felix, xviii. 355.

O.

- O, Not admitted into the Etruscan alphabet, xvi. 9 (C). 16.
- Oaks*, sacred among the Scythians, vi. 68. A famous one in Mœrre, ii. 412. Held in great veneration both by Jews and Christians, *ibid.* (K).

- (K). The emblem of the deity among the Celtes, vi. 25. Sacred among the Gauls, xviii. 546. Symbols of the deity, 543 (F). In vogue among the antient patriarchs, 544 (G). One dedicated to an hundred deities, 547 (I). Sacred among the Germans, xix. 24. And Britains, xix. 77.
- Oannes**, his account of the origin of things, i. 29. A fabled monster said to have taught letters, iv. 374.
- Oar**, the use of, how first learned by the Romans, xii. 166 (Q).
- † **Oasis**, two cities so called in Lybia, i. 402. Inhabited by the Samians, viii. 264. Its dismal situations, &c. xvi. 467 (E).
- Oath**, the meaning of the ceremony imposed by Abraham on his servant, iii. 263 (H). Held unlawful by the Phrygians, iv. 452. Oaths of fidelity exacted by Herod, x. 429. Opposed by the Jews, *ibid.* How forbid by the Essenians, 432 (A). Military how taken by the Romans, xi. 398, *seq.* (P). A solemn one engaged in by the Samnites, xii. 130. Oath of allegiance to Charlemagne, the form of it, xix. 699.
- Obadiab**, governor of the house of Ahab, iv. 120. Meeting with Elijah, *ibid.*
- Obal**, son of Joktan, where settled, i. 382, *seq.* Gives name to some parts of Ethiopia, xviii. 277.
- Obalas**, king of Persia, xi. 95. His good character, *ibid.* *seq.*
- Obed-edom**, made keeper of the sacred ark, iv. 65.
- Obedas**, king of Arabia invaded by Janneus, x. 352. Protects the free-booters of Judea, 440. Poisoned by Syællus, 441 (M).
- Obelisk**, brought from Egypt by Caligula, xiv. 295 (D). Another by Constantius, xvi. 198. A third set up at Constantinople, 430.
- † **Obidiaceni**, the antient inhabitants of Bosporus, x. 147.
- Obodas**, sends one thousand Nabatheans to Augustus, xiii. 496. See *Obulus*.
- † **Obolcula** city, where situate, xii. 388 (A). Reduced to Metellus, *ibid.*
- † **Obolla**, a city towards Bassa, i. 383.
- † **Obotb**, the thirty seventh encampment of the Israelites, iii. 430.
- † **Obotb-eboda**, an encampment of the Israelites, where, iii. 430 (T).
- † **Obrima** river, in Phrygia, iv. 442.
- † **Obfcens**, the origin of it, xi. 223 (E).
- Obfiscial** crown, to whom given by the Romans, xiii. 58.
- † **Oby** river, in Scythia, vi. 60.
- Occia**, president of the vestals, succeeded by Pollio's daughter, xiv. 151.
- † **Ocean** thought by some the original of all things, i. 35, *seq.*
- † **Oceanus** (or the Nile) one of the Egyptian gods, i. 468.
- † **Ocelas**, Ocelis, the port of Saana in Yaman, i. 382.
- Ocellus's** eternity of the world exploded, i. 5.
- Ocha**, sister and mother-in-law to Ochus, buried alive by his order, v. 289.
- Ochus**, subdues all Phenice to Persia, ii. 361. Cruelty to the Sidonians, *ibid.* I. Changes his name for Darius, v. 261. See *Darius Notus*. Deposes Sogdianus, *ibid.* Puts him to a cruel death, *ibid.* (O).
- II. the son of Artaxerxes Moemon, ride himself of his two contending brothers, v. 287. Conceals his father's death ten months, 288. Ascends the throne, *ibid.* Cruelties, 289. Loses several provinces, 290. Invades Egypt in person, 292. Plunders the Egyptian temples, 293. Kills the god Apis, 293. Murdered by Bagoas, *ibid.*
- III. invades Cyprus, viii. 251. Makes peace with it, *ibid.* Expedition against the Jews, x. 424. Death, *ibid.*
- † — a river in Bactria, x. 157.
- † **Ocirculum**, Otricoli, a city of Umbria, xi. 250.
- Ocrifsa**, the mother of Servius, who, xi. 330.
- Osta**, the Saxon, lands with a party in the Orcades, xix. 180. Ravages the northern countries, *ibid.*
- Othacilius**, M. *Craff*. succeeds in Sicily, xviii. 496, *seq.*
- Othamfader**, king of Scythia, vi. 97.
- Othar**, king of the Hunns, wars with the Burgundi, xix. 207 (B).
- Othavia**, married to Antony, ix. 464. Supplanted by Cleopatra, 465. Divorced, and turned out, 468. Reconciles him to her brother, xiii. 454. Her good character, 440 (R). Married to Antony, 441. Repulsed by him, 466. Piety to his children, 468 (K). 482 (X). Divorcement, 468. Her grief for the death of Marcellus, 502. Her character, 528, *seq.*
- daughter of Claudius, born, xiv. 317. Betrothed to Domitius, 353. Married to Nero, 361. Becomes disagreeable to him, 372. Her dissimulation, 376. Divorced, 405. Greatly respected by the people, 406. Banned, 407. Murdered, *ibid.* Her character, 406 (R).
- Othavianus**, gives his sister to M. Antony, ix. 464. M. Antony declares against him, 468. Declares war against Cleopatra and Antony, 469. Marches against them, *ibid.* *seq.* Defeats him at sea, *ibid.* Invades Egypt, 471. His answer to the messengers of Antony and Cleopatra, 372. Pelusium betrayed to him, *ibid.* Takes Cleopatra prisoner, 476. Behaviour to her, 478. Outwitted by her, 479. Returns to Rome, 481. The rest *see* under *Augustus* and *Othavius*.

Otho, opposes Metellus in Crete, viii. 235.

Driven out of the island, 236.

— *Cæ.* made admiral of the Roman fleet, ix. 139. Arrives at Samothrace, 144 (X). Brings Perles prisoner to the consul, 146. Triumphs, xii. 359. Assassinated in Syria, 360. Sent to be guardian to young Eupator, ix. 298 (P). His haughty behaviour at Antioch, 299. At Laodicea, 300. Murdered by Lysias, *ibid.* (See xii. 359, seq.) His Assassin sent prisoner to Rome, ix. 306 (S).

— Comes to Crassus's assistance, xi. 29. Killed, 31.

— *M. Cæcina*, opposes the Sempronian law, xii. 405. Deposed and the law passes, 407.

— *M. Dolabella*, lieutenant, kills himself, xiii. 343.

— chosen consul, xiii. 50. His excellent character, *ibid.* Retaliation on Cinna, 58. Assassinated by Censorius, 65.

— afterwards Augustus, appointed Cæsar's heir, xiii. 290. His extract, 297, seq. Comes into Italy against the advice of his friends, 300. Takes Cæsar's three names, *ibid.* (N). Visit to Cicero, 301. His rise and success to what owing, *ibid.* (O). Supplied with money, arms, &c. Arrives at Rome, 302. His adoption ratified, 303. Speech to M. Antony, *ibid.* Complaint against him, 305 (Q) seq. Outwitted by him, 306, seq. Second interview with him, 308. Enters Rome with an army, 310. His well timed dissimulation, 312 (W). New honours from the senate, *ibid.* Joins with the consul, 314. Ill success against Antony, 319 (Z). Bravery at Mutinæ, 320 (A). Interview with Brutus, 321. With Pansa, 322. Mortified by the senate, 323 seq. 328. Reconciled to Antony, 324. Outwits the senate, 329. His speech to his soldiers, *ibid.* seq. They demand the consulship for him, 330. Enters Rome, 331. Receives Cicero coldly, 332 (E). His age at being made consul, *ibid.* (F) seq. Adoption confirmed by the senate, 345. Outwits the senate, 346. Invites Antony and Lepidus into Italy, *ibid.* Interviews with them, 349. Their execrable resolution, 350. Cruelties, 352 — 366. Treachery to Gellius, 367 (R). March into Macedonia, 368. Joins Antony, 387. Cowardice at Philippi, 391 (M). Success against Brutus, 403. Ill treatment of his corps, 415. Barbarity to the republican prisoners, 416, seq. (A). Passes into Italy, 419. Difficulties at Rome, 425. Largely to his veterans, 426 (H) seq. Devorce of Clodia, 427. Siege of Perusia, 429 seq. Cruelty to the magistrates, 433. Triumphant entry into Rome, 435. Reconciled to Antony, 440. Divides the empire with him, 441. Reconciled to Pompey, 444. Passes into Gaul, 447. Falls out with Pompey, 449. Marries L. Nero's wife, 450 (B). Ill success at sea, 452. In danger of being murdered, *ibid.* His fleet wrecked,

ibid. Reconciled to Antony, 454. Ill timed expedition against Pompey, 455, seq. Defeated by him, 457. Encouraged by an accident when in great danger, *ibid.* (E). Success and cowardice, 459, seq. (F). Deposes Lepidus, 461. Insulted by the soldiers, 462 (H). Reception at Rome, 462, seq. Honours decreed him by the senate, 463. Popularity, *ibid.* Chosen tribune for life, *ibid.* Stirs up the people against Antony, 465. Accuses him to the senate, 466, seq. Wars against Cleopatra, 471. Reproachful letter to Antony, 473 (O). Ill success, 474. Order of his fleet, 477 (R). Stupid superstition, *ibid.* (S). Victory at Actium, 479, seq. Behaviour to the conquered, 480. Settles Asia minor, 483. Treble triumph at Rome, *ibid.* (Y). Takes the imperial title, *ibid.* seq. Affects great popularity, 485, seq. Divests the senate of all power, *ibid.* seq. Gets the supreme authority, 488. And surname of Augustus, *ibid.* His strength, Policy, &c. 490, seq. Passes into Spain, and success there, 491, seq. Becomes absolute, 496. His will and dying behaviour, 499, seq. Unexpected recovery, 500. New powers, 501. Rejects the dictatorship, 503. New regulations, *ibid.* seq. An instance of his moderation, 504 (C). An embassy from Ptolemy king of India, 510 (H). New honours conferred on him, 511. Passes into Sicily, 506. Into Greece, 507. Success against Phrates, *ibid.* (E) seq. Comes to Samos, 509. Reforms the senate, 514. Also several abuses in the city, *ibid.* seq. Rejects the title of lord, 515, xiv. 11. Adopts Agrippa's two sons, xiii. 515. Adopts Tiberius and Agrippa Posthumus, xiv. 10. Shameful expedition into Gaul, xiii. 516, seq. Seized Pontifex Maximus, 521. New Laws at Rome, 522. Corrects the Calendar, 523. Obligues to Agrippa, 525. Worshipped by the Gauls, 527. New laws, 531. Popularity, 532 (X). Third decennial power, 533. Severity to Julia, 540. xiv. 11. Exhibits magnificent shows, xiii. 541. Fond letter to Caius on his birth-day, xiv. 5. seq. Conspired against, 10. Clemency to the conspirators, 11. Speech to the married and unmarried, 19. Grief on Varus's defeat, 27. Threatened by prodigies, 28 (T). Letter to the senate, 35. Fourth Decennial renewed, *ibid.* Other prodigies preceding his death, 36 (A) seq. Taken ill at Naples, 38. Dies at Nola, 39. Letters to Tiberius, 40, seq. (E). His Will, *ibid.* Legacies and writings, 41, seq. 52 (G). Funeral honours, 42, seq. Apotheosis, 43 (F). His character considered particularly, *ibid.* 45 (G). — 54. Stately buildings, 47 (G). Many excellent qualities, *ibid.* — 52. His riches, 52 (G). — 54. Character of Claudius, 523 (A). seq.

— *Marcus*, his command in Antony's fleet, xiii. 477.

October, month, why so called, xi. 300 (D). Why called Domitian, xv. 60 (A).

— none of, held unlucky, and why, xii. 497.

† *Oedodurus*, city, where situate, xiii. 166. Burnt by the Romans, *ibid*.

† *Ocyodes*, a fabulous people in India, described, xx. 70 (D).

Odenatus, prince of Palmyra, his success against Sapor king of Persia, xi. 71. seq. His death, 72. His embassy to the Persians, xv. 430. Extract and character, *ibid*. (E). Noble resentment against the Persians, *ibid*. Joins the Romans against them, 431. Defeats Sapor, and besieges Ctesiphon, *ibid*. Takes the royal title, *ibid*. Promoted by Gallienus, *ibid*. Penetrates into Persia, *ibid*. Success there, 436. Siege of Emessa, *ibid*. Declared partner with Gallienus in the empire, 438. Success against the Persians, 440. xi. 72. Drives the Goths out of Asia, xv. 441. His death, *ibid*. (L).

Odin, worshipped by the Germans, xix. 28. Their notion of him, *ibid*. (D), (E), (F). Made a northern hero, 30 (G).

Odacer, his extract and character, xvi. 596. Puts Orestes to death, *ibid*. Kindness to his son, *ibid*. Defeated by Theodoric, 602. Yields his conquests to the Goths, xix. 310 (A). Makes himself king of Italy, *ibid*. 323. Recovers part of his conquests from Theodoric, 325. Defeated afresh by him, 325. seq. Besieged in Ravenna, 326. Surrenders, and put to death, 327.

— a Saxon, defeated by Childeric, xix. 402.

† *Odoca*, a city of India, xx. 65.

† *Odomantes*, a people of Thrace, where, and who, x. 55. seq.

Odmanastes joins Cyriades against the Romans, xi. 70.

Odinarches defeated by Jonathan, x. 311.

Odobates, king of the Greuthungi, invades the empire, xvi. 390. Defeated and slain by Theodosius, *ibid*. (D). seq.

† *Odryæ*, a people of Thrace, where situate, x. 57. Their kings, *ibid*. Country made a Roman province, 62. Their revolt, and defeat, xiv. 164.

Oeger, king of the Pieres in Thrace, x. 57.

† *Oebalia*, an antient name of Lacedæmon, vi. 243. (A). Took its name from

Oebalus king of Lacedæmon, vi. 252. Sets up 100 tripods at Ithome, vii. 39.

Oebares, Darius's groom, his stratagem to procure his master the crown of Persia, v. 204.

† *Oebalis*, an antient city of Eubœa, viii. 373.

Oedipus, his birth, and why exposed, vi. 197. Whence named, *ibid*. Kills his father unwittingly in a scuffle, *ibid*. Marries his mother, *ibid*. The unhappy consequences of his parricide and incest, 198.

† *Oenanda*, where situate, xiii. 377 (Z).

Oenanthe, who, ix. 403.

† *Oenians*, who, and whence, vi. 51 (E). 76 (F).

† *Oenias*, a sea-port of Ætolia, vi. 271.

† *Oenotri*, where, and whence so called, xi. 225. 274. Whether the same with the Aborigines, 221. Their origin, 225.

† *Oenotria*, an antient name of Italy, whence, xi. 208.

Oenotrius, whether the same with Noah, xi. 225 (H). His arrival in Italy, *ibid*.

† *Oesuna*, a city of Thrace, where, x. 49.

† *Oeta* mountain, where, vi. 191. Streights of, described, *ibid*.

Offella invests and takes Præneste, xiii. 77. 85. Put to death, 88.

Offerings, peace, laws concerning them, iii. 56. Meat and drink, *ibid*. Cleansing, *ibid*. First-fruits, 58. First-born, 59. seq. The import of it, *ibid*. (E). Incense, 64 (N). Burnt-offerings, where placed, 111. Described, *ibid*. seq. (E).

Offilius Calavius's just opinion of the routed Romans, xii. 37. seq. Bold speech to Octavianus, xiii. 462. Privately murdered, *ibid*. (H).

Og, king of Bathan, a king of the Amorites, ii. 202. His remarkable iron bedstead, *ibid*. Where seen, 506. The last king of Rephaim, 202. Allies with king Sihon against Israel, *ibid*. Defeated and killed, 203. iii. 431. Jewish fables about him, *ibid*. (W).

Ogulian laws, made in favour of the plebeians, xii. 115.

Ogulnius Quint, and *Cn*. stirred up in favour of the plebeians, xii. 115. Quintus created Dictator, *ibid*. 176.

Ogus Khan, a religious emperor of the Moguls, xx. 28. seq. His conquests, 29—32. Memory venerated, 32. Remarks on his history, *ibid*. 42. seq.

Ogygean, the meaning of that epithet, vi. 190.

Ogyges's flood, i. 204 (H). Whether king of Attica, vi. 173 (D).

† *Ogygia*, an antient name of Bœotia, vi. 190.

† *Obud*, mount, where situate, xviii. 362.

Oibafus, killed by the Athenians at Sestos, vi. 394.

Oileus, a renowned Trojan commander, killed by Laomedon, iv. 488.

† *Olamus*, a city in Lesbos, by whom built, viii. 292.

† *Olbia*, where situate, x. 114 (A). Not the same with Nicomedia, *ibid*. Taken by the Romans, xii. 172.

Olbianus's success against Thomas, xvii. 62.

† *Olbiopolitan* Scythians, their situation, agriculture, &c. vii. 77. seq.

† *Olbus* the temple, and priesthood of, viii. 245.

† *Olceades*, where situate, xii. 229. Invaded by Hannibal, *ibid*. Defeated, 231. Subdued by him, xvii. 575.

- Old Age* much respected by Lycurgus's laws, vii.
- † *Olearos* island described, viii. 319. Remarkable for the vegetation of stones, *ibid.*
- † *Oleastrum*, the promontory of, where, xviii. 185.
- Olenius's* extortions raise a revolt in Frisia, xiv. 214 (U).
- † *Olenus*, in Achaia Propria, by whom founded, vi. 281.
- † *Olicana*, where, and by whom rebuilt, xix. 87. *seq.*
- † *Olistippo*, Lisbon, metropolis of Lusitania, xviii. 462. Its port, 466.
- Olive* wood, a fruit in the plains of Jericho, ii. 436.
- † *Olivet*, or *Olives*, mount, why called the mount of three lights, ii. 506 (A). Famed on many accounts, *ibid.* Described, *ibid.* *seq.* Held in veneration by christians, *ibid.* *seq.* Its original name, and why changed, 405 (A). Superstitious practices of the Jews there, iv. 175.
- † *Ollus*, *Oglia*, a river in Italy, xi. 218.
- Oloaritus*, one of Agrippina's assassins, 395.
- † *Olossa*, an antient name of Rhodes, viii. 157.
- Olybarnes* I. king of Cappadocia, x. 8.—II. al. Orophernes, dethrones Arcarethes, 11. Is driven out, *ibid.*
- Olorus*, king of the Saprei, in Thrace, x. 63.
- Olhaces*, king of Colchis, x. 137. Subdued by Pompey, *ibid.*
- † *Olumbria* mountains in Umbria, xi. 250.
- Olybama*, Noah, why so called by the Armenians, ix. 492 (N).
- Olybrius*, raised by Gratian, xvi. 357. By Theodosius, 445. Marries Placida, 586. Proclaimed emperor by Ricimer, 592. His death, *ibid.*
- † *Olympena*, part of Mysia, whence so called, vi. 100.
- † *Olympia*, a city of Elis, described, vi. 264.
- † — a castle in Sicily, vii. 518. Whence named, *ibid.*
- Olympiads*, the computation of, vi. 264. How, and when begun, *ibid.* (F).
- Olympian* temple, at Athens, by whom built, vi. 321.
- Olympias*, king Philip's queen, her character, viii. 481. Divorce, *ibid.* Kills several of Philip's children, 493. Her message to Alexander, 542. (W), *seq.* Retires into Epirus, ix. 24. Her pride and cruelty, 71 (C). Recalled by Polyperchon, *ibid.* Cruel behaviour at her return, 78. *seq.* Shuts herself up in Pydna, 80. Besieged by Cassander, *ibid.* Put to death, 81.
- queen of Acarnania, her alliance with Demetrius, ix. 110.
- Olympic* games, by whom instituted, vi. 53. Restored, 264. Described, *ibid.* (F). vii. 78 (K). *seq.* Forbid to the women, vi. 265 (G). Seized by the Pisæans, vii. 189. Exhibited by Sylla, xiii. 92.
- Olympics* instituted by king Philip, viii. 452. Remarkable incidents on that occasion, *ibid.* (A), *seq.*
- Olympiodorus*, his account of the siege of Rome, xvi. 504 (Z). His other writings, 532. *seq.* (G). His account of the dreadful state of Spain, under the Vandals, xix. 337 (B).
- † *Olympius*, Jupiter's famous temple and statue at Elis, vi. 264. One of the seven wonders, *ibid.* At Agrigentum, vii. 520.
- statue sent for by Caligula, xiv. 280 (Q).
- temple at Athens finished, xv. 172.
- Nemesianus's writings and character, xvi. 483 (M).
- a philosopher heads the heathens against the christians, xvi. 428. Retires out of Egypt, *ibid.*
- discovers Stilicho's treason, xvi. 499. Made prime minister, 502. His zeal against heretics, 503. Disgraced, 507.
- the earch, his success against the Saracens, x. 637. His death, *ibid.*
- a king of Mysia, vi. 106.
- † — mount, its height, i. 218 (S). Described, viii. 393 (H).
- † — mountain in Thessaly, vi. 214. Where situate, vi. 104. The place of Jupiter's residence, vi. 50.
- † — a city in Lycia, vi. 126. xiii. 119 (W).
- Olynbians*, subdued by the Persians, viii. 421. By Amyntas, 435. Are assisted by the Athenians, 451. Subdued by Philip, vi. 515. *seq.* viii. 451.
- † *Olynthus*, a city of Macedonia, their republic, oppressed by the Spartans, vii. 110. *seq.* Their insolence, 111. Subdued by Polybiades, vii. 112. Taken by Philip, viii. 452.
- Olzingan*, among the Moguls, what, xx. 39.
- † *Oman*, the province of, where, xviii. 358.
- † — the city of, abandoned, xviii. 358. Described, *ibid.*
- † *Omantæ*, who, and where situate, xviii. 354.
- Omar* destroys the Alexandrian library, ix. 372 (1). Foolish reason for it, *ibid.*
- caliph reduces Persia, xi. 203.
- † *Ombros* island, why uninhabited, xviii. 191.
- Omens*, various, preceding the destruction of Thebes, viii. 504 (B).
- Omoroca*, in the Chaldee cosmogony, who, i. 29. Governors of living creature, *ibid.*
- † *Ompæce*, the citadel of Agrigentum, vii. 520.
- Ompbale*, queen of Lydia, vi. 116. Falls in love with, and has a son by Hercules, *ibid.* See vol. xiii. 435 (N).
- † *Ompbalium*, a city of Epirus, x. 65.
- Omri*, chosen king of Israel, iv. 118. Builds Samaria, *ibid.* His wicked reign, *ibid.*

- Onni*, chosen king of Israel, iv. 118. Builds Samaria, *ibid.* His wicked reign, *ibid.*
- Onalus*'s surlly answer to Antoninus, xv. 194 (G).
- † *On*, a city of Egypt, where situate, iii. 298 (U).
- Onan*, Judah's son by a Canaanish woman, iii. 294. His sin and death, *ibid.* 295 (O).
- Onasimus*'s writings and character, xv. 413 (R). 480 (I), xvi. 147 (O).
- † *Onega*, the lake of, where, vi. 62.
- Onesiferus*, his character as an author, viii. 624 (M). and ix. 191 (Y). Wrote a romantic history of Alexander, viii. 657 (H).
- Onesilus*, king of Salamis, viii. 246. Revolts from the Persians, *ibid.* Expells his brother, *ibid.* Slain, 247.
- Onesimus* favourably treated by the Romans, ix. 138 (R). His writings and character, xv. 479 (I).
- Onias* the Maccabee, Arius's letter not wrote to him, vii. 130 (S). In high favour with Ptolemy and Cleopatra, ix. 415. Succeeds Jaddua as high-priest, x. 226. His fondness like to have proved fatal to the Jews, 249. His good character, 254. Falls out with Simon, 255. Opposes Heliodorus, 256. Deposed by Antiochus, 257. Murdered in Egypt by Andronicus, ix. 279.
- a fardid high-priest, endangers the Jewish nation, ix. 391.
- a pontiff, deprived of the succession, x. 298. Retires into Egypt, *ibid.* In high esteem there, 315. Builds a Jewish temple, *ibid.* seq. (M).
- a pious Jew, murdered, x. 366 (K).
- Onions*, why abominated by the Egyptian priests, i. 484.
- † *Onion*, where, x. 381. The Jews of great service to Cæsar, *ibid.* (Q).
- Onirocritic* art, what, xviii. 309. 407.
- † *Onium*, a city of Egypt, where situate, iii. 29 (U).
- Onomarchus*, a Phocian general, vii. 212. Defeats Philip twice, viii. 449. Is defeated, and killed by him, *ibid.* His body ignominiously used by him, *ibid.* vii. 212.
- Onomastus*, his orders to distress the Maronites, ix. 117.
- conspires in favour of Otho, xiv. 496.
- Onoulus*, the murderer of Basiliscus, xvi. 599.
- Opbalia*, festival. See *Ops*.
- Opbellas*, prince of the Cyrenians, viii. 80. Joins Agathocles, xvii. 458. Sad condition of his army, 459 (Y). Betrayed and murdered by him, 461 (C). seq. viii. 80.
- Opbials*, head of an Athenian faction. See *Epibials*, vi. 408.
- Opbtogenes*, who, vi. 102.
- † *Opceispagi*, their situation, food, &c. xviii. 260.
- † *Opbir*, one of Joktan's sons, where settled, i. 383. Conjectures concerning that land, *ibid.* 384. iv. 102 (R).
- † *Opbis*, a river in Colchis, x. 135.
- † *Opbiufus*, an antient name of Rhodes, viii. 157. Tenos island, why so called, 330.
- † — island described, xviii. 486.
- † *Opici*, whether the same with the Aufones & Aurunci, xi. 274.
- Opilo*, an infamous accuser of Boetius, xix. 252.
- Opima spolia*, whence so called, xi. 284 (K). The second carried in triumph, 307. Third and last, xii. 228.
- Opimus* & *Nepos*, his success in Transalpine Gaul, xii. 362.
- *L.* chosen consul against Gracchus, xii. 435. Seizes the capitol, 437. Besieges the revolted, 439. Imposed upon by *L. Septimuleius*, 440. Cruelty to the Gracchian faction, 441. To young Fulvius, *ibid.* Tried and acquitted, 445. His consulate remarkable for a plentiful vintage, *ibid.* (K). Banished afterwards for bribery, *ibid.* (K).
- *Luc.* basely bought by Jugurtha, xii. 467. Cruel banishment, *ibid.* Dies for want, *ibid.* (H).
- a Roman champion, kills a Cimbrian in single combat, xiii. 16.
- Opis*, why honoured by the Delians, viii. 337.
- † — city, where situate, vii. 448. viii. 644.
- † *Opiternum*, taken by Rotharis, xix. 636.
- Opium* made in Persia, v. 81.
- Oplice*, Athenian soldiers so called, vi. 324.
- † *Opoes*, a city in Locris Opuntia, vi. 277.
- † *Opone*, a port in Ethiopia, xviii. 272.
- Oppian* law, what, xii. 342. Repealed, 343.
- Oppius*, sent against Mithridates, ix. 549. Delivered up to him in chains, 550.
- *Spur.* a plebeian, chosen decemvir, xi. 483. His trial and death, 500.
- filial piety, xiii. 354. Reward, *ibid.* seq.
- admired poems, xv. 339 (D). seq. Statue, epitaph, &c. *ibid.*
- defeated by the Boii, xii. 338.
- *Cnius*, one of Julius Cæsar's chief favourites, xiii. 227 (B). His character and writings, *ibid.*
- Ops*, or *Rhea*, her festival, by whom instituted, xi. 311 (M).
- Opfaras* affronted by Bryennius, xvii. 126. Put out his eyes, *ibid.*
- Opfius*, *M.* one of the betrayers of Sabinus, xiv. 212 (S).
- Optaris* kills Theodotus, xix. 568.
- Optatianus*, *Publ.* his writings, banishment, &c. xvi. 149. seq. (O).
- Optatus* made a patrician, xvi. 144. Murdered by the soldiers, 152.
- a donatist bishop, imprisoned for treason, xvi. 474. Death, *ibid.*
- Optula*, the murderer of Valentinian, xvi. 573.
- † *Opus*, a city in Greece, overturned by an earthquake, xv. 127.
- Opyladeus*, one of the ephori at Sparta, subverts the constitution, vii. 132.

- † *Ora*, where situate, viii. 610. Taken by Alexander, *ibid*.
Oracles of Egypt, an account of them, i. 481. An extraordinary one at Hierapolis, ii. 286. Famed among the Greeks, vi. 143. How consulted, *ibid*. (F). Deceitful, 145.
Oral law of the Jews, their account of it, iii. 5 (B).
Orasus kills Ptolemy the son of Pyrrhus, x. 105.
Orators, among the Athenians, two sorts of, vi. 334.
Oratories of the Jews at Alexandria demolished, xiv. 577.
† *Orbelia*, the region of, where, viii. 389.
† *Orbelus* mount, in Thrace, x. 52.
† *Orbitum* taken by the Lombards, xix. 627.
† *Orcaades* islands discovered, xix. 91. Plundered by the Saxons.
Orcbanes invades the Greeks, xvii. 191. Takes Nice by an odd stratagem, 196. Takes Abydus and Nicomedia, *ibid*.
† *Orchomenus*, the city of, described, vii. 310 (C).
† *Orchomenus*, a city raised by the Thebans, vii. 191. Rebuilt by Alexander, viii. 503 (B). vii. 310 (C).
† *Orchoe* city, where situate, iv. 333. Whether the same with Ur, *ibid*.
† *Orchomenon*, a city of Arcadia, vi. 205.
Orctian law, what, and when introduced at Rome, xii. 356.
Orctui Liberti, why so called, xi. 362 (A).
Orctini, Antony's creatures, why so called, xiii. 296 (K).
Ordeals used in Gaul, xviii. 552.
Ordones, a Persian nobleman, why made prisoner by Craterus, viii. 639.
Ordonopantes raises a rebellion in Parthia, xi. 34.
† *Ordovices*, who, and where, xix. 138. Cut a Roman station in pieces, *ibid*. Their valour, and noble character, 85. 87.
Ords Khan, his long pacific reign, xx. 27.
† *Ordeas*, who, vi. 209 (C).
Orab, prince of Midian, defeated by Gideon, ii. 160. iv. 15.
† *Oreas* in Euboea, described, viii. 374. Taken by the Rhodians, 190. By the Athenians, 374. By Philip, 461.
† *Oreipodan* hills, where, xviii. 484 (T).
Orestes kills Clytemnestra, and Ægisthus, vi. 163. On what account, *ibid*. Takes possession of the kingdoms of Mycene and Argos, *ibid*. Kills Pyrrhus, and marries his Hermione, 164. x. 73. His remarkable friendship with Pylades, vi. 163. Takes possession of the Spartan crown, 257. Accused of parricide, *ibid*. Dies in Arcadia, 210, 257. His bones strangely discovered, 210. (M). Remarkable oracle concerning them, *ibid*. Exploined, and the body carried off by Lyches, *ibid*. 699.
— *Aurelius*, chosen consul, xiii. 8. His death, *Orestes Aufidius's* consulship, &c. xiii. 124. seq.
— raised by Nepos, xvi. 594. Revolts against him, *ibid*. His extract, *ibid*. Governs as guardian to his son, 595. Disobliges the barbarians, *ibid*. Put to death, 596.
— sent by Attila to Constantinople, xvi. 558. xix. 226. His marriage, issue, *ibid*. (N). Character and death, *ibid*. seq.
— sent against the Saracens, xvii. 110.
† *Orestis*, antient inhabitants of Epirus, x. 71.
† *Orestida*, who, and where situate, vii. 334 (Z).
Orestida, married by Caligula, xiv. 278. Divorced and banished, *ibid*.
† *Oretani*, where situate, xii. 348. Conquered by the Romans, *ibid*.
† *Oreum*, metropolis of Euboea, betrayed to the Romans, vii. 265. Philip's alleged tyranny there, viii. 461 (F).
† *Orcus*, metropolis of Euboea, See *Oreum*.
Orfitus conspires against Domitian, xv. 79. Banished and killed, *ibid*.
— governor of Rome under Antoninus, xv. 197.
— one of Faustina's gallants, promoted, xv. 241 (M).
† *Orga*, a river in Phrygia, iv. 442.
Orgetorix, his wife and daughter, taken prisoners by Cæsar, xiii. 162. Raises a new war in Helvetia, xviii. 651. Defeated, and taken prisoner by Cæsar, *ibid*.
† *Orgouenes*, a river in Bactria, x. 157.
Oribajus's writings and character, xvi. 274 (D). Friend to Julian, his vain attempt to save him, xvi. 266. 275.
† *Oricum*, a city in Epirus, by whom founded, x. 65. Taken by Julius Cæsar, xiii. 196.
† *Orient*, the district of, its several provinces, xvi. 141. seq. (L).
Oriental writers, their account of Egypt, ii. 107. seq. Account of some of them, *ibid*. (A). seq. Their account of Persia, v. 325. An apology for them, *ibid*. seq. Their usefulness, xi. 141 (F).
Oigen favours the doctrine of the Platonists, i. 8. His answer to Celsus about the ark, 219 (T). Where educated, ix. 373 (K). His writings against Celsus, in defence of christianity, xv. 247 (Q). Great credit with the empress-mother, 357 (L).
† *Origo*, one of the antient Names of Carthage, xvii. 329. and of Dido, *ibid*.
Orifson puts Hæmular to flight, xvii. 569 (N). Defeated by his son, 571 (O).
Orestida Livia ravished from Piso, xiv. 278.
† *Oritæ*, who, viii. 636. Subdued by Alexander, 637. A city of Greece, xv. 127. Overturned by an earthquake, *ibid*.
Oribria, princess of Athens, stolen by Boresas, vi. 177.
† *Oriusæ* islands, where, viii. 361.

- † *Orkney* islands, discovered and taken by Agricola, xix. 153.
- † *Orleans*, by whom built, xv. 462 (Z). Besieged by Attila, xix. 231. Relieved by Ætius, 233, seq. Taken by Childeric, 402.
- † *Orma*, a city in Macedonia, viii. 389.
- Ormas*, *Hormizda*, the good principle of the magi, i. 65. v. 158. xviii. 388.
- † *Ormus*, a river in Phrygia. See *Hermus*.
- † — a city, by whom built, xi. 156 (L). Where removed, *ibid.* 89.
- Ornospades* assists *Tiridates*, xi. 50.
- Ornytion*, the son of *Sisyphus*, king of Corinth, vi. 238.
- Orondes*'s treachery to *Perfes*, ix. 145.
- † *Orobis*, a city in Eubœa drowned, viii. 375.
- † *Orobii*, antient Ligurians, where, xi. 213.
- Orobis* rescues *Delos* from *Mithridates*, ix. 554.
- Orodes*, son of *Artabanus*, made king of Armenia, ix. 514. Defeated, xi. 50.
- king of Parthia, murders his father, xi. 12. Driven out, and restored, *ibid.* Cruelty to his brother, *ib.* seq. Invaded by *Craſſus*, 13. Embassy to him, 17. Defeats the Romans, 31. Makes peace with Armenia, 32. Ingratitude to *Surena*, 33. Ill-success in Syria, *ibid.* Defeated by *Ventidius*, 38. Excessive grief, *ibid.* Takes *Phraates* into partnership, 40. Murdered by him, *ibid.*
- II. murdered, xi. 48.
- Orses*, king of Albania, defeated by *Pompey*, x. 143, seq.
- Oroetes* kills the tyrant *Polycrates*, viii. 272, seq. the kingdom of, described, viii. 386 (E).
- king of Macedonia, viii. 433.
- † *Orogomis*, river in Bactria, x. 157.
- Orotes*, first king of the *Dacians*, xix. 490. His odd punishment of their cowardice, *ibid.*
- Oromazes*, a Greek name for God, *Plutarch*'s account of him, i. 66. The Persians notion of him, v. 159.
- a Parthian ambassador, put to death for mean behaviour, xi. 12.
- Oroetes*, his treachery to *Tiribazus*, v. 282 (P). Is disgraced and banished, 284. Another instance of his treachery, 288.
- † — a river in Syria, ii. 261. Fabulous account of it, *ibid.* (B).
- Oroontobates*, made governor of Media, ix. 34. Abandons *Halicarnassus*, viii. 515.
- Oropbernes* seizes the kingdom of Cappadocia, x. 11. xii. 360, seq. Is driven out, x. 11. The fidelity of the *Priœnians* to him, *ibid.*
- † *Oropus*, the Ereathæans generosity to the Athenians there, vi. 365. City in Boœtia revolts from the Athenians, 473. Account of three cities of that name, vii. 306 (A).
- † *Orosanges*, who, and where, viii. 281.
- † *Orosopa*, besieged by *Mastinuſſus*, xii. 367. xviii. 97.
- Orosius*'s anachronism about a great earthquake, xiv. 120 (P). His mistake about the first treaty between Rome and Carthage, xvii. 412.
- Orpheus*, the introducer of the heathen worship among the Greeks, i. 32. His tenets, *ibid.* seq. Was had in great veneration, by the Greeks, Pythagoreans, and Platonists, *ibid.* Preferred to the other heathens by the Christian fathers, 33. His doctrine of the mundane egg, 34. Not the inventor of lyric poetry, iii. 200. Polishes the Greeks, vi. 142, & viii. 218. Goes with the Argonautic expedition, vi. 220 (L). Delivers them from the *Cyrenes*, *ibid.* The fable of his head speaking after it was cut off, whence, viii. 290 (A). Whose son, x. 57.
- Orphic* verses, an account of them, i. 33. Cosmogony, *Syriacus*'s account of it, 34.
- Orphitus* *Pactius* defeated and punished, ix. 521.
- Orsaces*, Parthian general, his success against Syria, xi. 33. Defeated and killed, 34.
- Orſines* put to death for cruelty, viii. 641.
- Ortara*, queen of the Amazons, vi. 84 (I).
- Ortodox*, are favoured by *Constantine*, xv. 564 (G), seq. 569 (K). Persecuted by *Constantius*, xvi. 230 (E). Restored by *Jovian*, 286 (E). Persecuted by *Valens*, 333. Restored by *Gratian*, 357. By *Theodosius*, 365. Persecuted by *Anatolius*, 611. Restored by *Justin*, 614. Persecuted by the Persians, xvii. 21.
- † *Ortobesia*, a Phœnician city, ii. 321. Tryphon killed there, ix. 331 (I).
- † *Ortona* taken from the *Æqui*, xi. 471.
- † *Ortygia*, *Delos* why so called, viii. 333.
- † — one of the four quarters of *Syracuse* described, vii. 517. The only one now remaining, *ibid.* Taken by the Romans, viii. 143, seq.
- Orus*, an Egyptian deity, how represented, i. 471. His history, ii. 27, seq. Confounded with *Apollo*, i. 471. Their last demi-god, ii. 37.
- *Sisruſ*, an antient Spanish king, xviii. 506 (F).
- Orsifiphus*, *Ulorthon*, rebels against the *Æthiopians*, xviii. 311.
- † *Ofca*, where situate, xiii. 107 (M).
- Ofcan*, farce, its obscenity occasions the banishment of the players, xiv. 184.
- † *Ofcela*, metropolis of the *Lepontii*, xi. 211.
- † *Ofci*, *Opſci*, or *Obſci*, their origin, xi. 273, seq. 222, seq. (E).
- Ofcines* among the Romans, what, xi. 480 (D).
- Ofcus* made admiral of *Otho*'s fleet, xiv. 517.
- Ofſas*, bishop, made *Constantine*'s almoner, xv. 557 (A). His letter to him, 570 (K).
- Ofſiris* of the Egyptians, the same as the sun, i. 27. Supposed by some to be *Noah*, 200. Import of the name, 467 (C). Several mythological interpretations of *Ofſiris* and *Iſis*, *ibid.* How represented, 470. Said to be the son and daughter of *Rhea*, ii. 27. Their history,

- story, *ibid.* seq. 'Is cruelly murdered by Typhon, 32. Why many tombs ascribed to him, 33. Inscription on a pillar in Arabia concerning him, 34. Whether the same with Baal-Peor of the Moabites, 127. Worshipped by the Indians, xx. 75.
- one of Artaxerxes's generals, defeated by Megabyzus, v. 258.
- defeats Geryon, xviii. 504.
- Oslac*, a Saxon general, killed, xix. 195.
- † *Osrboens*, where situated, xv. 140 (H). Whence named, *ibid.* Subdued by Trajan, *ibid.* By Severus, 303. By Caracalla, 335.
- Osrboenians* revolt, xv. 384.
- Osrboes* defeats the Romans, xv. 213. Is defeated by them, 214.
- † *Ossa*, a city in Macedonia, viii. 389. A mountain in Thessaly inhabited by Centaurs, vi. 214. Near Mount Olympus, viii. 394 (H).
- † — the port, by whom built, xi. 316. The haven of, where, xiv. 329 (O).
- † — taken and plundered by Marius, xiii. 62. The tower of, *ibid.*
- † *Offarene*, a province of Armenia, ix. 483.
- † *Ostia Rheni*, or Rhine's mouths, how many, xiv. 111 (U).
- Ostorius Scapula*, his success against the Britons, xiv. 358. Ruins of his forts there still extant, xix. 85. His triumph, 134. seq. Declines giving evidence against Antistius, xiv. 402. His death and character, 440.
- Ostracism* at Athens, what, and how performed, vi. 377, 378 (Y). Whence so called, *ibid.* By whom introduced, and when ended, *ibid.*
- Ostriches*, how caught by the Ethiopians, xviii. 293.
- Ostrogotha*, a Bathian prince, xix. 264. Defeats the Gepidae, 268, seq.
- † *Ostrogoths* driven out of Illyricum, xvi. 585. By the Huns, xix. 209, seq. Pass the Danube, *ibid.* seq. Settle in Pannonia, 244, 315. Gain two victories over the Huns, *ibid.* Whence so called, 256. Where seated, 265. Subject to the Huns, *ibid.* Invade the empire, 288. Defeated by Theodosius, *ibid.* seq. Their kings history, 314. Ravage Illyricum, 316. Settle in Thrace, 324. Where settled by Clovis, 418, seq. Seize upon Arles, 427. and Pannonia, *ibid.* Their government in Italy, 540, seq. Their wars against the Romans, 563. Driven out of Dalmatia, 567. Invaded by the Franks, 580, 600, seq. Outwitted by Belisarius, 584. Choose a new king, 586. War against Narfes, 607, seq. Cruelty to the Romans, 610, seq. Defeated by them, 612. Submit to them, *ibid.* Suffered to enjoy their liberty, 614.
- Ostrovi* leads the Goths against Leo, xvi. 591.
- Cymandus*, Imaphes, buried in one of Herodotus's pyramids, i. 428.
- Cyranus*, king of Egypt, who, ii. 42. Re-
- duces the rebellious Bastrims, *ibid.* His prodigious army, *ibid.* Magnificent tomb, statue &c. 43, seq.
- † *Osymir*, who, xiii. 165 (K). Subdued by the Romans, *ibid.*
- Utacilius* is elected consul, xii. 284. Sent into Sicily, viii. 99. xii. 285. Success there against the Carthaginians, viii. 99, seq. xviii. 89. Plunders in Africa, 33.
- Utanes* discovers the sham Smerdis, by means of his daughter, v. 199. seq. Declares for a republican government, 203. Sent to relieve Samos, viii. 278. Cruelty to the Samians, 279. Repeoples that island, *ibid.* Renounces his claim to the Persian crown, on what terms, v. 203.
- Urbis* takes Kirjath-Sepher, ii. 486. and iv. 4. Marries Caleb's daughter, *ibid.* Whether brother to Caleb, 5 (A). Chosen the first judge, 10. Defeats Cushan-rishaim, 11.
- Utho*, his regulations approved by Cicero, xiii. 136.
- father to the emperor, becomes a favourite of Claudius, xiv. 333 (R).
- the emperor, becomes intimate with Nero, xiv. 372. Debauches him, 380. Marries Poppea, 384. Upright government in Lusitania, *ibid.* Assists Galba, 457. Goes with him to Rome, 478. Set aside from the succession, 492. Conspires against him, 495. seq. Instigates his freedmen and astrologers, 496 (X). Saluted emperor by the camp, 498, 500. Acknowledged by the senate, 504. Conspired against by Vitellius, 512, seq. Strives to gain the affections of the people, *ibid.* and 514. Shews regard to the family of Vitellius, 518 (E). Dissimulation, messages to and from him, 512, seq. Drops the hated name of Nero, 514 (D). Quells the mutinous soldiers, 515, seq. Marches against Valens, 517, seq. Takes many nobles with him, 518. Success in Gaul, 519. Against Cecina, 522. Secures himself at Broxellum, 525. Rush orders to engage him, 526. Great confusions in his army, *ibid.* Total defeat, 527. Is told of it, 528. Desperate boldness of the messenger, *ibid.* Remarkable fidelity of his soldiers, 529. Prevented from killing himself, *ibid.* Speech before his death, 530, seq. Calm and obliging behaviour, 531. Consolatory letters to his friends, *ibid.* seq. Stabs himself, 532. Hasty funeral, *ibid.* Character, *ibid.* seq.
- Urboman* invades the Greek empire, xvii. 185. His death, 195.
- † *Urbona*, a Roman station in Britain, xix. 31.
- Urbriades*, the only surviving champion of Sparta, vii. 33 (C).
- † *Urbrys*, a mountain in Thessaly, vi. 214.
- † *Urbanto*, where, xix. 593. Relieved by Belisarius, *ibid.* Taken by John, 599.
- Urbens* king of Phrygia, iv. 459.

Ossa, third king of Kent, xix. 192.

† *Ottadini*, who, and where feated, xix. 90.

Ovation among the Romans, what, xi. 380 (I).

Ovatus Aurelius, his seasonable speech to the Roman people, xiii. 127.

Oven, the deluge said to have begun from one, i. 228 (E). Egyptian ovens for hatching chickens described, 462 (B).

Ovid writes his *Arts amandi*, xiii. 542 (G). On what account banished, xiv. 29 (W). His notion of the chaos, i. 21 (O). His death and works, xiv. 31, seq. (Z), & 133 (Z).

Cwidius, his faithfulness to Cælonius, xiv. 433 (R), seq.

Ovinus Canid. his bold attempt on their empire, xv. 360. How used by the emperor, *ibid.* His death, *ibid.*

Ovinus proposes a new law, concerning the Roman senate, xii. 49.

Cowl perches twice over Agrippa's head, x. 638 (X).

Ox, why worshipped by the Egyptians, i. 480. Why stamped on the Athenian coin, vi. 172, 182. When first sacrificed in Attica, 175. The value of one at Rome, xi. 510. One said to have spoke in Hetruria, xiv. 517. Another to have spoke at Rome, xvii. 590.

Oxathres saves Darius's life, viii. 527 (K). Put to death for oppression, 643.

Oxatres, the son of Dionysius, his parricide and death, x. 120.

Oxen, a famous breed of, in Thessaly, vi. 215.

Oxicanus submits to Alexander, viii. 633 (Q).

† *Oxii*, antient inhabitants of Eiymais, x. 170.

† *Oxis*, a river in Bactria, x. 157. How passed by Alexander, v. 324. viii. 575, seq.

† — a river in Scythia, vi. 60.

Oxyares, king of Bactria, x. 158. Defeats Nipus, iv. 283. Defeated, *ibid.* Surrenders to Alexander, viii. 602 (C). Prevails on others to do so, 603. Rewarded for it, *ibid.* seq. Made governor of Parapamisdis, 631. His lot after that monarch's death, ix. 20.

Oxycanus, subdued and taken prisoner by Alexander, viii. 632.

† *Oxydraca*, who, viii. 619. Defeated by Alexander, *ibid.* seq. & 631. xx. 56. and 97.

Cayllus, the three-eyed general of the Heraclidæ, v. 167, seq. Whence he was, 268. His success, 269. Made king of Elis, *ibid.* seq.

Oxyntas, released by Apponius, xiii. 40. xviii. 166. Set up to succeed Jugurtha, *ibid.*

Oxyntes, king of Athens, vi. 186.

Oxyrinchus, *Casbove*, a famed fish of the Nile, i. 423.

† *Oxogardene*, Trajan's tribunal at, xv. 138.

† *Cæolea*, part of antient Greece, vi. 138. Described, 275 (D).

† *Cæolean*, whence so called, vi. 275 (D), seq. Fabulous account of their name, 276 (D). Blended with the Locrians, 277. Send a

colony into Italy, *ibid.* Their barbarous customs, *ibid.*

P.

P *Abec*, the foster-father of Artaxerxes, xi. 65. seq.

Pacarius, *Decim.* put to death, xiv. 520.

Pacatianus, the first Roman vicer in Britain, xix. 113.

Paches, the Athenian, takes Mitylene, vi. 449.

† *Pachynum*, the cape of, in Sicily, vii. 511, seq.

Pacianus, sent by Sylla to assist Ascalis, xiii. 103. Is defeated by Sertorius, 104.

Pacorus, sides with Antigonus against Herod, x. 394. Defeated, *ibid.* Treachery to Phasael, 395.

— the son of Orodes, fortifies Ctesiphon, xi. 4.

— Allies with Armenia. 32. Sent against Syria, 33. Conquests there, 35. Driven out, 36. Outwitted by Ventidius, 37. Defeated and killed, 38. His character, *ibid.* seq.

— I. king of Parthia, his alliance with Rome, xi. 11. seq.

— II. his reign, xi. 57. Comes to Rastus's relief, xiii. 254. His success in Syria, 437.

— joins with the Dacians, xv. 121.

Pactolus, a river in Lydia, vi. 110.

Pactyas, his rebellion against Cyrus, vi. 112 (Y). Delivered to the Persians, viii. 301.

† *Pactye*, a city in the Thracian Chersonesus, x. 52.

Pacurianus, his singular friendship for the Comneni, xvii. 137, 140. Defeated by the Scythians, 142.

Pacuvius saves Hannibal from a dangerous conspiracy, xii. 273.

† *Padæi*, or *Pandæ*, where situated, xx. 60.

Pædus, Q. Cæsar's lieutenant, defeated in Spain, xiii. 257. Is honoured with a triumph, 267.

Made consul, 332. Proposes a law against all concerned in Cæsar's death, 345.

† *Padua*, plundered and laid in ashes by the Lombards, xix. 626.

Pænius's Greek version of Ammianus, xvi. 352, (W).

† *Pæonia*, the antient name of Macedonia, viii. 382 (A).

Pæus, unlucky omens attending his entrance into Armenia, ix. 523 (A). Driven out of it, 524.

— *Ælius*, his short dictatorship, xii. 88.

— *P. Anton.* disqualified from being consul, xiii. 133. Conspires with Catiline, *ibid.*

— *Cæcina*, his cowardly death, xiv. 333.

— *Thrastra*, bravely leaves the slavish league, xiv.

- xiv. 397, seq. (H). Generosity to Antistius, 402, seq. Falsely accused, 441, seq. Condemned, 443. Signal constancy in death, 444, seq. Treachery to Antiochus, xv. 28.
- Paganalia**, instituted by Servius Tullius, xi. 334.
- Paganism**, suppressed by Gratian, xvi. 371. Whence so called, 385 (Z). Suppressed by Theodosius, 439. Restored by Eugenius, 440. Laws against it repealed, 508. Revived, 526.
- Pagans** at Alexandria massacre the Christians, xvi. 427. Laws made against them, 526.
- Pagi** appointed by Numa, what, xi. 298. Regulated by Servius, 334.
- Painting**, an early instance of it, vi. 112 (Y). When first brought to Rome, and by whom, xii. 114.
- Palace**, Augustus's house, why so called, xiii. 522.
- † **Palapapbos**, a city in Cyprus, viii. 239.
- † **Palapolis**, a city, where, and by whom founded, xii. 74. Taken by the Romans by stratagem, 76, seq.
- † **Palæstimus**, the metropolis of Taprobane, xx. 64. Vastly populous, 102.
- † **Palæopolitans**, who, and where situated, xii. 74. Invade the Romans, *ibid.* Surrender to them, 76, seq.
- † **Palætyrus**, a city of Phœnicia, ii. 322.
- Palamides**, a fish of that name of Chalcedon, x. 115 (C).
- † **Palantium**, a city in Arcadia, vi. 205.
- Palatina**, a Roman tribe, xii. 230.
- † **Palatium**, or **Palantium**, a city of the Aborigines or Sabines, its situation, xi. 266.
- Palatus**, an ancient king of Spain, xviii. 508.
- † **Paleas**, where and why called Cæsarea, x. 522. The spring-head of Jordan, *ibid.*
- † **Paleis** city, where situated, vii. 248. Besieged, *ibid.*
- Palemon**, the fable of, vi. 234 (G).
- † **Palena**, a city in Macedon, viii. 388.
- † **Palentia**, by whom built, xviii. 508. Destroyed by the Goths, xix. 305.
- † **Paleologus**, his timely zeal for A. Comnenus, xvii. 138. Noble defence of Dyrrachium, 140, seq.
- **Michael's** success against the Servii, xvii. 157. Goes over to the Turks, 178. Recalled, 179. and declared guardian, 180. xviii. 443. Proclaimed emperor, *ibid.* Vain attempt on Persia, *ibid.* Grand entry into Constantinople, xvii. 182. Cruelty to the young emperor, 183. Defeated by the Bulgarians, *ibid.* Forced to submit to the pope, *ibid.* Cruelty to the recusants, 184. Excommunicated for the Sicilian massacre, *ibid.*
- **Andronicus** shakes off the pope's supremacy, xvii. 184. Cruelty to his brother Constantine, *ib.* Defeated by the Turks, 187. Fatal fondness for a worthless grandson, 189, seq. Makes him colleague in the empire, 190. Falls out with him, 191. Peace with him, *ibid.* Surprised and deposed by him, *ibid.* Retires, and dies of grief, 190, 197 (B).
- his grandson's wretched character, xvii. 189. Public submission, 190. Escape, 191. Gets half of the empire, *ibid.* Stratagem against his uncle, 192. Treachery to his grandfather, 193. Seizes on several provinces, *ibid.* seq. Takes Constantinople, 194. Deposes his grandfather, 195. Success against the Bulgarians, *ibid.* Defeated and wounded, 196. His death and character, 197 (C).
- **John**, the son of Andronicus, xvii. 198. Severity to his two sons, 203 (D). Imprisoned, *ibid.* Restored, *ibid.* Dies, 204.
- **Andronicus**, the son of John, his treason and punishment, 203. Escape and revenge, *ibid.* Obtains Selymbria for a retreat, *ibid.*
- **John**, his son's treaty with Bajazet, 205. Crowned, *ibid.* Banished, 206.
- the son of Manuel crowned, xvii. 206. Goes to the council of Florence, 208. Dies, 209.
- **Constantine**, his embassy to Mohammed, *ibid.* Re-unites the Greek and Latin churches, 208, 210. Invaded by Mohammed, 209. Offers of peace and tribute rejected, 210. Has recourse in vain to the Christian princes, *ibid.* Noble and pious defence, 215. Death, 216. Funeral honours, *ibid.* (G).
- **Philes**, begs to head the army against the Turks, xvii. 188. Surprises and defeats them, *ibid.* Cuts them all off, 189.
- treachery to Lascaris, xviii. 443.
- † **Palermo**, **Panormus**, metropolis of Sicily, vii. 524. Taken by Belisarius, xix. 563, seq.
- Pales**, the festival of, what, xi. 240 (M).
- † **Palestine**, whence its name, ii. 220, 381, seq. (A). Whence styled Holy Land, 383 (C). and Judea, *ibid.* Its situation, boundaries, and extent, ii. 384, seq. Ancient fertility, air, and soil, &c. 386—391. Great number of inhabitants, *ibid.* (K). Causes of its present barrenness, 392 (L). Dr. Shaw's account of it, 393. Divisions of it by the Israelites, 394, seq. By the Romans, 395 (O). By the Christians, 396. and at present under the Turks, *ibid.* seq. Its mountains, 397, seq. Valleys and plains, 410, seq. Deserts, 416. Forests and seas, 418, seq. Rivers, 426, seq. Natural rarities, 432. Artificial ones, 437. Invaded by the Scythians, v. 33. By Nebuchadnezzar, 38 (B), seq. A new division of it, xvii. 334. Infested with grasshoppers, 496. Invaded by the Arabs, 608. Subdued by the Saracens, xvii. 24. For the rest see *Judea*, *Canaan*.
- Palfurius**, king of the Isaurians, taken and put to death, xv. 475.
- † **Paltobatra**, where situated, xx. 5.
- Paltici**, twin-gods worshipped by the 533, (L). and at Carthage, xvii. 292.
- † **Pali-**

- † *Palicon*, the city of, where, and whence so called, vii. 533. The temple of, *ibid.* (L).
Palilia, or feast of Paler, xi. 240 (M). Why called also *Perilia*, *ibid.* The day of Caligula's accession so called, xiv. 268.
† *Paliuri*, the lake of, where, xviii. 234.
Pallacopus, a canal in Bbbylon, iv. 338. Examined by Alexander, viii. 651.
Palladium of Troy, what, iv. 472. Brought to Italy by *Æneas*, 473. Various accounts about it, *ibid.* (E). How found at Troy, 461 (Q). Worshipped in Latium, xi. 230. Whether there were two, *ibid.* (B). Saved from the flames by Metellus, xii. 209.
Palladius's writings and character, xvi. 148 (O). Treachery to Valentinian, 297. Hangs himself, 310.
— incredible, 700 miles journey in three days, xvi. 530.
— son of Maximus, chosen Cæsar, xvi. 574. Marries Eudoxia's daughter, 575. Murdered, 576.
† *Pallantide*, who, and why so called, vi. 178.
† *Pallantium*, a city, where, and by whom built, xi. 227. Why made a free city, xv. 198, *seq.*
Pallas, brother to *Ægeus* king of Attica, his fifty sons, vi. 178. Their rebellion and defeat by Theseus, 180.
— one of Herod's wives, x. 443 (N).
— an informer against Sejanus, xiv. 220.
— great favourite of Claudius, xiv. 318. Persuades him to marry Agrippina, 350 (N). And adopt Domitius, 354 (F). Honoured by the slavish senate, 358 (A). Dismissed by Nero, 374. His character and riches, *ibid.* (S). His arrogance, 379. Acquitted of treason, *ibid.* His death, 408.
— the palace of, burnt, xv. 268. Statue saved by the vestals, *ibid.*
† *Pallenians* refuse to assist the Persians, viii. 421. Are reduced by them, *ibid.*
Palma chosen consul, xv. 117. Success in Arabia, 129. Put to death by Adrian, 161.
† — a city in Majorca, by whom built, xii. 426.
† — one of the Canary islands, xviii. 189 (H).
† *Palmosa*, the modern name of Patmos, viii. 305.
† *Palmyra*, the metropolis of Palmyrene, ii. 258. Its name and situation, 273 (N). Great court, temple, &c. described, 274. Other famed ruins, 176. *seq.* Great piazza, 276. *seq.* Sepulchres, 278. *seq.* Besieged by Aurelian, xv. 455. Surrendered, 456. Revolts, and put to the sword, 457. Rased by Aurelian's order, ii. 258.
† *Palmyrene*, a province in Syria, ii. 258. Its titles, *ibid.*
Palmyrenians defeated by Aurelian, xi. 72. Out-wit M. Antony's troops, xiii. 422 (D). Oc-
- casion the second Parthian war, *ibid.*
† *Palumbum*, where, xii. 133. Taken by Corvilius, *ibid.*
† *Palus Meotis*, described, x. 149.
† *Pamer*, a mountain in India, xx. 69.
† *Pamifus*, a river, where, vii. 337 (D).
Pammenes, an Athenian general, his success in Arcadia, vi. 509.
— an astrologer, consulted by Anticius, xiv. 440.
† *Pampelona*, taken by the Visigoths, xix. 307. By Euric, 369.
† *Pampbogi*, their situation, food, &c. xviii. 260.
Pampbila's history, in 33 books, xiv. 470 (U).
— put to death by Phocas, xvii. 14.
† *Pamphylia*, where, xv. 160. Visited by Adrian, *ibid.*
Pamyles, the nurse of Osiris, ii. 27.
Pan, worshipped at Mendez in Egypt, i. 474. A chief deity in Arcadia, vi. 201. His temple at Tegea, *ibid.* Why worshipped by the Athenians, 365. In Ethiopia, xviii. 285. Destroyed by Constantine, xv. 586.
Panæti, an account of him, viii. 166 (D).
Panætolum, what, vii. 325.
Panures, a Cretan general, defeated by Metellus, viii. 235. *seq.*
Panaretus, his great pension from Ptolemy Phylæon, ix. 423 (X).
Panathenæa, games in honour of Minerva, vi. 172. By whom instituted; 182 (L).
Paneration, in the Olympic games, what, viii. 168.
Pancratis ravished by the Naxians, viii. 320.
Pancrati, a lying astrologer, slain, xvii. 50. xix. 520.
Pancratuc betrays Adrianople to the Bulgarians, xvii. 85.
† *Pandataria* island, where situate, xiii. 540. xiv. 219. Octavia murdered there, xiv. 407.
Pandetti of Justinian, xvi. 628.
Pandion, the first king of Athens, vi. 176. Said to have broke his heart after a forty years reign, 177.
— II. Expelled the kingdom, vi. 177. Recovers it, *ibid.*
† *Pandofa*, a city of Epirus, x. 65.
Pandroses, the daughter of Cecrops, the false of, vi. 176 (F).
† *Paneas*, where situate, and on what account remarkable, ii. 458 (T).
Panellion, the temple of, at Athens, xv. 172.
Panemus, a Macedonian month, viii. 406.
† *Pangæus* mount, in Macedonia, viii. 390. Its mines, 396.
† — a mount in Thrace, x. 51.
† *Paniardis*, a city in Bosphorus, x. 147.
Panic fears, whence so called, ii. 32.
† *Pan-jonicum*, a temple, whence named, vii. 428 (N). Described, *ibid.*

- † *Pannonia*, described, xiii. 524 (S). Subdued by Agrippa, 525. Ravaged by Tiberius, 526. 528. Revolts, xiv. 15. Reduced, 19. Revolts afresh, 22. Erected into a county, xix. 548. Ravaged by the Quadi, xvi. 192. 205.
- † — *Secunda*, why so called, xv. 494. Invaded by the Sarmatians, xvi. 198.
- Pannonian* legions revolt, xiv. 65. seq. Quelled by an eclipse, 74 (D). A cohort of them surprised by Vitellius, 520. Declare for Vespasian, 548.
- Pannonians* conquered by the Macedonians, xiv. 223.
- Panormitan* coins, some account of them, xvii. 310 (I).
- † *Panormus*, a city of Sicily, described, vii. 524.
- † — a city in the Thracian Chersonesus, x. 52.
- † — where, xii. 185. Taken by the Romans, xvii. 523 (X).
- † *Panoti*, who, and why so called, vi. 61 (E).
- Pansa* *Caj.* *Vib.* chosen consul, xiii. 313. Ill success against Antony, 318. Mortally wounded, ibid. Whether killed by Octavianus, 322. Last advice to him, ibid. Interred, 323.
- Pantagnotus*, put to death by order of Polycrates, viii. 267.
- † *Pantalia*, the city of, described, x. 51.
- Pantauchus*, general of Demetrius, defeated by Pyrrhus in a single combat, ix. 96.
- Panthea's* noble death and burial, v. 186 (I).
- † *Pantheen*, at Athens, vi. 321. At Rome, when, and by whom built, xiii. 494. Whence named, ibid. Struck with lightning, and destroyed, 503. xv. 135. Rebuilt by Adrian, 180.
- † *Pantibibla*, whether the same with Sippara, i. 193 (W).
- † *Panticapæum*, where, and by whom built, x. 148. Mithridates dies there, ix. 598.
- Pantomimes*, introduced on the Roman stage, xiii. 250 (U).
- † *Panyasus*, a river in Macedon, described, viii. 395.
- † *Panyfus*, a river in Thrace, x. 52.
- Papeus*, the Scythian name of Jupiter, vi. 68.
- † *Paphia*, one of the four parts of Cyprus, viii. 241. Cyprus, whence so called, 236.
- Papbius*, a senator put death, xvi. 307.
- † *Papblagonia* submits to Alexander, viii. 523. Invaded by Mithridates, ix. 544.
- † *Papblagonians*, their origin, i. 376.
- † *Papbos* city, where, and by whom built, iv. 498.
- Papeus*, his extract, viii. 243.
- Papean*, Popian law enacted, xiv. 20. Mitigated by Tiberius, 160. seq. Repealed, xv. 579.
- Pape*, of the antients, of what, i. 423. Whence its name, ibid. How made, ibid.
- Papianus* proclaimed emperor, xv. 411. Killed, ibid.
- Papias*, his success against Lepidus, xiii. 456. Defeated by Agrippa, ibid.
- Papinianus*, a prime minister to Severus, his character, xv. 316. Made captain of the guards, ibid. Discharged by Caracalla, 326. His noble answer to him, 330. He and his son put to death for it, ibid.
- Papinius* kills himself, xiv. 250.
- the tribune conspires against Caligula, xiv. 306.
- Papius Brutulus* decreed to be delivered to the Romans, xii. 83. Lays violent hands on himself, ibid. His body sent to Rome, ibid.
- Pappus Æmilius*, sent ambassador to Pyrrhus, x. 94.
- his writings and character, xvi. 455 (X).
- kills Joseph, Herod's brother, x. 404. Slain, ibid.
- Papyrion Arctas* defeated there, x. 367.
- Papyrius Manl.* chosen the first rex sacrorum, xi. 357.
- *L. Mugilan* chosen consul, xi. 504. Censor, ibid. Interrex, 514. Murdered with other nobles, by the Gauls, 534, seq.
- *L.* his cruel usage of his slave, xii. 78. Occasions a new law, ibid.
- *Curbo*, his defence of Opimius, xii. 445.
- *Craffus* made dictator, xii. 68. Made general of the horse, 81. Triumphs over the Samnites, 82.
- *Curfor*, made dictator, xii. 78. Severity to Fabius, 79. seq. Pardons him, 81. Changes his conduct, and gains the affections of his soldiers, 82. Defeats the Samnites, ibid. Honoured with a triumph, ibid. Second consulate, 88. Defeats the Samnites in Apulia, 93. His character, 94. Second dictatorship, 107. Triumph over the Samnites, 108. His death, 109.
- the son of Curfor, consul, sent against the Samnites, xii. 130. Strategem against them, 132. Total defeat of them, 152. seq.
- Honoured with a triumph, xii. 133. Dedicates a temple to Quirinus, ibid. (H).
- *Curbo*, his trial, xii. 446. Death, 447 (C).
- *Cneius*, chosen consul, xii. 452. Defeated by the Cimbri, 453.
- *Carbo* joins with Cinna and Marius, xiii. 61. Chosen consul by the faction, 71. Raises an army against Sylla, 72. His judgment of him, 74. Marches against Pompey, 75. Tyrannical consulship, ibid. seq. Defeated by Sylla, 77. Flight into Africa, 78. Proscribed by Sylla, 84. Put to death by Pompey, 86.
- his brother murdered, xiii. 76.
- *Mafp* introduces triumphal processions, xii. 218. seq.
- Papyrus Byblus*, an Egyptian reed, described, i. 423. Its various uses, 424. The exportation of it forbid, vi. 104.
- Parabasson*, the court of, at Athens, its office, vi. 335. seq. Whence named, ibid. seq.
- Parabius*,

- Parables*, by whom first used, iv. 19 (L). Falsely challenged by the Greeks, *ibid.* Why so frequently used by Christ, x. 554.
- † *Paræopolis*, a city in Macedonia, viii. 389.
- Paradise*, more kinds of than one, i. 118. For the rest, see *Eden*.
- † *Parætium* described, xviii. 228. seq.
- Parali*, one of the three contending factions at Athens, vi. 305.
- Paralus*, the son of Pericles, dies of the plague, vi. 445. His father's great grief for him, *ibid.*
- † *Paran*, a city in Arabia Petrea, xviii. 341.
- † — in Arab. Deserta, 343.
- Paras* prince of Armenia, protected by Valens, xvi. 331 (K). 335. Put to death, 341.
- Parasang*, its extent, xviii. 353 (K). Whence derived, v. 359.
- † *Paraschistes*, who, i. 489.
- Parasbat* among the Jews, what, x. 481.
- Parasite*, the ancient meaning of it, xviii. 593. seq. (N).
- † *Paravæi*, the ancient inhabitants of Epirus, x. 71.
- † *Paraxis*, the region of, where situate, viii. 388.
- Paroutée*, the first woman in the bramin's physiology, i. 68.
- Parents*, the regard due to them by the Jewish law, iii. 129. seq. (U). Solon's laws relating to them, vi. 313. Among the Bæotians they were not to expose their children on pain of death, vii. 397.
- † *Parian* marble described, viii. 324 (A).
- † *Parians* quell and civilize the Milesians, vii. 422. viii. 326.
- Parietarius*, a nickname of Trajan, whence, xv. 116 (H).
- Paris*, the son of Priam, iv. 490. Entices Helen away, 491. Their arrival in Egypt, ii. 69. Whether he left Helen in Egypt, iv. 495. Kills Achilles, *ibid.* 497. vi. 222.
- a player, accuses Agrippina, xiv. 378. Why spared by Nero, 379.
- † — the city of, where first situated, xvi. 203. Taken by Childeric, xix. 401. Becomes the capital of the Franks, xi. 428. and of the whole monarchy, *ibid.*
- Parisades* I. and II. kings of Bosphorus, x. 149, 150. — III. resigns his kingdom to Mithridates, x. 152.
- Parisays*, married to Alexander, viii. 643.
- † *Parium*, a city in Mysia, described, vi. 102.
- † *Parma*, a city of the Boii, xi. 213.
- Parmenas*, one of Christ's 70 disciples, x. 571 (T). Ordained one of the first deacons, 621 (L).
- Parmenide*, his opinion of the origin of things, i. 11, 14. His distinction between truth and opinion, i. 14.
- Parmenio*, Alexander's general, takes Damascus with Darius's treasure, v. 305, seq. His advice to Alexander, 308, 313, 314. and viii. 513 (E). His character, 479. Seizes on Darius's treasure, 531. Surrounded by the Persians at Guagamela, 547. Succoured by Alexander, *ibid.* Accused by his own son, 568. Put to death, 578.
- † *Parnassus*, mount, in Phocis, vi. 226. Its great height, *ibid.*
- Parnasus*, condemned for consulting an Astrologer, xvi. 210. Pardoned, 211.
- † *Paropamisus*, a province of Persia, v. 58.
- † — the mountain of, xx. 62.
- † *Paros*, island, described, viii. 323. Whence named, *ibid.* seq. Famed for its marble, 324 (A). Its first inhabitants, who, 325. Attempted by Miltiades, 326. See also vol. vi. 372, seq.
- † — city of, described, viii. 324. Besieged by the Athenians, 327. Subdued by the Romans, *ibid.*
- Parricide*, why Solon made no law against it, vi. 316. No law at Rome against it, xi. 293. When first punished there, xiii. 15. Laws against it revived by Constantine, xv. 578.
- Parfodes*, king of the Cadusians, revolts against the Medes, v. 24.
- Parfondat*, his history, iv. 388, seq.
- Parianus*, king of Egypt, ii. 90.
- Partamaspates*, made king of Parthia, xi. 59. Driven out, *ibid.* xv. 143.
- Partamisprius*, made king of Armenia, xi. 57. His letter to Trajan, xv. 131. Submission and speech to him, 132. Deposition and death, *ibid.*
- Partibarit*, king of the Lombards, xix. 640. Undetermined by his brother, *ibid.* His flight to Chagan, 641. Driven away, *ibid.* Recovers his crown, 648. His death, 649.
- Partibenia* of Sparta, why so called, vii. 41. Forced to retire into Italy, *ibid.*
- Partibenion* of Sparta, described, vi. 296 (E), 320.
- Partibenius*, conspires against Domitian, xv. 86. Helps to murder him, 87. Killed by the mutineers, 111.
- † — a mountain in Arcadia, vi. 206.
- † *Partbia*, a province of Persia, described, v. 62.
- † — the kingdom of, when and by whom founded, ix. 195. The country described, xi. 4. How divided, *ibid.* (A). Wasted by the Scythians, 11. Its kings, 9. seq. Subdued by Trajan, 58, seq. The end of its monarchy, 63. Not the same with the Parthian empire, 4 (A).
- † *Partbians*, whether originally Celtes or Scythians, v. 62. vi. 80 (H). Their customs, xi. 5, seq. Excellent archery, *ibid.* seq. (B). Religion, 7, seq. Government absolute, *ibid.* seq. Kings, *ibid.* Defeated by Antiochus, ix. 333. Assist in the massacre of him and his vast army, 334. Great horsemen and archers, xi. 5 (B). Invade Judea in favour of Antigonus, x. 394. Plunder Herod's palace, 397. Set Antigonus on

- on the throne, *ibid.* Religious observers of their word, *ib.* 7. Invaded by Crassus, 15. seq. Defeat him, 31. Defeated by Crassus, 34. Driven out of Syria, 38. Subdued by the Persians, 63. Their history, according to oriental writers, 141—206. The same with the Persians, 143 (B). Defeat Antony's troops, *ibid.* 437. Amused by Octavianus, 483. Invade Armenia, *ibid.* 8. Driven out by Caius, 9. Their famed embassy to Octavianus, *ibid.* 12. Alliance with them renewed by Germanicus, *ibid.* 137. Invaded by Trajan, *ibid.* 130. seq. Subdued by him, *ibid.* 131. 137. Continue faithful to him, 142. Receive a king from him, *ibid.* Reg. volt, and drive him out, 143. Regal Clothes, 160. Great regard for Antoninus, 199. War against the Romans, 212. seq. Cut off a whole Roman army, 213. Defeated, 214. 216. Invade Mesopotamia, 310. Reduced by Severus, *ibid.* Treacherously used by Caracalla, 337 (B). War against Macrinus, 343. Subdued by the Persians, 359.
- Panathic* sports, exhibited in honour of Trajan, *ibid.* 144.
- † *Parthini* submit to the Romans, *ibid.* 220.
- † *Parthi*, ancient inhabitants of Elymais, *ibid.* 190.
- † *Parthene*, a province of Parthia, *ibid.* 3.
- † *Parusim*, the gold of, whether that of Ophir, *ibid.* 384.
- † *Pargada* mountains, in Armenia, *ibid.* 487.
- Parysatis*, daughter of Ochus, married to Alexander, *ibid.* 643.
- her great sway with Darius Nothus, *ibid.* 262. Instances of her cruelty, 266. 271. 274.
- † *Pasargada*, the Persian kings, crowned at, *ibid.* 121. Cyrus's tomb there, 191. *ibid.* 648.
- Paschasius*, bishop, his three years slavery under the Vandals, *ibid.* 344.
- Pascentius* defeated by Ambrose, *ibid.* 185.
- Pasbus*, one of the four priestly classes, *ibid.* 181.
- Pasius* seizes on Characene, *ibid.* 171. Erects it into a kingdom, *ibid.*
- Pasiphae*, the incontinent wife of Minos, *ibid.* 226.
- Pasiphilus* surprises Melissa, *ibid.* 435.
- a philosopher, his surprising constancy, *ibid.*
- Passarion*, the grand council of, at Epirus, *ibid.* 113.
- † — a city of Epirus, *ibid.* 66.
- Pasienus* reduces Numidia, *ibid.* 8. His character of Caligula, 222.
- Passtor*, its first institution, *ibid.* 382. The manner of it, *ibid.* 383. Laws relating to it, 20. seq. Penalties for the neglect of it, *ibid.* (B). Etymon of its name, 21 (C). Sacrifices peculiar to it, 24. Unleavened bread eaten during it, 383. seq.
- Paspek*, among the Jews, what, *ibid.* 198 (A).
- Passtor*, cruelly used by Caligula, *ibid.* 274 (M).
- Passtor* of Egypt, *ibid.* 39. seq. See *Shepherd*.
- Pasperi*, searmons tutelary gods in Phoenice, *ibid.* 340 (T). Used by the Spaniards, *ibid.*
- Pataci*, at Carthage, what, *ibid.* 291.
- † *Patala* city, where situate, *ibid.* 57.
- † *Patara*, a city in Lesbos, *ibid.* 125. Reduced by Antiochus, *ibid.* 193. Where situate, *ibid.* 378 (C). seq.
- Patarians*, their invincible love of liberty, *ibid.* 379. Overcome by Brutus's mildness, *ibid.* seq.
- Paterbemis*, ill-used by Apries king of Egypt, *ibid.* 88.
- Patavinus Cassius*, mild usage from Augustus, *ibid.* 50 (G).
- Pater Patrus*, among the Romans, what, *ibid.* 306 (H).
- Pater Patria*, title, when first given to the Roman emperors, *ibid.* 491.
- Patenus* defeats the Germans, *ibid.* 244.
- *Tarantinus* put to death by Commodus, *ibid.* 261.
- † *Patibros*, wrongly taken for Pelusium of Thebais, *ibid.* 373. Where situate, *ibid.* 255.
- † *Patibrosium*, where seated, *ibid.* 373.
- Patibulum*, whether the same with Crux, *ibid.* 337 (D).
- † *Patmos* island described, *ibid.* 305.
- Patres*, Roman senators, why so called, *ibid.* 278.
- Patriarchs*, Jewish, a list of, *ibid.* 245. Their simplicity of life, 330. Power, 331. Pastoral life, and number of servants and cattle, *ibid.* Their industry and agriculture, 332 (A). Laborious and healthy lives, 333 (B). Conjugal temperance, &c. 333. 334. Religion, 335. Antedeluvian, see *Antedeluvian*.
- Patrician*, in Sicily, his office, *ibid.* 696.
- Patricians*, the order of, instituted by Romulus, their office, *ibid.* 277. Cruelty causes many revolts, 392. seq. 398. Overpowered by the plebeians, 414. Oppose the Agrarian law, 474. Overpowered by the decemvirs, 483. *ibid.* 23. Excluded from the Government, *ibid.* 24. Their dignity, *ibid.* 144.
- Patricius* burnt for magic, *ibid.* 339.
- the son of Aspar, marries Leo's daughter, *ibid.* 590. Narrowly escapes death, 591. Defeated by the Persians, 609.
- Patrimones* of the church, an account of, *ibid.* 652. seq. (L). That of Constantine exploded, 664. seq. (N). Consecrated by Leo, 669.
- Patrobius* put to death by Galba, *ibid.* 485.
- Patrocles* forced to abandon Babylon, *ibid.* 41. Defeated and killed, with his whole army, by the Bythinians, 191.
- Patroclus* killed by Hector, *ibid.* 497. His death revenged by Achilles, *ibid.* 222.

- Patroclus*, admiral of Ptolemy put Sodates to death, and why, ix. 381 (P).
- Patrons*, of Athens, their office, vi. 324. At Rome ditto, xi. 277.
- † *Pattala* island, where, viii. 634. xx. 98. Submits to Alexander, viii. 634.
- Patuleius*, his estate, how disposed of by Tibertius, xiv. 131.
- † *Patinace*, who, and where, xvii. 122. Defeated by the Romans, *ibid.* Slaughter the Rossi, xvii. 100.
- † *Pau*, a city of Edom, ii. 499.
- † *Pavia*, taken and burnt by Attila, xvi. 569. Taken by Theodoric, xix. 326. By Alboinus, 508. Made metropolis of Lombardy, *ibid.* Besieged by Charlemagne, 688. Bravely defended by Desiderius, 691. Taken, *ibid.* seq.
- † *Pavium* destroyed by an earthquake, xvii. 63.
- Paul*, St. his conversion, x. 623 (M). Pleads his cause before Felix, *ibid.* 644. Before Festus, 645. Defence before Agrippa, 646. His prophecy against the Jews, 657. His martyrdom, *ibid.* (T).
- his church at Rome rebuilt, xvi. 391 (E). At London, its height, i. 432.
- the founder of the Anchorites, his long and solitary life, xv. 414 (S).
- cuts off Basilus, an usurper, xvii. 39. Made exarch of Ravenna, 41. xix. 661. Excommunicated, xvii. 41. Opposes the worship of images, xix. 663. Killed by the mob, xvii. 42.
- count, killed by Childeric, xix. 402.
- Paulicians*, admitted two self-existent gods, i. 63.
- Paulina*, a Roman lady, betrayed by Mundus, xiv. 150 (O). Her revenge, *ibid.* seq.
- Seneca's wife, resolves to die with him, xiv. 428. Repents her bargain, 429.
- Adrian's sister, her death, and obscure funeral, xv. 170.
- Paulinian* family, converted to christianity, xvi. 425.
- Paulinus Suetonius*, his success in Mauritania, xiv. 328. In Britain, xix. 135. seq. Sent against Vitellius, xiv. 517. Defeats Cæcina, 522. Degraded, *ibid.* (G). Just advice to Otho, 523. 525. seq. Defeat and flight, 527. Poor defence before Vitellius, 536. Pardonned by him, *ibid.* His character, writings, &c. xv. 36 (Q). seq.
- *Pompeius's* work, in Germany, xiv. 386. *Valerius* declares for Vespasian, xiv. 561.
- His galleys take Cæcina prisoner, *ibid.*
- Eudocia's favourite, why put to death, xvi. 551. seq. (O).
- patriarch, his flight from Aquileia, xix. 506.
- Paulus, Venetus*, conspires against Nero, xiv. 421.
- † *Julius*, a poet, account of, xv. 205 (O).
- of Tyre, favoured by Adrian, xv. 189 (D). Made counsellor to Papianus, *ibid.* 316. To Alexander, 357 (M). His writings, xv. 189 (D).
- *Jul.* recalled and promoted, xv. 359.
- sent to Africa, on what account, xvi. 158.
- *Catena*, a bloody informer, his cruelties in Britain, xvi. 177. Why nick-named *Catena*, *ibid.* Cruelties in Palestine, 216. Burnt alive, 248. xix. 163.
- *Emilius*. See *Emilius*, xvii. 617, seq.
- *Diancanus*, his writings and character, xix. 672 (P).
- brother of Orestes, put to death by Odonacer, xvi. 536.
- Paulanias*, the Spartan, his untimely haughtiness, vi. 399. Peace with Athens, 490. Made general against Xerxes, vii. 63. Defeats the Persians, 65. His generous behaviour, 66. Punishes the Thebans of the Persian faction, *ibid.* Rewarded with the tenth of the Persian spoils, v. 248. vii. 66. His great moderation, *ibid.* His two intrigues with Artabazus, 68, seq. His unfortunate amour with Cleonice, 69. His bloody scheme to prevent a discovery, and the occasion of its being made, 70. Marches against the Phocians, 68. Degenerates, 69. Afraid to stand his trial, he retires to Tegea, and is starved to death, 70.
- king of Macedon, viii. 434. Cut off by Amyntas, *ibid.*
- sets up against Perdiccas II. of Macedon, viii. 437. Is driven out by Iphicrates, *ibid.*
- the murderer of king Philip, his motive, viii. 488. Is killed, 489.
- made governor of Sardinia, viii. 511.
- the historian criticised, xv. 252 (Q).
- the sophist, an account of, xv. 252 (Q), seq.
- Pauliris* reigns in Egypt by the consent of the Persians, ii. 101.
- Paulisthratus* invades Cavia, viii. 191. Sent against Antiochus, 193. Perishes through Polyxenidas's treachery, 195. ix. 249.
- † *Pax Julia*, a city in Lusitania, xviii. 465.
- Paxa*, wife of Pompon. Labeo, kills herself, xiv. 242.
- † *Paxi*, or *Paxæ*, islands, where, viii. 359.
- Pax*, when first allowed to the Roman soldiers, xi. 520 (D). Regulated by Augustus, xlii. 522, seq. How much, xiv. 67 (S).
- Pays*, father, his account of the Nile's course, xviii. 270 (I).
- † *Peace*, the famed temple of, at Rome, begun to be built, xv. 28. Consecrated, 30. Burnt, 268 (H).
- Pearl-Fishery*, in Persia, described, v. 78 (P).
- One of great value (swallowed by Cleopatra, ix. 463 (Q).

- Pecunia*, whence so called, xi. 338.
Pedanius, a Roman centurion, his noble exploit, &c. xii. 291.
 — *Secund.* murdered by a slave, xiv. 401. All his slaves executed, 402.
Pedarii, young senators, why so called, xi. 411.
Pedæi, one of the three Athenian factions, vi. 305.
Pedo sent against the Cherusci, xiv. 96. His writings, *ibid.* (C).
Pedra de Cobra, a natural and factitious stone, its wonderful effect, xx. 21, 69, seq. (C).
Pediarbus, the treacherous murderer of Hamilecar, xvii. 348, seq.
 † *Pedretus*, a river in Dammonia, xix. 79.
Peduceus, *Caius*, honoured after his death, xiii. 323.
 † *Pedum*, a city of Latium, its situation, xii. 42. Taken by the Romans, 69. Made a Roman municipium, 70.
 † *Pegasa*, a sea-port of Thessaly, vi. 214. Ship Argo built there, *ibid.* 215.
 † — the gulph of, vi. 214.
Pegafus, lent by Minerva to Bellerophon, vi. 240 (O). Fable of him, *ibid.*
Peiræus, his system of the sun's standing still, exploded, iii. 468.
Peiab, king of Israel, his league with the Syrians, ii. 315. iv. 153. His vain attempt on Jerusalem, *ibid.* seq. Murdered by Hoshea, *ibid.*
Peiabab succeeds his father in Israel, iv. 152. Murdered, *ibid.*
 † *Pelagia*, an antient name of Rhodes, viii. 157.
Pelagius, a patrician, put to death by Zeno, xvi. 602.
Pelago, sent to murder Plautus, xiv. 405.
 † *Pelagonia*, where situated, viii. 389.
Pelanous, an offering appointed by Cecrops, what, vi. 175.
 † *Pelasgi*, the antient inhabitants of Epirus, x. 71. One of the most antient nations in the world, xvi. 34. Their origin, 43. Migrate from Æmonia into Italy, 67. seq. Join the Umbri against the Siculi, 68. Why many return to Greece, 69.
 † *Pelasgia*, one of the antient names of Peloponnesus, vi. 138. Of Thessaly, 213. Whence, *ibid.*
 † *Pelasgians*, antient Greeks, vi. 139. Whence named, *ibid.* (D), & 201. Settle in Crete, viii. 220. First inhabitants of Lesbos, 292. Why driven out of Attica, 348. Settle at Lemnos, *ibid.* Murder the Athenian breed, 349. Ill consequences of this horrid fact, *ibid.* Their extract, xi. 221. Not descended from Peleg, i. 381. First settled in Arcadia, vi. 201. Drive out the Umbrians, xi. 244.
Pelasgias and *Pelæias*, the etymon of, x. 67 (A).
 † *Pelagioris*, part of antient Greece, vi. 138. Thessaly, 213.
Pelæus, the father of the Pelasgians, who, vi. 139. Civilizes the Greeks, 141. Why sur- named Autochton, 201. Time of his reign, 207.
Pelæus, among the Athenians, who, vi. 326 (L).
Peleg, son of Eber, when born, i. 296. The occasion and import of the name, *ibid.* Traditions concerning him, *ibid.* Whether the same with Pelæus, vi. 139 (D). i. 381. Remained with his posterity in Chaldea, *ibid.* Whether the father of the Pelasgi, xvi. 34.
 † *Pelendones*, where situated, xviii. 477.
 † *Pelotibites*, *Pelatibiles*, who, iv. 68 (C).
Peleus, kills Acastus and his wife, and why, vi. 222.
 — the father of Achilles, vi. 222.
Pelias sends Jason for the golden fleece, vi. 217. His treachery, 221. Death, *ibid.*
Pelicans, bird, described, v. 90. seq.
 † *Peligni*, their extract and territories, xi. 216. Invaded by the Latins, xii. 59. Revolt from the Romans, xiii. 37. Defeated by Sylla, 40. Submit to Pompeius, 45. Declare for Vespasian, xiv. 563.
Pelignus fulius, his character, ix. 517. Has recourse to Rhadamistus, *ibid.*
 † *Pelion* mountain, in Thessaly, vi. 214. Its height, viii. 394 (H).
 † *Pella*, a city in Macedonia, viii. 387. Famous for what, *ibid.* His vast stud of horses, 397. Taken by the Romans, ix. 143. By Cassander, ix. 80. By Alexander Jannæus, x. 354. Demolished by Alexander, 355. Taken by Æmilius, ix. 143.
 — *Lucius*, condemned by Brutus for extortion, xiii. 382.
 † *Pellene*, a city of Achaia, its modern name and situation, vii. 273 (O).
Pelopidas outwits Timagoras, vi. 508. His character, vii. 162. Undertakes the deliverance of his country, *ibid.* His alliance with Jason, *ibid.* Kills Leontiades, 164. Proclaims liberty to the Thebans, 165. Is proclaimed their deliverer and general, *ibid.* His success against the Spartans, 167. Spirits the Thebans to conquest, 170. Tried for his life, and honourably acquitted, 177. seq. Sent ambassador to Alexander, 181. Imprisoned by him, 182. Sends bold messages to him, *ibid.* Interviews with Thebe, Alexander's wife, *ibid.* (L). Relieved by Epaminondas, 184. Sent deputy to the Persian court, *ibid.* His address and great success there, 185. seq. His extraordinary bravery, and death, 192. His noble character, *ibid.* (S). seq. His great friendship with Epaminondas, *ibid.* Deep mourning for him, 193. seq. His pompous funeral, 196.
Peloponnesian war, its causes, vi. 436. seq. Nations engaged in it, 439. Early incursions into Attica, *ibid.* 440. seq. Defeated before Pyllas, 453. Peace, 460. Broken, 461. Disappointed by the Persians, 476. Victorious at

- at sea, 478. Defeated at Samos, 479. By sea and land, 480, seq. The war concluded by the peace of Antalcidas, 503. See also viii. 73.
- † *Peloponnesians* bring their fleet against Xerxes, v. 241, seq. To Salamis, 242. Their flight stopp'd by Themistocles, 243. vi. 336, seq. Invade Attica, vi. 440. Succour the Mytilenians, *ibid.* 449.
- † *Peloponnesus*, part of antient Greece, vi. 137. Invaded by the Heraclidæ, 167. The isthmus of, shut up, xv. 435. Ravaged by Genferic, xvi. 587.
- Pelops*, the institutor of the Olympic games, vi. 264. Comes into Peloponnesus, 266. Kills the king of Pisa, *ibid.*
- the son of Tantalus, subdued by Ilus, iv. 485.
- † *Pelorum*, a cape in Sicily, described, vii. 511 (B).
- Pelorus*, why killed by Hannibal, vii. 511 (B).
- Pelopsæ*, in Macedon, their office, viii. 409.
- Pelte*, a light Macedonian buckler, viii. 410.
- † *Pelusium*, an antient city in Egypt, i. 410. Whence its name, *ibid.* By whom first founded, ii. 225, (K). Taken by Cambyfes by stratagem, *ibid.* By Antiochus, ix. 280. Surrendered to Alexander, viii. 539. Betrayed to Octavianus, ix. 472. Taken by Cæsar, x. 381.
- Pemenes*, put to death, xvi. 191.
- Penares*, a Lacedæmonian general, slain, vii. 79.
- † *Pendalium*, a promontory of Cyprus, viii. 237.
- † *Panders* in India, their notion of the origin of things, i. 48.
- Pene*, a monster or fury, employed by Apollo, vi. 155. Is killed by Cærebus, *ibid.*
- Peneleus*, killed before Troy, vi. 200.
- † *Peneus*, the famed river, described, vi. 214. viii. 394 (H).
- † *Peniel*, the place where Jacob wrestled, its situation, iii. 288.
- Penius*, Jupiter, why so called, xviii. 573 (M).
- Pentacontalitra*, a Sicilian coin, why so named, xvii. 351 (G).
- Pentacyonemidini*, made the first order at Athens, vi. 308.
- Pentadia*, wife of Timasus, forced into a church for refuge, xvi. 463 (F).
- Pentadius*, sent by Julian to appease Constantius, xvi. 220.
- † *Pentapolis*, where situated, xx. 60.
- † *— Gyrenatica*, why so called, xviii. 322.
- † *— in Italy*, submits to Luitprand, xix. 663.
- † *Pentapoli*, oppose the Iconoclasts, xvii. 41. 663. How and when become subject to the Pope, *ibid.*
- Pentapogon*, what, xvii. 65.
- Pentastich*, highly esteemed by the Egyptians, x. 483 (A).
- Pentecost*, the feast of, why instituted, iii. 25. Whence so called, *ibid.* (H). How and when kept, *ibid.* (G), (H), and 26 (I). Sacrifices peculiar to it, 26. How celebrated by the Athenians, x. 483 (A).
- Penthesilea*, queen of the Amazons, vi. 84 (H).
- Pentheus*, torn in pieces by his mother and sisters, vi. 195. Reason of it, *ibid.*
- Pentibilus*, king of Mycenæ, vi. 164.
- king of Mycenæ, his conquests, viii. 293.
- † *Peniel*, put to the sword by Gideon, iv. 15.
- Penula*, M. Cent's rashness and defeat, xviii. 32.
- † *Pæonia*, conquered by Philip of Macedon, viii. 444.
- † *Peparethus*, island, described, viii. 343. Famed for its wines, 344. Whence called *Euenus*, *ibid.* Where situate, 470 (G).
- † *Peperina*, an island in the Indian ocean, x. 63.
- Pepin* assists the Pope against the Lombards, xix. 678. seq. Success against Astulph, 679. Answer to Copronimus's ambassadors, 681. Donations to the Pope, *ibid.* seq. Confirmed and enlarged by Charlemagne, 690.
- Peponilla*. See *Emponia*, xv. 33.
- † *Peræa*, the Greek name of the country of Bathan, i. 311 (Q). Where situated, *ibid.*
- Perceunius*, his revolt in Pannonia, xiv. 65. Speech to his accomplices, 66, seq. Put to death, 75.
- † *Percote*, a city in Phrygia Minor, iv. 462.
- Perdiccas I.* the fourth king of Macedon, viii. 415. Refuses the freedom of Athens, vi. 324 (L). Herodotus's fabulous account of him, viii. 416 (A).
- II. son of Alexander, his reign, viii. 425. Wars with Athens, *ibid.* Joins Brasidas against the Lyncestæ, 429. Death and character, 431 (A).
- III. opposed by Pausanias, viii. 437. Supported by Iphicrates, *ibid.* Ptolemy claims the kingdom from him, 438. Pelopidas decides in his favour, *ibid.*
- Alexander's general, his free speech to him, viii. 506. Receives his ring when dying, 654. (F). Resigns it, ix. 4. His advice upon that occasion, *ibid.* His character, 5. His treachery to Melager, 6, seq. Great sway, 7. His office after the death of Alexander, 9. Assumes the regal power, 10. Subdues Cappadocia, 14. Takes Laurandus and Haurus, *ibid.* Marries Nicæa, *ibid.* Wars with Ptolemy, 16. Murdered by his own men, 19.
- a traitor to Eumenes, hanged, ix. 27.
- † *Perea*, recovered by the Rhodians, viii. 191.
- Peredus*, his noble defence of Ravenna, xix. 661. His death, *ibid.*
- Perennis*, Commodus's favourite, put to death, xv. 262. His character and crime, *ibid.* (E). His wife and children undergo the same fate, xv. 263.

- † *Perge*, where situated, ix. 267 (T). Delivered up to the Romans, *ibid*.
Pergamian library given to Cleopatra, xiii. 470.
 † *Pergamos*, a city in Mysia, for what remarkable, vi. 104. Described, 429.
 † *Pergamus*, the kingdom of, described, x. 16. seq. Laid waste by the Bithynians, 34. Bequeathed to the Romans, 42. Becomes a Roman province, 47, seq.
 † — city, besieged by Seleucus, ix. 250. The siege raised by Attalus, 251. x. 21. Visited and enriched by Caracalla, xv. 334. Disfranchised by Macrinus, 344. Taken by the Saracens, xvii. 38. A just punishment for their horrid witcheries, *ibid*. seq.
 — king, rather the improver than the inventor of parchment, iii. 226.
Peri, a kind of sauries among the orientals, i. 107.
Periander, tyrant of Corinth. his decision between the Athenians and the Euboeians, vi. 295. viii. 293. His revenge on the Corcyreans, viii. 265. seq.
Pericles, the son of Xantippus, head of an Athenian faction, vi. 409. His character, *ibid*. Discredits the court of Areopagus, and why, vi. 331 (O), 412. Invades Peloponnesus with great success, 417. Outwits the Lacedemonians at Megara, 421. Puts an end to the war with the Lacedemonians without bloodshed, 422. His wife advice to Tolmida rejected, *ibid*. Reduces the Euboeans, *ibid*. Instance of his severity, 423. Severe ordinance against the Athenians of half-blood, *ibid*. Alpsia has great influence on him, 425 (H). Subdues the Samians, 425, seq. Establishes a democracy there, 428. Demolishes their walls, and seizes their ships, vi. 429. Applauded by the women, *ibid*. An instance of his grandeur of mind, *ibid*. (I). Funeral oration for the slain, *ibid*. Assumes great authority, and procures Thucydides to be banished, 433. Accused by Dracontides of divers crimes, 434. Honourably acquitted for his integrity, 436. His prudent conduct at the opening the Lacedemonian war, 440. Makes a funeral oration in honour of those fallen in the war, 441. Dismissed, fined, and recalled by the Athenians, 445. Havock made by the plague in his family, *ibid*. Repeals the law against children of the half-blood, *ibid*. His death and character, 447. (R).
 — his son unjustly put to death, vi. 485.
Perigenes, made admiral by Ptolemy, ix. 217.
Peribea, who, vi. 181 (K).
Perillus presents his brazen bull to Phalaris, viii. 156.
 † *Perinthus*, *Perynthus*, a city of Thrace, x. 50. By whom founded, 51 (C). Whence called afterwards Heraclea, *ibid*. Besieged by Philip, viii. 462, seq. Relieved by Phocion, 472.
 — the battle of, won by Niger, xv. 300.
Peripatetics, whence named, vi. 321.
Periphetes, son of Vulcan, killed by Theseus, vi. 179 (H).
Periscus, a famous engineer at Byzantium, xv. 304. Saved from the massacre, *ibid*.
 † *Peritonium*, M. Antony defeated there by Cornelius Gallus, ix. 472.
Perjury, made capital by Moses, iii. 153 (C).
 † *Perizaites*, ancient Canaanites, ii. 452 (P). Why so called, *ibid*. Some spared to live among the Israelites, ii. 211. Inslaved by Solomon, 216.
Perizonius, his proofs that Sesostris and Sefac are not the same person, ii. 46, seq. (I).
Perola, his bold design against Hannibal, xii. 273. Dissuaded from executing it by Pacuvius, *ibid*.
Peroses, king of Persia, his fatal expedition against the Huns, xi. 94. Perfidy to them, *ibid*. Entrapped by them, 95 (N). His death, *ibid*.
 — defeated by the Romans, xvi. 617.
Perpenna, M. a soldier, chosen consul, xii. 418. x. 45. Sent into Asia, *ibid*. Defeats Aristonicus, and takes him prisoner, *ibid*. seq. His death, 46. Defeated by the allies, xiii. 38. Forced out of Sicily, 86. Passes into Spain, 113. Joins Sertorius in Lusitania, *ibid*. Repulsed by Pompey, 115. Defeated by Metellus, 117. Treachery to Sertorius, 121. Defeated and taken, 123. Put to death by Pompey, *ibid*.
 † *Perrehabia*, country of, where, vii. 363 (S).
 † *Persearmeni*, who, xvi. 617. Defeated by the Romans, *ibid*. Submit to Justin II. *ibid*. xvii. 4.
 † *Persopolis*, capital of Persia, described, v. 69. (M). 95, seq. (S). The ruins of, 102, seq. Various accounts about them, 108 (V), seq. D. Siculus's account of that city, *ibid*. and of its being destroyed by Alexander, *ibid*. Other noble antiquities of it, 113, seq. Why called also Elymais. 112, (V). How taken and destroyed by Alexander, 108 (V), and 319. viii. 555.
 † *Perses*, the Persians, who, v. 143, seq. No idolaters, 144 (A). Falsely accused by the Turks. 147 (B). Their religion displayed, 151. Its origin, whence, 154, and 387 (L). Veneration for the elements, 154. Temples, 156. Account of the creation, 159. Priests, 161. Initiating of children, 163. Marriages, 165. Funerals, 166. Prepare for making war on the Romans, viii. 200. Endeavour to make the Rhodians stand neuter, 201.
 — succeeds his father Philip in Macedon, vii. 296. ix. 115. Courts the Greeks against the Romans, vii. 296. His letter to the Achæans, 297. Rejected, 298. Defeated by the Romans, 306. Treachery to Eumenes, ix. 127. Orders the Roman ambassador to depart, 128. Defeat, 142. Taken prisoner, 146. Led in triumph, 154. Miserable end, *ibid*.
 — the natural son of Philip, cabals against his brother, ix. 115 — 119, seq. Accuses him

- to his father, 120. Disinherited, but succeeds by force, 123, seq. His character, 124. Causes Antigonus to be put to death, *ibid.* Affects popularity, 125. Falls out with the Romans, *ibid.* Goes to Delphi, *ibid.* seq. Makes several alliances, 126. Undermined by Eumenes, *ibid.* Employs assassins to murder Eumenes, 127. Accused to the Romans, 128. Over-reached by Marius, 129. Prepares for war, *ibid.* Puffillanimity, 132. Mad actions, 133. Covetousness, 136. Defeat, 142. Miserable flight, *ibid.* seq. Refuge in Samothrace, 143, seq. Vindicated against the Roman writers, 150 (Y). Character and progeny, 156 (B).
- Perſia*, the kingdom of, described, v. 49, seq. Its several names, *ibid.* Whence named, 50 (A). Extent, 51, seq. Rivers, 76. Soil, 77. Produce, 80. Fruits, 82. Grain, 84. Flowers, *ibid.* seq. Mines, 86. Beasts tame and wild, 88, seq. Birds, 89, seq. Fishes, 91. Poisonous plants, 92, seq. Government, 119. Kings, how respected and crowned, 120. Palaces described, 123, seq. Education of children, 126, seq. Divided into twenty satrapies, 204. Exempt from all taxes, *ibid.* When, and by whom brought under the Medes, 12. The continuation of its history, xi. 64—141. Its history according to oriental writers, xi. 141—206. v. 325—382. Visited with a six years drought, xi. 170. Subdued by the caliphs, 204.
- Perſian* religion, its origin, v. 147, seq. Vindicated from idolatry, 144 (A).
- ambassadors, how treated by the Macedonians, viii. 418, seq.
- Perſians*, their notion of paradise, i. 119. Their traditions of the flood, 228. Routed by a shower of stones, iii. 477. Their account of the cause of the Trojan war, iv. 490, seq. Their origin, v. 50 (A). 119. Government, *ibid.* Their manners and customs, 126. Punishments, 123. Polygamy, 129. Coins, *ibid.* Arts, 130. Trade and navigation, 131. Military discipline, *ibid.* seq. Security, *ibid.* (H). seq. Chariots, 133 (K). Marching, 134. Mustering, 133. Chariots marching, 134. Declaring war, and engaging, 135, seq. Muster-rolls, laws, schools, &c. 136 (N). Slavishness to their kings, 137, seq. Secrecy, 139. Presents, *ibid.* seq. (P). How they administered justice, 140. Their wives, 141. Revenues, 142. Religion, 143, seq. Their five precepts, as a rule of life, 147 (B). Origin, and account of their religion, 147, seq. Their priests, 156. Notion of the world's duration, 160. Its creation, 161. Their ceremonies and publick worship, *ibid.* seq. Festivals, 163. Education of children, *ibid.* Marriages, 164, seq. Funerals, 166. Massacre the magi, 202. Defeated at Marathon, 221.
- At Thermopylæ, 217. At Plataeæ, 247. Wars with the Greeks, 221, seq. vi. 380, seq. The antiquity of their religion, v. 387 (L). Credulity of their oriental histories, 444 (A). Defeat at Salamis, 243. By land under Mardonius, 247. Camp forced by the Greeks, *ibid.* Army and fleet destroyed, 248. End of the Grecian war, 250. Persian herald put to death by the Greeks, vi. 380. Their cruelty to the Greeks, 385. Were deists in the strictest sense, 386. Treat with the Athenians, 390. Declare against the Spartans, vii. 95, seq. Resolve to reduce the Greek cities in Asia, 96. Defeat the Cypriotes, with a great slaughter, viii. 247. Make peace with them, 248. The occasion of that war, 246. Put to flight by Leutychides, 282. Worship Alexander, 592 (X). Subdue the Parthians, xi. 63. Sequel of their history, 64. A table of their kings, *ibid.* End of their monarchy, 141. History according to oriental writers, *ibid.* seq. End of their monarchy according to them, 204, seq. (R). Defeated by the Romans, xv. 367, seq. (S). Threaten the Roman territories, 403. Over-run several Roman provinces, 424. Defeat Valerian, and take him prisoner, 425. Defeated by Balista, 429. Defeated by Odenatus, 440. Embassy to Valerian, 457 (U). Defeated by Probus, 475. By Carus, 481. By Galerius, 499. Sue to the Romans for peace, *ibid.* Obtain it, 500. Embassy to Constantine, xvi. 132. Invade the Romans afresh, 153. Defeated by them, 156 (Q). Before Nisibis, 158. 160. Defeated by Valens, 337. Conclude a peace with him, 343. Renew the war, 529. Defeated by Ardaburius, 530. Invade them afresh, 553. Peace renewed, *ibid.* Break into the empire, 609. Defeat the Romans, *ibid.* Peace with them, 610. War renewed, 616. Outwitted before Martyropolis, 618. Conclude a peace, 619. 4000 defeat 30,000 Romans, 623. Defeated by the Lazi, 624. Invade Lazica, *ibid.* Defeated, *ibid.* Invade the Romans, xvii. 4. Ravaged by Justinian, 6. By Mauritius, 7. By Heraclius, 8. By Germanus, 9. By Heraclius, 17. End of their kingdom, 24. Courtship to the Romans, 67. Help to form the Numidians, xviii. 134. Why called Numidæ, *ibid.*
- modern, their tradition about the origin of the world, i. 66. About the flood, 228.
- Perſic* alphabet, xviii. 398, seq.
- † *Perſia*, a province of Persia, described, v. 64. 69 (M).
- Perſius*, Flaccus, his high regard for his master, Annus Cornutus, xiv. 451 (E). Writings, character, and death, 469 (U).
- † *Perſibalzus* taken and razed by the Romans, xvii. 98. Rebuilt, and called Ioannopolis, 99.
- Perſinax*, his success in l'annonia, xv. 224. Pro-

- moted by M. Aurelius, *ibid.* Success in Illyricum, 247. In Britain, 264. Narrow escape, *ibid.* Succeeds Dionysius at Rome, 267. Made proconsul of Africa, 268. And governor of Rome, *ibid.* Obsequies of Commodus, 272. Declines the empire, 275 (M). Proclaimed emperor, 275. Accepts the office against his Will, 276 (N). Speech to the senate, 276. Rise and extract, 277. *seq.* Whence named, *ibid.* Excellent character, 278. And government, 279. Disobliges Lætus and the army, *ibid.* *seq.* Signal intrepidity, 281. Death, *ibid.* Funeral honours, 282. Pompous apotheosis by Severus, 298. See vol. xix. 159.
- *Helvius* put to death for his biting sarcasm against Caracalla, xv. 330. *seq.*
- † *Peru*, not the true name of that country, i. 384.
- † *Perugia*, Perugia, a city of Etruria, xi. 214. Described, xvi. 12. *seq.* Whence named, 13. Taken by Totita, xix. 599. *seq.* And by Rotharis, 637.
- † *Perusia* besieged by Octavius, xiii. 429. *seq.* Its noble defence, 431. Surrendered and burnt, 433.
- † *Perusians*, their extraordinary constancy and resolution at Casilinum, xii. 279. Three hundred of them put to death by Octavius, xiii. 433.
- † *Pesaro*, a city of the Senones, xi. 213.
- † *Pessinus*, whence so called, iv. 486.
- † *Pisthones* afflicts the Sarmians, vi. 428.
- Pestilence* inflicted on the Israelites, and why, iv. 85.
- † *Petalia*, a city in Eubœa, viii. 372.
- † *Petalæ*, islands, where, viii. 380.
- Petalism*, at Syracuse, what, vii. 556. Ill consequences of it, *ibid.* Repeated, *ibid.*
- † *Petaviium*, a city in Noricum, xvi. 185. Gallus arrested and stript there, 186. Destroyed by the Quadi, 356.
- Petra*, father, his calculation of the increase of mankind after the flood, i. 361 (C). Rejects Manethon's dynasties, as fabulous, ii. 22. His account of the ancient Egyptian chronology, *ibid.*
- Peter* the apostle, called, x. 541. Surnamed Cephas, 60. Walks on the sea, 530. His noble confession, 561 (I). 264. Severely rebuked by Christ, 565 (N). Why blamed for his modest refusal, 588 (H). His denial of Christ foretold, 589. Blamed for his zeal, 591. Denies his lord, 593. Hastens to his sepulchre, 609. His commission, and martyrdom foretold, 612. First sermon makes 3000 converts, 618. Second converts 5000, *ibid.* Speech to the sanhedrim, 619. Second defence, 620. Miraculously delivered from prison, 637. Prophecy against the Jews, 657. His death, *ibid.* (T).
- tortured to death by Honorius, xvi. 500 (Y).
- made duke of Naples, xvii. 42.
- ordered over the Danube, xvii. 11. Put to death by Phocas, 12.
- appointed Roman general, xvii. 102. Defeated by Bardus Sclerus, *ibid.*
- the hermit, flirs up the christians to the holy war, xvii. 146. Marches at the head of them, 147. His ill conduct, *ibid.* And defeat, 149.
- earl of Auxerre crowned emperor, xvii. 175. Put to death by Theodorus, *ibid.*
- succeeds his father Simeon, xix. 529. Peace and alliance with the Romans, *ibid.*
- 1. of the Bulgarians, ravages the Romans, xvii. 87. Marries the daughter of Romanus, *ibid.*
- Justinian's ambassador, confined by Theodotus, xix. 567.
- Peticus*, his dream of, and kindness to Pompey, xiii. 212 (B).
- † *Petilia*, noble defence against Hannibal, xii. 279. xviii. 7. Surrendered, 11. Disarmed, 67.
- Petilian* women's signal bravery, xviii. 11.
- Petilians*. See *Petilia*.
- Petilius*, his inveteracy against the two Scipio's, xii. 350. *seq.* 352. Killed by the Ligurians, 358. See *Leticius*.
- a plebeian, chosen a decemvir, xi. 483.
- *Corealis*, his success in Britain, xix. 136.
- Petrinus* put to death by Galba, xiv. 485.
- † *Petbon*, where situate, x. 461 (B).
- † *Petra*, a city of Edom, ii. 501 (F). Placed under the Amalekites by Josephus, *ibid.* (F).
- † — metropolis of Palestine Tertia, xvi. 334.
- † — of Arabia Petrea, xviii. 339. Why so called, *ibid.* Described, *ibid.* (D).
- plundered by Antigonus, ix. 39. Taken by the Persians, 115. Besieged by the Romans and the Lazi, 119. *seq.* Taken by the Romans, xvi. 624. Besieged ineffectually by Demetrius, x. 208. Whether taken by Pompey, 220. *seq.*
- Petræ*, two Roman knights put to death, xiv. 340 (D).
- Petreus*, his signal bravery, and reward, xiii. 16. Defeats Cataline, 144. Commands in Hither Spain, 191. Submits to Cæsar, 193. Goes over to Cato, 230. Gratitude to Cæsar, 234. His death, 236.
- his statue carried in Cæsar's triumph, xiii. 250 (T).
- Petronas* defeats the Saracens, xvii. 73.
- Petronius* sent to persecute the Jews, x. 632. *seq.* Succeeds against Candace, xiii. 498. *seq.* xviii. 321.
- L. one of the conspirators against Cæsar, xiii. 273.
- *Caius*, his lewd character, xiv. 441 (Y). Prudent government, *ibid.* Remarkable death, 442.

- Petronius Turpilianus*, rewarded by Nero, xiv. 434. Put to death by Galba, *ibid.* 482.
 — *Secundus*, encourages Nerva to assume the purple, xv. 106. Killed by the mutineers, 111.
 — governor of Britain, xix. 136.
 — *Mamercus*, put to death by Commodus, xv. 267 (G).
 — extortions at Constantinople, xvi. 323.
 — his success against the Saracens, xvii. 29, *seq.*
Petrus, a celebrated lawyer in the time of Constantius, xvi. 230 (F).
Petus, an informer, banished, xiv. 379.
 † *Peuce*, island, where, viii. 499.
Peucecet, a favourite of Maximus, put to death, xv. 573.
 † *Peucala*, a city in India, where situate, xx. 54. Submits to Alexander, *ibid.* and 92.
Peucestas, his lot after Alexander's death, ix. 20. Outwitted by Eumenes, 28. Treachery to him, 32. Punished, 34.
 † *Peucetii*, in Italy, so named from *Peucetius*, who conquered Calabria, xi. 225. Descended of the Pelasgi, xi. 274, *seq.*
Peutinger's itinerary, xvi. 538 (G).
Peyrierus, who maintained the Predamites, his explication of Moses's account of the flood, i. 206 (L).
Pheæ, a fierce monster killed by Theseus, vi. 179 (H).
Pheædra's incontinency, viii. 230. Falls in love with Hippolitus, viii. 230. Kills herself, *ib.*
 — one of Herod's wives, x. 443 (N).
Pheædrus, the fabulist, when he flourished, xiv. 260 (F).
Pheænonce, the first Delphic Pythia, vi. 145 (F).
Pheæneas intercedes with the Roman consul in behalf of the Ætolians, vii. 360.
Pheægrus, a noted fish peculiar to the Nile, i. 423.
Pheælangus, a bloody governor of Bœotia, xvi. 307.
Phebalus founds Tarentum, xii. 143.
Phebalanx, Macedonian, how disposed, viii. 409, 411. By whom invented, 442 (B). Revived by Severus, xv. 364. The bravery and reward of them, *ibid.*
Phebalis, tyrant of Agrigentum, viii. 157. His brazen bull, vii. 590 (Y). viii. 157. xvii. 371. His bull restored to the inhabitants of Agrigentum, xii. 383. Found at the destruction of Carthage, *ibid.*
Phealerum of Athens, described, vi. 320—322.
Phealinus, his message to the Grecian chiefs, vii. 443. Their brave reply, *ibid.*
Phealis, king of Sidon, when he flourished, ii. 358. Stiled most illustrious by Homer, *ibid.*
Pheameas, general of the Carthaginian cavalry, xii. 375. Brought over to the Romans, *ibid.* and deserts again to the Carthaginians, xviii. 105.
 † *Pheanagrium* betrayed by Castor, ix. 595. Reduced by Pharnaces, 602.
Pheanes, the first born god of the Greeks, i. 34.
 — of Halicarnassus, revolts from the king of Egypt, ii. 95. His children murdered before his face, 97.
 † *Pheangoria*, metropolis of Bosphorus, 'i. 147.
Pheannius, an obscure priest, made pontiff by the zealots, x. 661 (Y).
 † *Pheara*, where situated, xviii. 336, 341. One of the boundaries of Arabia, 336.
Phearidas, admiral of Sparta, assists Dionysius, viii. 20. Defeats the Carthaginians, *ibid.* Takes part with Dionysius against the Syracusians, 22.
 † *Pheara*, taken and plundered by the Messenians, vii. 44.
Phearimanes, king of Chorasfene, viii. 597. His submission to Alexander, *ibid.*
Phearamond, the founder of the French monarchy, xviii. 664. King of the Franks, xix. 374. Time of his defeat and death, 375. Of his reign, 391 (K), *seq.* Where buried, 392 (L). Whether author of the Salic law, *ibid.*
 † *Phearangium*, betrayed to the Romans, xvi. 617.
Phearaob, common title to the Egyptian kings, iii. 250 (E).
 — his two dreams interpreted by Joseph, iii. 297. Advances him to high dignity, 298. Supposed to have been Thufimares, 306. Cruel orders to the Hebrew midwives, 341. Cruelty to the Jews, 339—343. Refuses to let the the Israelites go, 370. In what sense his heart was hardened by God, 372 (D). Dismisses the Israelites, 384. Pursues them, and perishes in the Red Sea, 396, & li. 118 (B). Tradition of the orientals concerning his destruction there, *ibid.*
 —'s daughter saves Moses, and has him educated as her own son, iii. 346.
Phearimenes, king of Iberia, recovers Armenia, ix. 514. Takes and dismantles Artaxata, *ibid.* Wounds Orodes, *ibid.* Supplants his brother, 515. Cruelty to him, 517. x. 140. Puts his son to death, ix. 521. Honoured at Rome, x. 140.
 — king of Albania, favoured by the Romans, x. 145. Ravages Armenia, 144. xv. 170. Comes to Rome, x. 145. xv. 173. Kind reception by Adrian, *ibid.* Great respect for Antoninus, 199.
Pheares and *Zara*, born to Judah by Thamar, iii. 296. Strange birth, *ibid.*
Phearizæes. See *Parisatis*.
Phearises, their rise, x. 343 (P), 459. Enmity to Hyrcan, *ibid.* Cabal against Alexander Janæus, 351. Affront him at the altar, *ibid.* Cause a revolt against him, 352. Incent answer to him, *ibid.* (A). Impudent behaviour to his queen, 357. Their traditions gain credit,

- dit, *ibid.* (D). Cruelty to the Sadducees, 357. Requisitioned by Aristobulus, 362. Their name, whence, 469 (H). Their peculiar tenets, *ibid.* seq. Cause of their infidelity, *ib.* seq. (I), (K), and (L). Great attachment to traditional customs, 471. Bad consequence of this, *ibid.* (L). Reproved by the Baptist, 529. By Christ much more, 562. Two false notions of theirs confuted, 572 (U), seq. Put to silence by Christ, 585. For the rest see *Jews*.
- † *Pharmacusa* island, described, viii. 305.
- Pharnabazus*, made general of the Persians, v. 284. His jealousy of, and difference with Iphicrates, 286. Its ill consequence, *ibid.*
- king of Iberia, x. 140. Defeated by Camidius, *ibid.*
- Pharnaces*, defeated by Spitamenes, viii. 582.
- I. king of Pontus, wars with Eumenes, ix. 539. Peace with him, 540. Treachery to the garison of Teios, *ibid.* Conditions of the peace, *ibid.*
- II. revolts against his father, ix. 596. Submits himself and his kingdom to the Romans, 600. Made king of Bosphorus, 601. Recovers part of Pontus, 602, seq. x. 152. Defeats the Romans, ix. 603. Defeated by J. Cæsar, ix. 153. Sues to Cæsar for peace, 604. His deceitful conduct, 605. Slain, 606. x. 154. See xiii. 222, seq.
- I. king of Cappadocia, x. 6.
- Pharnopates*, a Parthian general, defeated and killed, xi. 36.
- Pharnus*, king of Media, conquered by Ninus, v. 22. Crucified with his wife and children, *ibid.*
- † *Pharus* island, its situation and extent, i. 405. The septuagint version said to have been made there, x. 240 (N). Description of it, ix. 366 (G), seq. Taken by the Romans, xii. 230.
- † — a city, raised by the Romans, xii. 230.
- † — the famous tower of, described, ix. 366 (G).
- † *Pharpar* and *Abana*, streams of the Chylos-rheas that water Damascus, ii. 262.
- † *Pharphalia*, the plains of, where situate, vi. 214. Described, xiii. 203. The battle of, 207, seq.
- Pharfames* murders Arsaces, xi. 49. Defeats Orodes, and conquers Armenia, 50. Waits on Adrian at Rome, xv. 173. and on Antoninus, 199. See *Pharasmenes*.
- † *Pharusii*, from whom descended, xviii. 193. A tribe of Getulians, 216. Of Persian extraction, *ibid.*
- Phasael*, Herod's brother, x. 384 (I). Made governor of Jerusalem, *ibid.* Drives Felix and his party out of Jerusalem, 391. Accused by the Jews, 392. Favoured by M. Antony, *ib.* Made tetrarch by him, 393. His fidelity to
- to Hyrcan, 395, seq. Betrayed by Pheroras, *ibid.* Kills himself, 397.
- the son of Herod by Pallas, x. 443 (N).
- † *Phasaelis*, the fortress of, built by Herod, x. 437 (H). Bequeathed to Salome, 515.
- Phasclitarum Sacrificium*, a proverb, its origin and meaning, xiii. 119 (W).
- † *Phaselis*, a city in Syria, vi. 126.
- † *Phaselus*, the power of, described, ix. 367 (G).
- † *Phasti*, a city in Colchis, x. 134.
- † — a river in Armenia, vii. 479 (B). x. 135. Mistakes of the learned about its source, i. 114. Arrian's observations on it, xv. 171 (O).
- To sail to Phasti*, a proverb, whence, x. 134.
- Phasonts*, whence brought into Europe, x. 135.
- Phedra*. See *badra*.
- Phedyma*, daughter of Otanes, married to Smerdis the mage, vi. 199. Discovers his imposture, and how, 200.
- Phelles*, Helles, kills his brother Astarimus king of Tyre, and usurps the throne, ii. 368. Murdered by Ithobal his successor, *ibid.*
- † *Phellina*, where situate, xvii. 466 (E). Taken by the Sicilians, *ibid.*
- † *Phenaeus*, lake, in Arcadia, vi. 202.
- Pheneas*, the Ætolian deputy, his conference with Æcilius, vii. 360. with Flaminius, 364. with Fulvius, 372. Makes peace with the Roman senate, 373.
- Phengites*, a kind of stone, its quality, xv. 86.
- † *Pherae*, in Thessaly, taken by Philip, viii. 454.
- Pherecydes*, of Siros, master of Pythagoras, i. 52. His notion of the world's origin, *ibid.*
- the first prose-writer, where born, viii. 327 (A). His doctrines, *ibid.* seq. Other works, i. 38 (w).
- Pherence*, princess of Rhodes, accompanies her son to the Olympic games, vii. 168. Her danger in being present at them, 169.
- Pheretyma*, driven into Cyprus, viii. 245. Reception at Salamis, *ibid.* & xviii. 238. Gets the government of Cyrenaia, *ibid.* Her revenge on the Burae, 239. Terrible death, *ibid.*
- Pherecunes*, sent against Varamus, xi. 129. Murdered, *ibid.*
- Pheron*, Sesoosis, succeeds Sesostris II. ii. 66. Struck blind, 67. Recovers his sight, and rears two obelisks, *ibid.*
- Pheroras*, Herod's fourth brother, x. 384 (T). Made tetrarch, 428. Redeems his brother Joseph's head, 404. Confesses his slander to Herod, 440. Accused by Alexander, 433 (I). Joins with Antipater against Herod, 443. Leaves the court, 444. Refuses to return to his sick brother, *ibid.* His death discovers the whole plot, 445. His wife pays a fine for the Pharisees, 444.

† *Pbetri*, or *Patbri*, the first inhabitants of Parthia, xi. 5.
Pbial, holy, at Rheims, the fable of, xix. 414.
† *Pbiala*, the lake of, the true source of Jordan, ii. 428. Described, 429.
† *Pbialia*, a city of Arcadia, vi. 207 (E).
Pbialius, king of Arcadia, vi. 211.
Pbicol, chief captain of Abimelech, ii. 227. Probably his prime minister, 230 (Q).
Pbidemon, his fidelity to Trajan, xv. 144 (E).
Pbidias, the Athenian statuary, condemned, vi. 434.
Pbidippides, his vision of the god Pan, vi. 365. Has a temple erected to him, *ibid.* His speech to the Lacedæmonians, *ibid.*
Pbiditia, at Carthage, what, xvii. 259 (M).
Pbidon, the first coiner of money, viii. 364.
Pbila, wife of Demetrius, her present and letter to him intercepted by the Rhodians, viii. 178.
† *Philadelpbia*, a city in Lydia, vi. 109. Whence named, *ibid.* Besieged by the Turks, 110. Surrendered to Alexius, xvii. 151.
† — a city of Cilicia, vi. 131.
† — or Rabbah, by whom rebuilt, ix. 388 (U). x. 639. Destroyed by an earthquake, xiv. 129 (P).
Philadelphus, king of Paphlagonia, assists M. Antony, xiii. 472.
Philadelpbian works, why so called, ix. 388.
Philæni, whilshipped at Carthage, xvii. 286. Suffer themselves to be buried alive, 334. Why, *ibid.*
Philammon murders Arsinoë, ix. 401. Assassinated by her women, *ibid.* 403.
Philænorum Aræ, their distance from Hercules's pillars, xvii. 229 (I).
Philæus, king of Salamis, yields that island to the Athenians, viii. 368.
Philanthropus, his success against the Turks, xvii. 185. Revolt, *ibid.* Punishment, *ibid.*
Philarchus, a bitter enemy to the Jews, killed, x. 280.
Philaretus defeated by the Turks, xvii. 131.
† *Philas*, fort, on what occasion built by Dioclesian, xv. 497 (Y).
† *Phileæ*, a city of Thrace, x. 50.
Phileas, his treachery and punishment, xviii. 28.
Philemenus, his treaty with Hannibal, xviii. 28.
Philiægor purchases the body of Seleucus, ix. 189.
— the first prince of Pergamus, x. 17.
Phillinus, his writings and character, xvii. 317. 498 (H).
Philip I. king of Macedonia, viii. 417. His wars with the Athenians, vi. 509. Corrupts the Greeks with his gold, 512 (B). Seizes the treasures of Thermopylæ, 513. Repulsed by the Olynthians, 515. Puts an end to the Phocian war, *ibid.* Driven away by Phocion, 516. Invades Phocæ, *ibid.* Defeats the con-

federates at Cheronææ, 517. His indecent behaviour after that victory, *ibid.* Murdered, 518. His assistance sought by the Thebans, vii. 214. His policy, *ibid.* Peace with Athens, *ibid.* Success against the Phocians, 215. Thebans declare against him, 216. His revenge on them, *ibid.* Where educated, vii. 418. Comes into Macedonia, 439. Signal policy, 440 (A). Defeats Argeus, 443. Peace with Athens, *ibid.* Conquests, 447 (D). Conquers the Peonians, 444. And Illyrians, *ibid.* Takes Amphipolis by storm, 445. Reduces Pydna and Potidea, *ibid.* Subdues the country between Strymon and Nessus, *ibid.* Takes Crenides, and calls it Philippi, 446. Takes and razes Mythone, 447. Loses an eye, *ibid.* Meditates the ruin of the Athenians, 450. Celebrates the Olympic games, 452. His smart reply to the complaint of Euthyocrates, &c. *ibid.* (A). Generosity to Satyrus, *ibid.* seq. His conduct vindicated, 458 (D). Subdues the Illyrians, 459. The design of his letter to the Athenians, 463. A wise saying of his, 464. Rescued from great danger by Alexander, 472. Seizes Elatea, 474. An instance of his command of temper, *ibid.* (H). His intemperate joy on that occasion, 476 (I). His success in Thessaly, 449. seq. Against the Olynthians, 451. seq. Peace with Athens, 454. Ends the sacred war, 455. Invades Thrace, 456. And Eubœa, 460. seq. Letter to the Athenians, 464. Repulsed by Phocion, 469. Defeats the Triballi, 472. And Scythians, *ibid.* Made general by the Amphictyons, 473. Defeats the confederates, 476. Makes peace with Athens, 477. Made generalissimo of the Greeks against the Persians, 478. Armament against Xerxes, *ibid.* His motives for invading Asia, *ibid.* 480 (K). Repudiates Olympias, and marries Cleopatra, 481. Quarrels with his son Alexander, *ibid.* Too debauched sometimes, 482 (L). Was glad to be told his faults, *ibid.* His care of Alexander's education, 485 (N). Letter to Aristotle, *ibid.* Is murdered, 489. His character, 490. seq. Whether to be compared with Cæsar, 492 (Q). His progeny, 492. seq.
— the son of Antigonus, his misdeeds to the Spartans, vii. 143. seq. Beaten out by Lycurgus, 150. Assists the Achæans, 240. Defeats the Eleans, 241. Takes Plophis, and gives it to the Achæans, 242. Ravages *ibid.* 243. Kindness to the Achæans, 244. Good qualities, *ibid.* Supplies decreed him by the Achæans, 247. Besieges Paleis, 248. Invades Ætolia, 249. seq. Joined by the Acarnanians and Epirotes, *ibid.* Attacked by the Ætolians, 250. seq. Takes Thermæ, *ibid.* Invades Lacedæmon, 252. Appeals a sedition at Corinth, 253. Truce with Ætolia, 255. Takes Thebes and Pithiotis, 257. Hears of

- the defeat of the Romans, 257. Inclined to a peace, *ibid.* Which is concluded at Neopactus, 259. Changes his conduct, 260. Designs against the Grecian liberty, *ibid.* Made umpire of the Messenians, *ibid.* Invades Epirus, 261. Defeated by the Romans, *ibid.* Poisons the noble Aratus, *ibid.* seq. Defeats the Ætolians afresh, 264. Defeated before Elis, *ibid.* New peace with Ætolia, 267. Breaks it, 268. Forlook by the Achæans, 270. Invades them, 271. Takes Argos, and gives it to Nabis, *ibid.* Forced to a peace with Rome, 274. Lays waste the Ætolian territories, *ibid.* 329. Siege of Lamiæ, 338. seq. Harasses Ætolia, 361. Recovers some important places, *ibid.* 262. seq. Ravages Attica, 382. Fatal fury against the Athenians, 383. Forced to defend Macedon, *ibid.* 384.
- Philip*, governor of Sparta, murdered, vii. 163.
- regent of Athamania, joins with Antiochus, vii. 533. His pretensions to Macedon, *ibid.* (N). Taken by the Romans, 354.
- defeated by the Rhodians at sea, &c. viii. 188. Reduces several cities, 189. Romans declare war against him, 190. Surprised, and narrowly escapes being taken by them, xii. 288.
- Alexander's physician, falsely accused, viii. 524. Recovers him from a dangerous sickness, *ibid.*
- His lot after Alexander's death, ix. 20.
- son of Alexander, murdered by order of Olympias, ix. 79. Honourably interred by Cassander, *ibid.* 81.
- Cassander's general, his success in Ætolia, ix. 84. seq.
- son of Cassander, his death, ix. 92.
- son of Demetrius II. left an infant, ix. 110. Prospers under his uncle Dion, *ibid.* seq. Mounts the Macedonian throne, 114. Character, *ibid.* Treachery to the two Arati, *ibid.* Overpowered by the Romans, 115. seq. Family-broils, *ibid.* seq. Repentment against the Maronites, 117. seq. Ordered to justify his conduct before the Roman senate, *ibid.* Causes Cassander to be poisoned, *ibid.* Cruelty to his son, 121. seq. Runs mad, 122. Kills Philocles, 123. Death, *ibid.* Compared with Philip I. *ibid.* (N).
- the supposed son of Perseus, ix. 161. See *Andriscus*.
- another pretender to the Macedonian crown, defeated, ix. 167.
- regent of Syria, ix. 297. Defeated and killed by Lysias, 299.
- the son of Grypus defeats the Mopsuestians, ix. 346. And Eucherus, *ibid.* Invaded by Eusebes, *ibid.*
- the Acarnanian's faithfulness to Alexander, viii. 524. His lot after Alexander's death, ix. 20.
- a Phrygian, and cruel governor of Judea, x. 264. Murders a thousand Jews on the sabbath, 268. seq. Destroys the sacred books, 269 (M).
- the son of Herod by Mariamne, x. 443 (N).
- By Cleopatra, x. 443 (N). Made tetrarch, 503. His share of the Jewish kingdom, 515. Death and character, 621 (K).
- the apostle, called by Christ. x. 530. 547 (V) Ordained one of the first deacons, x. 621 (L). Preaches at Samaria, 623. See also 571 (T).
- the murderer of Gordian, makes peace with Sapor, xi. 70.
- king of Macedon, allies with Hannibal, xii. 282. Invades Italy, 288. Surprised and driven out, *ibid.* Defeated by Flaminius, 344.
- Pompey's freed-man, his piety to his dead master, xiii. 217. seq.
- *Julius*, his treachery to Mithreus, xv. 404. Succeeds him as captain of the guards, *ibid.* Treachery to Gordian, 405. Character and extract, 407. seq. Whether the first christian emperor, 408 (L). seq. Acknowledged by the senate, 409 (M). Makes his son partner in the empire, *ibid.* Gains the affections of the people at Rome, *ibid.* Makes peace with Sapor, *ibid.* seq. Success against the Carpi, 410. Edict against the catamites, *ibid.* March against Decius, 411. Defeat and death, *ibid.* Zeal for christianity, 412 (Q). Writers in his time, *ibid.* seq.
- his son, chosen colleague, xv. 409. Consul, 410. Killed by the prætorian guards, 411. His singular gravity and religion, 412 (Q).
- *Flavius*, an Arian consul, xvi. 157.
- emperor of Germany, his treaty to throne Alexius III. xvii. 167.
- of Sida, his voluminous writings lost, xvi. 662 (R).
- declines the empire, xvii. 175.
- his embassy to Carthage, xviii. 13. Treaty with the Carthaginians, *ibid.* seq. His ambassadors sent prisoners to Rome, 15. His second embassy and treaty, 17. Assists the Carthaginians, 76.
- † *Philippi*, by whom built, viii. 397. Its situation, &c. xiii. 386 (G). Whence named, *ibid.* seq.
- † — the battle of, xiii. 392. seq. The second, *ibid.* 403.
- Philippic*, a golden coin of Macedonia, whence named, viii. 407.
- *Æra*, how computed, ix. 481 (Y).
- Philippics of Cicero*, whence named, xiii. 311 (U).

Philippicus, his success against the Persians, xi. 127. xvii. 3, seq. Put to flight by Cardariga, *ibid.* Recalled, 9. Repulsed by the army, *ibid.* Reconciled and victorious, *ibid.* Banished by Tiberius, 34. Proclaimed emperor, 36. Marches to Constantinople, *ibid.* Blinded and deposed, 37 (D).

Philippion, put to death by his father, x. 380.

† *Philippopolis*, a city in Thrace, by whom built, x. 51. Taken by the Goths, xv. 415. One hundred thousand Romans put to the sword in it, *ibid.* Taken and plundered by the Huns, xvi. 557. Seized by the Goths, xix. 268.

Philippus, *L. Marc.* chosen consul, xiii. 34. Opposes Drusus's scheme, 35. Sent to prison, *ibid.*

— *Lucius*, his motion in favour of Pompey, xiii. 109.

— *L. Mar.* marries the mother of Octavian, xiii. 299. Surnamed *Thurinus*, *ibid.*

— *Marcus*, built the temple of Hercules Musarum at Rome, xiv. 48 (G).

Philistides, tyrant of Oreus, viii. 379. Made so by Philip, *ibid.* His and his colleague's management at Oreus, 461 (F). Stiled *Tyrants* at Athens, 462. seq.

† *Philistim*, from whom descended, i. 373.

† *Philistines*, their extract and antient territories, ii. 217. Seize on Palestine, *ibid.* Their first kings under great limitation, 218. Had strong notions of liberty, 219. Whence they came, 224 (K). Their country described, 487. seq. Names, cities, &c. *ibid.* Present ruins, 491, seq. Enmity to the Israelites, ii. 219. Religion, idols, &c. 221, seq. Drive out the Avim, 225. Obligings to Abraham, 226, seq. To Isaac, 228, seq. Envy Isaac's prosperity and quarrel with him on that account, 229, seq. Invaded by Simeon and Judah, 231. Defeated by Shamgar, *ibid.* Plundered by Zebah and Zalmunah, *ibid.* Oppress the Israelites, 232. Defeated by Sampson, 234, seq. 3000 of them killed by him at his death, 235. Sense on the sacred ark, 236. Plagued with emerods on that account, 237. Send it back with proper expiatories, 239, seq. Dispersed by a storm of thunder and lightning, iv. 34. Defeated by the Jews, ii. 240. By Jonathan and Saul, 244. By David, *ibid.* War against him, 248. Defeated seven times by him, *ibid.* Apply themselves to trade, 251 (B). Harassed by Nadab king of Israel, 251, seq. Tributary to Jehoshaphat, 252. Retaliate on Jehoram and his family, *ibid.* seq. Subdued by the Assyrians, 253 (G). 200 of them killed for their forekins, 244. War with Judas Maccabeus, x. 289. The import of the name, xvi. 67. Fust form of government, *ibid.*

Philistus, his character and writings, xvii. 377 (U).

Philistus, when he flourished, vii. 532 (K). Wrote the history of Sicily, *ibid.* Paid a fine for Dionysius, viii. 4.

— banished by Dionysius, viii. 33. Recalled by his successor, 41. His character, *ibid.* Called by Tully Thucydides the second, *ibid.* His treachery to Dionysius, 42. Conspires with the courtiers against him and Plato, *ibid.* Procures the banishment of Dion, *ibid.* Defeated at sea, 50. Kills himself, xvii. 377 (U).

Philla, daughter of Antiochus, and wife of Demetrius, poisons herself, ix. 54. Her character, 69.

— married to Craterus, ix. 68.

Philo, the Jew, his account of the septuagint version, x. 240 (N). Of the Essenian sect, 478, seq. Why he differs from Josephus, 481 (Z). His account of the Alexandrian persecution, xiv. 576, seq. Supposed to have exaggerated it, 581 (A). His character, 582 (B). Successful embassy to Caligula, 583, seq. His writings, 588 (C), seq.

— stirs up the Lusitanians against Cæsar, xiii. 265. Cuts off a Cæsarian garison at Hispania, *ibid.*

— *A. Publ.* his success against the Paleopolitans, xii. 76. Third consulship, 89.

— heads the revolters against Perdiccas, ix. 12.

Philobasilei, at Athens, their office, vi. 334.

Philocles, sent to rav. ge Attica, vii. 382.

— treachery to young Demetrius, ix. 121.

— Put to death by Philip, 123.

Philodemus, his defence of Eurypalum, viii. 137. Obligated to surrender to the Romans, 138.

Philelogus, whether the betrayer of Cicero, xiii. 360. His cruel punishment, 363.

Philemel, the fable of, vi. 250 (S).

Philomelus, general of the Phocians, defeated and killed by the Thébans, vii. 212.

Philomenus betrays Tarentum to Hannibal, xviii. 28. Treachery and dismal end, 44.

Philonides, his affront to Posihumius, xii. 146.

Philononius betrays Sparta, vi. 258.

Philopæmen, general of the Achæans, defeats the Spartans at Mantinea, vii. 151. Kills Mochanides, 267. Noble speech to the Achæan states, 277. Gains several advantages over the Spartans, 155. Gallant behaviour, 264. Made prætor of the Achæans, 265. His character and warlike achievements, *ibid.* seq. Defeated at sea by Nabis, 278. Beats him at land, *ibid.* Harasses the Spartans, 279, seq. Defeats Nabis, *ibid.* A noble instance of his disinterestedness and generosity, 280. Brings the Spartans into the Achæan league, *ibid.* Chosen prætor of the Achæans, vii. 281. Wars against the Lacedæmonians, 284. Subjects them

- to the Achæan laws, *ibid.* His hard treatment of the Lacedæmonians censured, 285 (U). Marches against the rebellious Messenians, 289. Taken prisoner by them, 290. Poisoned, 291, & xii. 355. His murderers sacrifice at his tomb, vii. 292. Other funeral honours, *ibid.* seq. (Y). Defended by Polybius, 322. His great influence on Attalus, x. 40. Character, vii. 291.
- Philosophers**, Egyptian, their plea for idolatry, i. 480, seq. Banished Athens, vi. 528. Recalled, *ibid.* Expelled Rome, xv. 30 (K), 78. Cared for by Julian, xvi. 250 (Q). Those of India, how regulated and encouraged, xx. 73.
- Philosophy**, why imperfect in early times, i. 71. Of the Egyptians, 500.
- Philotepeanus**, his bravery and conduct, ix. 427.
- Philostorgius**, his writings and character, xvi. 562 (R).
- Philstratus**, his fabulous account of Apollonius Tyanæus, xv. 94, seq. Of Babylon, 95 (Y). and of the Parthian kingdom, 96. Exploded, 101 (A). His writings and character, xv. 273 (L), and 325 (Q).
- two others of the same name, xv. 325 (Q).
- Philæteus**, first king of Pergamos, x. 17. See **Philetæus**.
- Philotas**, his reply to Alexander, viii. 552 (A). His nicety and profuseness, 563 (H). Suspected of treason, 567. Tortured, 568. Put to death, 569. His character, *ibid.* seq. (N).
- his account of Antony's extravagance, xiii. 435 (N). His sophistry rewarded, 436 (N).
- † **Philoteria**, a city taken by Antiochus, ix. 219.
- Philexenus**, his lot after Alexander's death, ix. 20. Sent to gaol for censuring Dionysius's poetry, viii. 31. Is again restored to favour, 32.
- Phineas**, Aaron's grandson, iii. 365. Zeal rewarded, 433. Deputed from the ten to the other two tribes, 482. Succeeds Eleazer the high priest, 483.
- the son of Eli, slain, iv. 30.
- Pinæus**, the blind soothsayer, infested with harpies, vi. 218 (H). Gets rid of them by the Argonauts, *ibid.* His advice to the Argonauts, vi. 219 (H).
- Philon**. See **Philo** and **Pilbon**.
- † **Phinopolis**, a city of Thrace, x. 50.
- † **Pblegm's** eclipse quoted by the fathers, x. 603 (C). His account of the darkness at Christ's crucifixion, xiv. 242. Of a dreadful earthquake, 130 (P). Of two strange births, xv. 146 (I). His writings, character, &c. 183 (D). Story of an apparition, 184 (D).
- † **Phliasiæns**, oppressed by the Lacedæmonians, vii. 410. Reduced by Agesilaus, 112. Invaded by Euphron, 187. Accede to the Achæan league, 224.
- † **Pblis**, a city in Achaia, vii. 273 (P).
- Pblox**, in the Phœnician history, who, i. 183.
- † **Pbocæa**, by whom founded, vi. 188. In tyrants, vii. 409. Its various fates, *ibid.* Taken by the Turks, xvii. 143.
- Pbocæa**, his wars with Coshoes, xi. 137, seq. Murders Mauritius, 137. Declared and crowned emperor, xvii. 11, seq. Cruelty to that prince, 12, seq. and his friends, *ibid.* His image sent to Rome, *ibid.* His character, 13. Calamities of his reign, *ibid.* Treachery to Narfes, 14. Horrid butcheries, *ibid.* Insulted and conspired against, 16. Killed by Heraclius, 17.
- † **Pbocæa**, metropolis of Ionia, described, vii. 407. Whence named, *ibid.* seq. Taken by Harpagus, 408. By the Romans, *ibid.*
- Pbœcian games**, why instituted, vii. 408 (A).
- Pbœcian war**, its causes, and account of it, vi. 511 seq. vii. 212.
- Pbœcian despair**, a proverb, whence, vi. 224.
- † **Pbœciæns**, who, vi. 223 (N). Discomfit the Thessalians, *ibid.* seq. Their stratagem to defeat the Thessalian cavalry, 224. Their bravery, *ibid.* Another stratagem by which they defeat the Thessalians, 225. Plunder the Delphic temple, vii. 213. Condemned by the Amphictycon court for sacrilege, vi. 229. On which the holy war is waged against them, *ibid.* Are totally defeated by Philip, viii. 455. Invade Locris, vii. 103. Expert mariners, 407. Expelled their country by the Persians, 408. Return and put them to the sword, *ibid.* Retire to Corsica, *ibid.* Defeat the Tyrrhenians and Carthaginians by sea, *ibid.* Retire to Rhegium, 409. Retire to Chios, 432. Wars with the Carthaginians, xvii. 333. Settle in Spain, xviii. 512.
- Pbœron**, Athenian general, his character, vi. 514 (C). Relieves Byzantium, 515, seq. Persuades the Athenians to an alliance with the Megareans, 516. His prudent advice to the Athenians, 517, seq. A remarkable instance of his integrity, 519 (D). Cared for by Alexander, ix. 68. By Antipater, vi. 521. Appointed commander of the Athenian succours to Perinthus, viii. 470, seq. Relieves Perinthus and Byzantium, 472. Accused, condemned, and put to death by the Athenians, vi. 525. His generous behaviour, *ibid.* His body contemptuously used, and afterwards treated with honour, 526. Funeral honours, *ibid.*
- † **Pbociæ**, part of antient Greece, vi. 138. Described, 225. Invaded by Philip, vii. 455.
- † **Pbocra**, mount, where situated, xviii. 186 (E).
- Pboeritis**, made chief magistrate of Heracles, x. 120.
- Pbocæus**, the son of *Corymbian*, father of the Phœciæns, vi. 226.

Phocus, son of *Æacus* king of *Phocis*, vi. 226.
Phæbe, one of *Julia's* band, kills herself, xiii. 541 (F).

† *Phæbi*, promontory, where, xviii. 185.
Phæbidas takes *Thebes*, vii. 111. Killed, 112.
Phæbus, why fabled in love with *Rhodes*, viii. 158. 163.

— brutishness to *Vespasian*, xiv. 436 (U).
 How requited, xv. 25.

Phædra's incestuous love to *Hippolytus* punished, vi. 184 (O).

† *Phænice*, whence so called, ii. 319. Where situate, 320. Division, *ibid.* (B). xvi. 334. Cities, soil, &c. ii. 321. seq. Natural and artificial rarities, 327. seq. Subdued by the *Parthians*, xi. 35.

— a city of *Epirus*, x. 65.

† *Phœnicians*, their account of the origin of the world, i. 23. Tends to atheism, 24. Their tradition concerning the first human pair, 95. Their origin, ii. 331. Government, *ibid.* Religion, 332. Ceremonies, 341. seq. Circumcision, 346. Arts and sciences, *ibid.* seq. Extensive trade and navigation, 347. Language, *ibid.* Manufactures, *ibid.* Shipping and principal commodities, 350. Voyages, 351. Did not trade to *India* by the way of the cape of *Good Hope*, *ibid.* (Y). Series of their kings, 353. From the fabulous times, 355. seq. Shake off the *Persian* yoke, 360. Betrayed by *Mentor* and *Tennes*, 361. Subdued by *Ochus*, 362. v. 290. seq. Whence they had their notions of the origin of things, i. 24. seq. Antediluvian history, 181. From *Sanchoniatho*, 303. By *Cumberland's* comment upon it, *ibid.* (C). Invaded by *Alexander*, v. 307. Conquered by *Tigranes*, ix. 498. Plundered by *Cossius*, xi. 138. Reduced by the *Saracens*, xvii. 24. When they first came into *Numidia*, xviii. 141. Said to have made three voyages to *America*, xx. 159.

Phœnicopteri, *Flamingos*, *Egyptian* birds, i. 412. Their tongues a favourite dish of *Vitellius*, xiv. 544.

† *Phœnicusa*, one of the *Æolian* islands, vii. 527.

Phœnix, the son and supposed successor of *Agenor* in *Phœnicia*, ii. 358. The pretended inventor of scarlet, *ibid.*

— his treachery to *Mithridates*, ix. 576.

— the famed fabulous bird, some account of it, i. 482. One of them seen in *Egypt*, ix. 395 (E). xiv. 244 (U). The opinion of the ancients concerning this creature, *ibid.*

† *Pholoe*, a mountain in *Arcadia*, vi. 206.

Phonacrus, a new employ given by *Nero*, what, xiv. 454 (F).

† *Phorbania*, or *Buttida*, one of the islands *Ægates*, vii. 528.

Phorbas, king of *Argos*, vi. 155.

— why admitted into *Rhodes*, viii. 164.

Phornie, the philosopher, reproved by *Hannibal*, ix. 238 (A).

Phoronæus, king of *Argos*, vi. 154.

† *Phoronium*, a city of *Argos*, vi. 154. Whence named, *ibid.*

Phos, in the *Phœnician* history, who, §. 183.

Phospburius killed by the *Persians*, xvi. 266.

Photinians suppressed by *Gratian*, xvi. 357.

Photinus, minister of state to *Ptolemy*, xiii. 216.

His advice about *Pompey's* reception, *ibid.*

Stratagem against *Cæsar*, 220. Raises new troubles, 221. Slain, *ibid.*

— his picture carried in *Cæsar's* triumph, xiii. 249.

— his revenge on *Phocas*, xvii. 17.

Photius, his account of *Philo's* writings, xiv. 588. seq. (C). Made patriarch of *Constantinople*, xvii. 73.

Phoxus, tyrant of *Chalcis*, viii. 378. Put to death, *ibid.*

Phraortes, king of *Media*, v. 29. Whether he subdued the *Persians*, *ibid.* His reign and conquests, *ibid.* (S). Defeated by *Nebuchadnezzar*, 30.

Phrabates, king of *Parthia*, defeated by *Antiochus*, ix. 333. By *Sidetes*, 332. Destroys all the *Syrians*, 334.

Phrautices murders his father, xi. 48. Banished, *ibid.*

Phrabates, king of *Parthia*, defeats the *Mardi*, xi. 10.

— II, defeated by *Antiochus*, xi. 11. By the *Scythians*, *ibid.* seq. His death, *ibid.*

— III, wars with *Tigranes*, xi. 12. Murdered by his sons, *ibid.*

— IV, his bloody reign, xi. 40. seq. Murders his father, *ibid.* Defeats the king of *Media*, 45. Dethroned and restored, *ibid.* Makes peace with *Octavian*, 46. Poisoned, 48.

— message to *Augustus*, xiii. 502. Submits to his conditions, 507. His motives for it, *ibid.* seq. (E). Submission to him, *ibid.* Declares war against *Tigranes*, ix. 508. Besieges *Artaxata*, *ibid.* His haughty answer to *Antony*, xi. 43. Restores the *Roman* captives and ensigns, 46. Sends his son hostage to *Rome*, 47 (U). Returns to *Parthia*, 49. His death, *ibid.*

— I. and II. kings of *India*, xx. 103.

Phratapernes, governor of *Parthia*, brought prisoner to *Alexander*, viii. 583.

Phreatum, an *Athenian* court, its office, vi. 335.

Phridun, king of *Persia*, according to oriental writers, v. 341. His singular character, 344 (F).

Phronima, princess of *Crete*, how saved from death, viii. 232.

† *Phruresus* mountain, where, xviii. 130. By whom inhabited, 216.

† *Phurium*, a promontory of *Cyprus*, viii. 237.

† *Phrygia*,

- † *Phrygia*, part of Asia Proper, iv. 427. Described, 433. seq. Whence named, *ibid.* seq. (H). Its divisions, 434. seq. Climate and soil, 435. seq. Whether *Aeneas* reigned in it, 499 (R). seq.
- † — *Minor*, history of, iv. 461. seq. Beautified by *Adrian*, xv. 164. Destroyed by famine, xvi. 333. Ravaged by the Goths, 478. xix. 270.
- † — a city of Thrace, x. 50.
- † *Phrygians*, their origin, iv. 442. seq. Government, trade, &c. 444. Language, 445. Religion, 446. seq. Kings, 454. Invaded by the Cimmerians, 460. Subdued by the Lydians, *ibid.* seq. Side with the Trojans, 494.
- Phrynicus*, the Athenian, betrayed by Alcibiades, vi. 477. Promoter of Oligarchy, *ibid.* Stabbed to death, *ibid.* His writings and character, xv. 250. (Q). 273 (L).
- an ancient tragic poet, when flourished, vi. 274 (C). Fined for his tragedy of *Miletus*, vii. 423.
- Phrynon* basely killed by *Pittacus*, vi. 294. seq. viii. 294 (B).
- † *Phryx*, a river in Phrygia, iv. 442.
- † *Phryxum*, a city in Thrace, x. 138.
- Phtha*, among the Egyptians, the same as *Vulcan*, i. 27. 469. Name of the supreme being among the Copts, *ibid.*
- † *Phthia*, part of ancient Greece, vi. 138.
- † *Phthiotis*, part of Thessaly, vi. 213. Drowned in *Deucalion's* flood, *ibid.*
- † *Phthib* river, where, xviii. 184 (D).
- † *Phunon*, one of the encampments of the Israelites, iii. 430.
- Phur*, in the Phœnician history, what, i. 183.
- † *Phut*, third son of *Ham*, xviii. 135. 175. Where settled uncertain, *ibid.* 194.
- of *Moses*, the same with *Apollo*, ii. 338.
- † — river, where, xviii. 235.
- Phutes*, their excellent use of the shield, xviii. 198.
- Phya*, a base woman, set up to represent *Minerva*, vi. 345.
- † *Phylace*, a city in Macedonia, viii. 387.
- † — a city of Epirus, x. 66.
- † *Phyle*, an island and city in Egypt, i. 401.
- Phyleas* the son of *Angas*, banished for siding with *Hercules*, vi. 267. Restored by him, *ibid.* 268. Retires into *Dulichium*, *ibid.*
- Phylacus*, his valour rewarded by the Persians, viii. 281.
- Philarchi*, at Athens, their office, vi. 334.
- Phyllidas* contrives the scheme for restoring the Theban liberty, vii. 162. His bloody entertainment to *Archus* and *Philip*, 163.
- Phyllis*, daughter to *Lycurgus*, her kindness to *Demophon*, vi. 185. His ingratitude to her, 186.
- piety to the Flavian family, xv. 88.
- Phyllis*, a Spartan, his invincible courage, vii. 127. seq.
- Phyllus*, a Phœcian general, his wars with the Thebans, vii. 213.
- † *Physcus*, river, where, vii. 448. The Grecian army crosses it, *ibid.*
- Physic*, owing probably to the Egyptians, i. 497. Known to the Carthaginians, xvii. 398 (D). How practised among the Indians, xx. 82.
- Physicians*, in Egypt, could cure one disease only, i. 498. Provided for by the public, *ibid.* Their method, *ibid.*
- among the ancient Jews, who, iii. 170 (L).
- fees from the poor regulated at Rome, xvi. 303. seq.
- Phyto* defends *Rhegium* against *Dionysius*, viii. 30. Barbarously murdered by him, *ibid.* seq.
- Pia* and *Pialia*, the games of, instituted, xv. 201.
- † *Picentes*, whence descended, xi. 225. xii. 155. Conquered by *Semp. Sophas*, *ibid.* (M). Their territories where, xi. 262.
- † *Picentia*, the metropolis of *Picentium*, xi. 217.
- † *Picentum*, its territories described, xi. 217.
- Picentius*, an infamous informer, accuses *Gallus*, xvi. 184 (G).
- † *Picenum*, the country of, xi. 215. seq. Submits to *Cæsar*, xiii. 186. Laid waste by the Romans, xix. 575.
- Pico de Adam*, why so named by the Turks, i. 93.
- † *Picti*, who, and where situate, xv. 535 (K). Defeated by *Constantius*, *ibid.* Join with the Scots, xvi. 216. Invade the Romans, *ibid.* Repulsed by *Theodosius*, 303. Invade North-Britain, 378 (U). Whence named, xix. 73. (A). Their wall described, 89. Their origin and old situation, 72. Whether the same with the Britons, *ibid.* Differ from the Scots, 92. When first distinguished in history, 163 (U). Submit to *Julian*, *ibid.* Invade the Romans, 164. 167. Subdued by *Theodosius*, *ibid.* By *Constantine*, 166. Repulsed by *Honorius*, 168. Fresh invasion, 170. seq. And repulse, 171.
- Pictures* for religious uses abhorred by the Karaites, x. 491 (H).
- Picus*, one of Jupiter's names, whence, vi. 49. (S).
- a fabulous king of Latium, xi. 227.
- Pidgeons*, in Persia, plentiful and useful, v. 90.
- Pielus*, king of Epirus, x. 74.
- † *Pieris*, a people of Thrace, x. 56. seq.
- † *Fieria*, the region of, described, viii. 387. Its mines, viii. 396.
- † — a part of *Seleucia*, ii. 256.
- † *Fierian-bill*, described, viii. 396. seq.
- Fierides*, the muse, whence so called, viii. 387. x. 56.
- † *Fierius*, a river in Achaia Proper, vi. 287.
- a freedman to *Domitian*, and preceptor to his children, xv. 48 (U).
- † *Fietas Eufobia*, the diocese of, by whom founded, xvi. 173 (B).

- † *Pikabirōth*, Heroum, the city of, where situate, iii. 387 (O).
- Pilani Miltēs*, among the Romans, whence so called, xii. 63 (P).
- Pilate*, Pontius, governor of Judea, x. 521. His character, *ibid.* (Y). Exasperates the Jews, 523. Brought into a dilemma by them, 524 (D). Causes a new insurrection, 525. His hellish way to suppress it, *ibid.* Is thwarted by all sorts of the Jews, *ibid.* (E). Reproved by Tiberus, 524. His attempt on the temple treasure, *ibid.* Endeavours to acquit Christ, 596. Sends him to Herod, x. 596. Is warned by his wife's dream, 597 (S). Condemns Christ, 599 (U). Severity to the Samaritans, 624. Deposition and banishment, 626 (N).
- his acts, the validity of, discussed, x. 624 (N). His account of Christ's crucifixion, 625 (N), xiv. 247 (Z).
- Pileamines*, Roman priests, their office, and whence named, xi. 297 (A).
- Pileus*, at Rome, what, and to whom given, xi. 362 (A), xii. 433 (H).
- † *Pillars*, one of stone, and one of brick, reared by the sons of Seth, i. 169. Josephus's mistakes about them, *ibid.*
- from which Manetho extracted his history, i. 170. 566. ii. 19. seq.
- others sacred to fire and wind, i. 184.
- of Hermes in Egypt, i. 505. Their use, i. 506. ii. 19. seq.
- of cloud and fire that followed the Israelites, iii. 388.
- a famous one erected by Theseus, vi. 182.
- Pilumnus*, an Etruscan deity, xvi. 39.
- † *Pimplia* hill, described, viii. 397. Its poisonous fountain, *ibid.*
- † *Pimprama* city, where situate, xv. 55. Reduced by Alexander, *ibid.*
- Pinaria*, a vestal, burnt alive, xi. 238.
- Pinarius* saves Enna from being betrayed, viii. 132.
- Pindar*, his family, spared by Alexander at the destruction of Thebes, viii. 502.
- Pindarus*, tyrant of Ephesus, vii. 420.
- whether the murderer of Cassius, xiii. 394.
- † *Pindenissimum* taken by Cicero, xiii. 177.
- † *Pindus*, a city of Doris, vi. 279.
- † — the famed mount of, x. 70.
- † — river, boundary of Phocis, vi. 226.
- Pinnirapi*, Roman gladiators, whence so called, xii. 435 (H).
- Pins*, why consecrated by the Argives, viii. 366 (I).
- Pipa*, whether married to Gallienus, xix. 378 (E).
- Piræus*, haven of Athens, described, vi. 320. 322. Gloriously defended by Archelaus, vii. 387. seq. Taken and destroyed by Sylla, vii. 394.
- Piram*, king of Jarmuth, joins the confederates against the Gibeonites, ii. 205. Miraculously cut off, *ibid.*
- Piritibous*, king of the Lapithæ, vi. 214. Delivered from the centaurs by Theseus, vii. 183.
- the constant companion of Theseus, vi. 183.
- is torn in pieces by Cerberus, vi. 184.
- Piromis*, the import of it, i. 426 (E).
- Pirous*, king of the Cicones, x. 56. Killed by Thoas, *ibid.*
- † *Pisa*, a city in Elis, by whom founded, vi. 264, seq. Why destroyed by the Eleans, *ibid.*
- † — or Pisæ, a city in Etruria, described, xvi. 21. Whence named, *ibid.* seq.
- Pisæans* seize on the Olympic games, vii. 189.
- Pisander* made admiral of the Spartan fleet, v. 275.
- Defeated and killed, *ibid.* 277. Promotes oligarchy at Athens, vi. 473. seq. Goes over to the enemy, *ibid.* 478.
- a Rhodian poet, an account of him, viii. 166 (D). His writings, xv. 324 (Q).
- Pisaris*, caliph of Babylon, killed by the Turks, xvii. 121.
- † *Pisaurum*, a city of the Senones, xi. 213. Destroyed by an earthquake, xiii. 472 (N).
- † — *Pisara*, a city in Umbria, xi. 245. Seized by Cæsar, xiii. 185. So called from
- † *Pisaurus*, Foglia, a river there, xi. 245. 250.
- Piscesdadian*, dynasty of Persia, v. 328. seq. Remarks on it, 354 (G). Time altogether uncertain, 356.
- † *Pisgab*, mount, an encampment of the Israelites, where, iii. 431. Account of it, ii. 410. (F).
- † *Pisidia*, invaded by Antiochus, ix. 243. Made a Roman province, xiii. 494. Ravaged by Tribigil, xvi. 479.
- Pisis*, his brave defence of Thebes, ix. 94. Made governor of the Thespians, *ibid.*
- Pisistratus*, his expedition against Salamis, vi. 300. Heads a party of Athenians, 338. His character, 339. Solon's saying to him, *ibid.* Assumes the sovereignty, *ibid.* His popularity reproved by Solon, 340. Stratagem to obtain a guard, *ibid.* Vainly opposed by Solon, *ibid.* Seizes the citadel, *ibid.* Disarms the people by stratagem, 341. His letter to Solon, 342 (R). Solon's answer to it, *ibid.* seq. Usurps the supreme power, 341. His reign, 342. Obligated to abandon Athens, 345. Restored by Megacles, whose daughter he marries, *ibid.* The odd stratagem by which this was brought about, *ibid.* Quits Attica anew, 346. Returns, at the head of an army, and takes Marathon, *ibid.* Surprizes and defeats the Athenians, and resumes the sovereignty, 347. How he secured the possession of it, *ibid.* Receives the tenths, *ibid.* His edifices, 348. His virtues, *ibid.* Maintains the laws, *ibid.*

- His death, *ibid.* Character, 349 (T). Several remarkable transactions in his family, *ibid.* (T). 355 (V).
- procures the murder of the Bœotian prætor, vii. 398. Is put to death on that account, 399.
- purifies the island Delos, viii. 338.
- Pisistratida*, expelled Athens, and the democracy restored, vi. 356. *seq.*
- Piso* comes over to Sylla, xiii. 73. Forced to divorce his beloved Anna, 95.
- *Calpurnius*, chosen consul, xii. 375. His bad success in Africa, 376. Roman prætor, defeated by the slaves in Sicily, xii. 415. His speech against Pompey, xiii. 129. See *Calpurnius*.
- *Cn. Calp.* conspires with Cataline, xiii. 133. Made guardian of Cæsar's will, 289. Speech to the senate, *ibid.*
- *Luc. Calpurn.* his success in Thrace, x. 55. Noble speech in the senate, xiv. 123. Trial and death, 187 (Q).
- *Cneius*, his noble question to Tiberius, xiv. 106. Signal pride, 128 (M). Towards the Athenians, 135 (X). To Germanicus, 137. Suspected of poisoning him, 140. Saved from shipwreck by Germanicus, 135. His joy for his death, 145. Letter to Tiberius, 146. *seq.* Abandons his government, 145. Defeated by Sentius, 146. Arrival at Rome, 155. Arraigned by Vitellius, *ibid.* *seq.* Articles of impeachment against him, 156. Death, 157 (R).
- *Lucius*, killed in Spain, xiv. 200. Hardi-ness of his assassins, *ibid.*
- *Calpurn.* his death and trial, xiv. 187. Character, *ibid.* (Q).
- *Calpurn.* banished by Caligula, xiv. 278.
- the governor of Rome, dies, xiv. 235 (N).
- *Caius*, head of the conspiracy against Nero, xiv. 421. His character, *ibid.* Put to death, 426 (L).
- *Licinianus*, his extract and character, xiv. 492. *seq.* Adopted by Calba, *ibid.* His modest behaviour on that occasion, 495. Speech to the cohorts, in favour of the emperor, 499. Murdered by order of Otho, 502. Buried by his wife, 504. Honoured, xv. 20.
- sent against Valens, xv. 433. Takes the imperial title, *ibid.* Murdered, *ibid.* His extract and divine honour, 434.
- † *Pisus* river, whether the same with the Tigris, i. 113.
- Pisania*, the mother of Lætus, her extraordinary charity, xvi. 375. During the siege of Rome, 504.
- *Pisulæ*'s rebellion against Darius, thus, v. 262. Surrenders, and is put to death, *ibid.*
- † *Pitame*, a city in Asia, xv. 127. Overturned by an earthquake, *ibid.*
- † *Pitane*, a city of Æolia, vii. 425. Remarkable bricks made by its inhabitants, *ibid.* Besieged and taken by Fimbria, ix. 560.
- † *Pitheculæ*, cities, where, and whence so called, xvii. 467 (F). Taken by Eumachus, *ibid.*
- Pitbolans*, left guardian of young Commodus, xv. 223.
- † *Pitbom*, a city in Arabia Petrea, xviii. 341.
- Pitben* defeats and destroys the mutinous Greeks, ix. 12. Plots against Perdiccas, *ibid.* Chosen protector of Macedon, 19. Put to death by Antiochus, 34.
- his attempt against Eumenes, ix. 25. *seq.*
- † *Pitinium*, a city of Umbria, xi. 246.
- Pitolau*, a chief of the Roman faction in Judea, x. 375. Goes over to Aristobulus, 377. Put to death, 379.
- Pittacus*, who, vi. 294. viii. 290 (A). Kills Phrynon in single combat, by stratagem, 294 (B).
- king of the Edoni, x. 56.
- king of Lesbos, his character, viii. 294 (B). His laws and writings, *ibid.*
- Pitibus*, king of Troezon, gives his daughter to Ægeus, vi. 178.
- † *Pitulum*, Piolo, a city of Umbria, xi. 246.
- † *Pityus*, metropolis of Colchis, x. 134.
- † *Pityusa*, island, where, viii. 362.
- † — islands, described, xviii. 486.
- Pius* II. his inconsistency with himself, vii. 418 (H).
- Metellus's son, whence so surnamed, xiii. 28.
- † *Placentia*, a city of the Boii, xi. 213. Put to the sword, xii. 339.
- the garrison of, sallies against the Vitellians, xiv. 520. Besieged by Cæcina; 521. Drive him off, *ibid.*
- the large amphitheatre of, burnt, xiv. 521.
- Placidia*, the mother of Valentine III. born, xvi. 361 (G). Consents to Serena's death, 504. Carried captive by Alaric, 515. Rich presents made to her by Ataulphus, 523. Married to him, *ibid.* Bears Theodosius, 524 (D). Ill-used by Sigeric, 526. Sent back to Honorius, *ibid.* Forced to marry Constantius, *ibid.* *seq.* Brings forth Valentinian, 527. Gets the title of Augusta, 528. Retires to Theodosius, 532. Restored to her titles, 540. Banishes her daughter Honoria, 546. Returns with her son into the west, *ibid.* Declared regent, 541. Instigated by Felix against Bonifacius, 543. Invites him into Italy, 545. Reconciled to him, *ibid.* Carried captive by Genseric, 576. Restored to Leo, 577.

Placidia, daughter of Eudoxia, born xvi. 548.

Married to Olybrius, 586.

Placidus, his success in Judea, x. 659, 667.

— *Jul.* the discoverer of Vitellius, xiv. 571.

— sent to succour Sephoris, x. 655.

Placilla, Theodosius's wife. See *Flaccilla*.

† *Platana*, the port of Trapezond, described, xviii. 447.

Platorius, Mart. put to death for his compassion, xiii. 85.

Plague, those of Egypt, iii. 373, seq. How long they took in bringing on, 381 (H).

— a grievous one at Athens, described, vi. 441, seq. (O). The causes of it, 452 (Q).

— at Syracuse, viii. 139.

— how communicated to the Romans at Babylon, xi. 60 (X). — At Rome, 452, seq. & 478. — Another brought into Italy, xv. 217 (X). — Under Commodus, 265. — Under Gratian, xvi. 372, seq. — Under Constantine, xvii. 44. — Under Romanus II. xvii. 114. — In Africa, xviii. 152.

† *Plain*, the great one in Palestine, described, ii. 414, seq.

— of Persepolis, described, v. 98, seq.

† *Planasia*, island, where, xiv. 13.

Plancia, her extract, pride, &c. xiv. 128 (N). Lewd popularity, 136. Joy for the death of Germanicus, 145. Abandons her husband, 157. Pardoned by Tiberius, 158. Her death, 241.

Plancus, Munatius, his friendship to J. Cæsar and Antony, xiii. 324. Wary behaviour to the latter, 326. Goes over to him, 327, seq. His triumph, 364. Consulship, 367. Sent to relieve Lucius, 430. Leaves him in the lurch, *ibid.* Forced off by Octavian, 433 (I). Treachery to Antony, 469. Wretched character, *ibid.* (L). Consulship, 474. Author of the title *Augustus* to the Roman emperors, 487. Made purveyor to Rome, 503.

— *Minutius*, insulted by the mutinous Romans, xiv. 31.

Plane-tree in Crete, described, viii. 215.

Planets, how they came first to be worshipped, iii. 230 (M). The planetary division of the week, whence, *ibid.* Why worshipped by the Arabs, xviii. 378, seq. Their seven temples to them, 379. Names, rites, &c. *ibid.* seq. Early worshipped by the Chaldeans, iv. 347, seq.

Planetary worship, its source, xvii. 269 (R).

Plantation, the order of the first, i. 363, seq. That of the earth, 366.

† *Platea*, where situate, vi. 438. Betrayed to the Thebans, *ibid.* Burnt by the Lacedæmonians, 446. Rased, 450. vii. 75, seq. Rebuilt and adorned by Alexander, viii. 503 (B).

† — island, where, xviii. 237.

— battle of, v. 247.

Plateans, why admitted citizens of Athens, vi. 325 (L), 372. Why attached to the Athenians, 366 (R), & 449. Surprised by the Thebans, vi. 438. Conquer them, and kill their prisoners, 439. Bravery against the Peloponnesians, 449. Reduced, *ibid.* Surrender to the Lacedæmonians, and are cruelly used by them, vi. 450. Rased by them, vii. 75. and by the Thebans, vi. 450. vii. 169.

Plato's doctrine concerning God and the world, i. 7, seq. Is misunderstood by his followers, *ib.* His own notion on that head, 55, 57. His doctrine of ideas, 57, seq. Two principles, 52. Concerning the formation of the world, 58. Vindicated from the charge of maintaining two contrary principles, 63. His hermaphrodites, 94. His notion of the first language, 343. Whence he had his philosophy, 505. Hindered from pleading for Socrates, vi. 496. His account of his death, 497 (Z) seq. Invited into Sicily by Dionysius the younger, viii. 40 (D). Punished for his free speech, *ibid.* Comes thither a second time, and greatly honoured by him (41). Politises his son, *ibid.* Leaves Sicily, 43. Returns a third time, 44. Is disgraced by Dionysius, and goes back into Greece, *ibid.*

Platonism was early introduced into the church, i. 8, seq.

Plautian laxo at Rome, what, xiii. 42.

Plautianus seizes Pescennius's children, xv. 296.

His character, wealth, and sway, 313. Consulship, *ibid.* Vast dowry to his daughter, 314 (K). Becomes obnoxious to the emperor, *ibid.* Accused, 315. Put to death, *ibid.*

Plautilla, Nerva's mother, her descent, xv. 104 (A).

— daughter of Plautianus, married to Caracalla, xv. 314. Becomes hateful to him, 315. Banished into Liparis, 316 (L). Put to death, 326.

Plautius, C. made consul, xii. 73. Succes against the Privernates, *ibid.* Obtains their pardon, 74.

— *C.* Roman general, defeated by the Lusitanians, xii. 375.

— *Aulus*, made a Roman general, xiii.

41. Defeats the Umbrians and Hetrurians, *ibid.* His wife accused of turning Christian, xiv. 382. Tries and acquits her, *ibid.*

— *M. Sylvanus*, his wholesome laws, xiii.

42.

— *Firm.* dissuades Otho from killing himself, xiv. 529.

— brother of Plautianus, banished by Severus, xv. 316 (L).

— put to death by Caracalla, xv. 326.

Plautius sent into Britain, xix. 131. Succes there, 132. Joined by Claudius, 133. His farther conquests, 134. Honoured with an ovation, *ibid.*

— *Rubellus*,

- *Rubellius* accused to Nero, xiv. 378. His high descent and merit, 400. Sent into Asia, *ibid.* Assassinated there, 405.
- Players*, stage, when and on what occasion introduced to Rome, xii. 34 (L). Whence called *histriones*, *ibid.* Honourable among the Greeks, 35. Despised by the Romans, *ibid.* Greatly encouraged by Augustus, xiii. 515 (M). Their morals strictly examined, 516. Their licentiousness suppressed at Rome, xiv. 107 (N). Expelled the empire, 184. Recalled, 400. Forbidden by Trajan, xv. 119. Regulated by Valentinian, xvi. 307, *seq.*
- Placens*, lawyers, their extortions complained of to the senate, xiv. 341. Their fees regulated by Claudius, *ibid.* (E), *seq.* Their office truncated, 342. Their fees regulated by the senate, 370. Deprived of their fees, xv. 124. Regulated by Valentinian, xvi. 303.
- Placians*, the order of, instituted by Romulus, xi. 277. Raise a tumult against the Patricians, 391. How quelled, 392. Incensed by Appius, 395. By the senate, 398. Revolt, 400. Resume the claim of the agrarian law, 473. Dispersed by the patricians, 444. Three of their order chosen decemvirs, 483. Fall out with the patricians, 516. *seq.* Redressed by the senate, 520. Five of their order chosen military tribunes, 524. Shake off the patrician yoke, xii. 24, *seq.* Procure new laws in their own favour, 115, *seq.* Raise new tumults, 141, *seq.* Terms of reconciliation with the patricians, 142. Raised to the consulate, 358. To the censorship, 417. Triumph over the patricians, xiii. 3.
- † *Plegerium*, a city in India, its situation, xx. 54.
- † *Plimyrum*, an island and fort of Sicily, vii. 518.
- Plennius* opposes Lepidus, but is defeated, xiii. 455. Delivers up to him Messina, 460.
- Plenty*, seven years of, in Egypt, iii. 299.
- † *Plumosi*, where situated, xviii. 599 (D).
- Pleuratus*, king of Illyricum, leagues with Rome against Ætolia, vii. 371.
- † *Pleuron*, a city of Ætolia, vi. 273.
- † *Pleurones*, why called Curetes, vi. 273.
- Plimbria's* revolt and rise, xvi. 527. Shameful peace with the Huns, xix. 218, *seq.*
- Pliny* the elder held the eternity of the world, i. 17. His account of the Æliensians, x. 479. Destroyed by mount Vesuvius, xv. 43. His judgment of Domitian's poems, xv. 49 (W).
- junior, pleads for the Bithynians against Masia, xv. 73. His intrepidity when accused by him, 74. Pleads in favour of Helvidius, 76. Generosity to Artemidorus, 78. Exposed to danger on his account, *ibid.* Suspected by Domitian, 79. Accuses Publicus Certes a senator, 109. Panegyric on Virginius Rufus, 110. Panegyric on Trajan, 120 (L), *seq.* Speech against lawyers fees, 124. Sent governor into Pontus, *ibid.* His writings and character, xv. 150 (K), *seq.* Generosity, 151. Character of Suetonius, 189 (D). Partial account of the Gauls, xviii. 589 (H), *seq.*
- Plistarchus*, king of Sparta, his short reign, vii. 71.
- brother of Cassander, his complaint to Seleucus, ix. 181. Is plundered by Demetrius, *ibid.*
- † *Plistia*, taken by the Samnites, xii. 97.
- Plistanax* succeeds Plistarchus, vii. 71. Sent to invade Attica, 73. Betrayed by his tutor, *ibid.* Banished, *ibid.* Recalled by means of the oracle, 77. His death, 81.
- Plistorus*, a Thracian god, Oibazus sacrificed to him, vi. 394.
- Placamus*, hospitably entertained in Taprobania, xx. 102.
- Plotina* raises Adrian to the empire, xv. 144, *seq.* (G). A palace built in honour of her by him, 163, *seq.* (G). Performs her magnificent obsequies, 165. Death, *ibid.* Ranked among the gods, *ibid.*
- † *Phitopolis*, a city in Thrace, x. 51. Whence named, *ibid.*
- † — a city in Dacia, xv. 128 (Q).
- Plotinus* goes volunteer to the Persian war, xv. 404. His writings and character, 465 (D).
- Plotius Primus*, promoted by the soldiery, xiv. 503.
- *Gryphus*, made prætor, xv. 19.
- C. an inhuman usurer, xii. 141. Condemned to death, *ibid.*
- condemned by the triumvirs, xiii. 351.
- Plutarch*, an observation of his concerning the origin of the world, i. 34. His own opinion about it, 61. His censure of the philosophers Anaximander and Anaximenes, 39. Owned that the evil dæmon was not self-existent, 65. His account of the magian traditions of their gods and origin of evil, 66. His opinion of Caesar as an orator, xiii. 110 (R). Why prejudiced against Cassius, 396 (P), 410 (D). His apology for Brutus, 401 (W). His account of a plot against Nero discovered, xiv. 454 (G). Contemporary with Favorinus, xv. 135 (D). His works and character, 187 (D).
- Pluto*, uncle to Jupiter, receives a part of his empire, vi. 50. His several names, and whence, *ibid.* (U). Why called the infernal god, and of riches, *ibid.* The author of funeral solemnities, viii. 219. Worshipped by the Indians, xx. 74. Of the Gauls, who, xviii. 580.
- † *Plutonius* of Héræpolis described, iv. 438 (L).
- † *Po*, river in Italy, boundary of Liguria, xi. 211. Described, 218. Whence called Bonadicus,

- fficus*, 212, 224 (C). Its head, 218. Golden sand, xii, 386. When first passed by a Roman army, 225.
- Podarces*, the son of Laomedon, iv. 490. See *Priam*.
- Pæon*, the son of Endymion, settles in Pæonia, vi. 266.
- † *Pœssa*, an antient name of Rhodes, viii. 157.
- Pœtry*, Hebrew, its metre, &c. very uncertain, iii. 196. x. 202, seq. (E).
- lyric, not invented by Orpheus, iii. 200.
- How used among the Celtes, vi. 29, & 32.
- the Etruscans well acquainted with it, xvi. 59.
- Pœts*, old pagans, the depravedness of their theology and cosmogony, i. 31. Their cosmogony the same with their theogony, 31.
- in high esteem among the Arabs, xviii. 403.
- Pœnis*, Hebrew, when introduced, iii. 218. An account of them, 221 (B). Not above 600 years old, 223 (C). See also vol. x. 193 (A).
- Pœison*, made familiar to Mithridates the great, ix. 543 (I). Used by the Scythians for their arrows, how prepared, xx. 21.
- Pœisoning*, becomes common at Rome, xiv. 7.
- Pœle* over Apollo's statue, what, xviii. 577.
- Pœlemarchus*, at Athens, the third magistrate, vi. 286. His office, 333.
- in Boeotia, vii. 397.
- kills king Polydorus, vii. 40.
- Pœkermocratia*, puts herself under Brutus's protection, xiii, 337 (K).
- Pœmon*, made admiral of Egypt, viii. 543. Made king of Pontus, ix. 606. His extract, history, &c. *ibid.* seq. Made king of Armenia Minor, 531. Defeated and killed by the Aspungitani, 607.
- H. turns Jew, and relapses to paganism, ix. 607. x. 644 (E). Exchanges his kingdom, x. 154. Marries Berenice, 644 (E). Taken prisoner by the Parthians, xi. 42. See also vol. xiv. 273. Assists M. Antony, xiii. 472.
- *Remmius*, a master of rhetoric under Nero, xiv. 469 (U).
- an arrogant sophist under Adrian, xv. 183 (D). Buries himself alive, *ibid.* His ill-manners to Antoninus, how requited, 193 (G).
- † *Pœmonium*, a city in Pontus, ix. 533.
- † *Pœgnac*, the Gothic temple of, described, xviii, 577.
- Pœlindus*, engineer to Philip of Macedon, viii. 471.
- † *Pœlis*, Athens antiently so called by way of eminence, vi. 319.
- Pœlitai*, at Athens, who, vi. 323.
- Pœlucia*, the various meanings of it, xvii. 248 (C).
- Pœktes*, son of Priam, iv. 490.
- † *Pœlitorium*, taken by Ancus, xi. 315. Where situated, *ibid.* (Q).
- Pœllenius*, put to death for subornation and oppression, xv. 317.
- † *Pœllentia*, a city, by whom built, xii. 426. The famed battle of, xvi. 490, seq. (U).
- † — in Majorca, xviii. 485.
- Pœlles*, king of the Odomantes, x. 56.
- Pœllio* betrays Mithridates king of Armenia, ix. 516. Assists an accommodation between Antony and Octavian, xiii. 439. His frank answer to Octavian, 469. His policy to gain Herod's favour, x. 408 (A).
- *Asinius*, a friend of Cæsar and Antony, xiii. 326. Goes over to the latter, 327. Sent against Salvidienus, 429. Forsaken by Plancus, *ibid.* Retires to Ahenobarbus, 433 (I). Frank answer to Augustus, xiv. 9 (H). His daughter, why preferred by Tiberius, 151.
- *Julius*, employed by Nero to poison Britannicus, xiv. 375.
- *Claudius* and *Asinius*, their writings, xv. 152 (K), seq.
- *Vidius*, a cruel upstart, his death, xiii. 521 (Q).
- *Annius*, impeached by Senecio, xiv. 425.
- *Asinius*, murdered by the Moors, xiv. 536.
- *F. Anver*, promoted by Vespasian, xv. 45. Made consul, *ibid.*
- *Trebellius*'s history sadly curtailed, xv. 432. His writings and character, 512 (K).
- Pœllutia*, her noble resolution and death, xiv. 438 (X), seq.
- Pœllutions*, or impurities, among the Jews, how expiated, iii. 52, seq.
- Pœllux*, his fabulous origin, vi. 254 (M). One of the Argonauts, 218 (H). Kills Amicus, *ibid.* Recovers his sister out of Aphidoe, 255. His other exploits, 256 (P).
- *Jul.* his writings, &c. xv. 272 (L).
- Pœltron*, whence that signæcant word, xviii. 585 (C).
- Pœlyenus*, his writings and character, xv. 252 (Q).
- Pœlyernius*, his speech to the Syracusans, viii. 113.
- Pœlybiades*, Spartan general, his success against the Olynthians, vii. 112.
- Pœlybius*, the historian, sent deputy to the Roman consul, vii. 299. Kept prisoner, 304. Lifts under Scipio, 305. Present at the siege of Coimith, 319. Vindicates the great Polypermen, 322. In great esteem with the Romans, 323. An instance of his disinterestedness. Good advice to young Demetrius, ix. 301, seq. (R). Facilitates his escape from Rome, 302. His mistakes about the Roman

- man fleet, xii. 165, seq. (P). Accompanies Scipio Æmil. to Africa, xii. 376. Great sway with Cludius, xiv. 318.
- Polybus*, king of Corinth, brings up Oedipus, vi. 197.
- Polyclates*, a vile tool of Nero's cruelties, xiv. 452. Put to death by Galba, 485.
- Polycrates* becomes an enemy to Amasis. Why, ii. 95. Amasis's letter to him on that occasion, *ibid.* Enslaves the Samians, viii. 266. Allies with Egypt, 267. Subdues his neighbours, *ibid.* seq. The odd adventure of his seal, 268. Makes alliance with Cambyses, and sends him a fleet, *ibid.* Outwits the Lacedæmonians, 270. Outwitted by Oroetes, 271. Crucified, 272. His character, *ibid.* 273.
- makes the Lesbians tributary to him, viii. 295.
- prime minister of Epiphanes, his character, ix. 406.
- Polydectes*, king of Sparta, vi. 260.
- king of Seriphus, viii. 316 (X).
- Polydorus*, the son of Cadmus, vi. 195.
- king of Sparta, invades Messenia, vii. 31. seq. Defeats the Argives, 33. And the Messenians, 39. His character and death, 40.
- son of Priam, murdered by Polymnestor, x. 64 (F).
- Polydorus* crowns young Basilus, xvii. 91. Crowns Nicephorus Phocas, 94. Opposes his marriage, *ibid.* Excommunicates him for it, *ibid.* Obliges Zimisces to submit to him, 96.
- Polygamy*, the first known instance of it, i. 159. Allowed by the Jews, iii. 140. Distinguish the first from the other wives, *ibid.* 141 (F). The latter not mentioned in the sacred text as wives, *ibid.*
- allowed by the Persians, v. 129. By the Scythians, vi. 78.
- whether allowed by the Germans, xix. 263 (D).
- Polymnas*, father of Egaminondas, his character, viii. 441 (A).
- Polymnestor*, king of Arcadia, defeats the Lacedæmonians, vi. 212.
- king of the Thracian Chetonefus, x. 64. Murders Polydorus, *ibid.*
- Polyneices*, prince of Thebes, comes to the Argolic court, vi. 164. Marries the king of Argos's daughter, 165. Procures Amphiarus by stratagem to assist him, *ibid.* Makes war on his brother, vi. 164. 199. Kills and is killed by him, 199. Buried by his sister, *ibid.*
- Polyphontes*, usurper of Messenia, killed, vi. 211.
- Polyperchon*, head of the Macedonian faction, vi. 524. Cabals against Cassander, *ibid.*
- Polyperchon*, governor of Alexander's sons, ix. 23. Left with the care of Macedon, 69. Appointed Antipater's successor, 70. 71 (C). Character, and wrong measures, 72. His first edict confuses all Greece, 74. Causes Dinarchus and Phocion to be put to death, ix. 75. Besieges Megalopolis, 76. Cruelty to the Peloponnesians, *ibid.* Defeated by Calchas, 79. Murders Hercules and his mother, 88.
- Polystratus* does the last offices to Darius, v. 322. seq.
- Polytheism*, its origin, iii. 487. seq.
- Polyxenus*, a Syriac admiral, defeated by the Romans, ix. 247.
- his treachery to the Rhodians, ix. 149. viii. 193. seq.
- Polyxenus*, king of Elis, returns from the Trojan war, vi. 268.
- one of Dionysius's generals, viii. 20. Declares against him, 22.
- Polyzelus*, prince of Syracuse, envied by his brother, vii. 549. Reconciled to him, 550.
- † *Porrana* invaded by the Gauls, xix. 255.
- † *Pometia*, a city of Latium, xi. 394 (N).
- Pompeius*, diverted from invading Rome, xiii. 37. Outwits Cæpio, 39. Defeated and killed, 46.
- Pompeia*, Cæsar's wife, her incontinence, xiii. 145. seq. Divorced, 147.
- *Macrinus*, banished, xiv. 237 (Q). Her family put to death, *ibid.*
- Pompeianus* refuses the empire, xv. 275 (M).
- *Ruricius*, Moxentus's general, defeated and killed by Constantine, xv. 539.
- put to death by Caracalla, xv. 330.
- *Claudius*. See *Claudius*.
- Pompeii*, the two sons of Pompey, their success in Spain, xiii. 257.
- † — a city in Campania, xi. 216.
- † — city, where, xiii. 44. Taken by Sylla, *ibid.* Swallowed up by an eruption of Vesuvius, xv. 43.
- † *Pompeius Soli*, where, and why so called, xiii. 231. Relieved by Balista, xv. 429.
- Pompeius*, a Roman general, taken prisoner by Mithridates, ix. 576. His free answer to him, *ibid.* (E).
- defeated by the Lusitanians, xii. 386. Succeeds Metellus in Spain, 389. Occasions the Numantine war, *ibid.* His ill success, and imprudent conduct, *ibid.* seq.
- *Cn.* defeated by the allies, xiii. 38. Whence called Strabo, 41. Victory over the Marci, *ibid.* Defeats Vettius Cato, and the Vestini, 43. Severity to Aufculum, 44. Triumph over it, 45. Subdues the Vestini, *ibid.* Success against the allies, 59. Treachery to Rufus, 58. Outwits the senate, 54. Goes over to the consuls, 61. seq. Killed by lightning, 63.

Pompeius Rufus, consul, xiii. 44. Assaulted by Sulpicius, 46. Deposed, *ibid.* Seizes the Col- linum gate, 48. Undermined by Pomp. Stra- bo, 57. Murdered, 58.
 — his life saved by his son Pompey, xiii. 62. seq.
 — **Rufus**, his son murdered by Sulpicius, xiii. 46.
 — put to death by Tiberius, xiv. 236.
 — *Cn. Magn.* put to death by Messalinus, xiv. 337.
 — *Proping.* put to death, xiv. 508.
 — defeated by the Getæ, xvi. 612. Put to death for treason, 620 (F).
Pompey, the great, oppotes Metellus in Crete, viii. 235. Haughty answer to Antiochus Asiaticus, ix. 353. Drives Tigranes out of Syria, *ibid.* Protects and assists Ptolemy Au- letes, 440. seq. Appointed guardian of the young king of Egypt, 449. Arrives off Pe- lusium, *ibid.* Murdered, 450. Sends Tigranes the younger in chains to Rome, 510. Makes Dejotarus king of Armenia Minor, 529. Sent against Mithridates and Tigranes, 537. His unlimited power, *ibid.* Propotes terms of peace, 538. Rejected, *ibid.* Seizes on Pon- tus, 529. Besieges Mithridates in his camp, *ibid.* Utterly defeats him, 591. Pursues him into Scythia, 593. Finds some of his writ- ings, 594. His joy on hearing of the death of Mithridates, 600. Gives him a pompous fu- neral, 601. Subdues Pontus, *ibid.* Bestows Bosphorus on Pharnaces, *ibid.* Returns to Rome, and is honoured with a triumph, 602. Generosity on that occasion, *ibid.* Sent into Armenia, 503. Re-enthrones Tigranes, 510. Succeeds Lucullus in the expedition against He- ria, x. 139. And Albania, 143. Defeats Oræses king of Albania, *ibid.* Kills Cosis prince of Albania, 144. Makes peace with Oræses, *ibid.* Invited into Judea by Aristobu- lus, 367. Arbitrates between the two brothers, 368. Partiality for Hyrcan, 369. seq. His joy on hearing of the death of Mithridates, 370 (D). Besieges Jerusalem, *ibid.* Takes it, 372. Enters into the most holy place, 373. For- bears to touch the sacred utensils, *ibid.* Re- turns to Rome, 374. His birth and extract, xii. 495. First campaign, xiii. 62. Saves his father's life, *ibid.* seq. Declares for Sylla, and raises three legions, 74. First success against the consuls, *ibid.* Joins Sylla, and is saluted imperator by him, 75. Declared an enemy to his country, *ibid.* Success against the consuls, 77. Passes into Sicily, 86. Cruelty, &c. to Carbo, *ibid.* Gains the Sicilians by his clem- ency, 87. Success in Africa, 92. Why firmated the Great, 93 (C). His bold answer to Sylla, 94. His triumph, 95. Opposes Sylla, 97. Left out of his will, 100. De- feats Lepidus and Brutus, *ibid.* Cruelty to

Brutus, *ibid.* Made governor of Lusitania, 109. Passes thither, *ibid.* Foiled by Sertor- ius, 114. Defeated and wounded, 115. Nar- row escape, *ibid.* Defeated afresh, 117. Dole- ful letter to the senate, *ibid.* Ends the Span- ish war, 123. Puts Perpenna to death, *ibid.* Defeats the Rebels, 126. Consulship, *ibid.* Falls out with Crassus, *ibid.* Reconciled to him, 127. His extensive power at sea, 130. Swift success against the pirates, 131. Gross dissimulation, 132. His idle scheme of power, 147. Sumptuous triumph, 148. Generosity to his captives, *ibid.* Wrong poli- tics, *ibid.* seq. Divorces Mutia his wife, and why, 149 (C). Mean cabal with Clodius, *ibid.* seq. Reconciled to Cæsar, 151. Zeal for the agrarian law, 153. Ingratitude to Cicero, 157. Despised by Clodius, 162. Sec- ond consulship, 168. Sumptuous theatre, and shews, 169. Keeps an army at the gates of Rome, 170. Occasions new troubles there, 171. Sends two legions to Cæsar, *ibid.* Chosen sole consul, 173. Takes Metellus for his colleague, 176. Marries Cornelia, Metellus's daughter, *ibid.* Promotes Cæsar's enemies, 179. His artful letter to the senate, 180. Be- trayed by Curius, *ibid.* High contest with Cæsar, 181. Chosen general, 183. Alarmed at Cæsar's approach, 185. Upbraided by his party, *ibid.* Quits the city, *ibid.* Illusory letter to Domitius, 186 (C). His escape out of Bru- dum, 187. Raises a vast army, 194. And navy, 195. Assembles a senate at Thessalo- nica, *ibid.* Goes to Dyrrachium, 196. Re- jects Cæsar's offers of peace, 197. Besieged in his own camp, 199 (L). Forces and defeats Cæsar, 200. seq. Guilty of a great oversight, 201 (N). Pursues Cæsar, 202. Forced to fight him, 203. Speech to his army, 204. Disposition of it, 205. seq. Defeat, and shame- ful behaviour, 209 (Y). Numbers killed on both sides, 210 (Z). Imbarks, 212. Dole- ful meeting with his wife Cornelia, 213. Flight, 214. seq. Arrival in Egypt, 215. Barely murdered there, 217. His imprudent conduct reflected on, 218. His ashes buried by Cornelia his wife, 222.
 — his tomb repaired by Adrian, xv. 167.
 — his theatre burnt, and rebuilt, xiv. 173. xv. 410.
 — his two sons make an attempt in Spain, xiii. 257.
 — *Cn.* his success there, *ibid.* seq. Defeated by Cæsar, 261. seq. Flight and death, 263.
 — *Sextus*, M. Antony proposes his being re- called, xiii. 295 (I).
 — the younger son of Pompey, governor of Sicily, 344.
 — *Cn.* made consul, xiii. 474. Marries Antonia, daughter of Claudius, xiv. 326.

Pompey falls out with Octavianus, xiii. 419.

— *Sextus*, his flight into Certeia, xiii. 264.

Opposes the triumvirs, 417. Shameful indolence, 433 (I). Comes over to Antony, 439. Interview with Octavian, 443. Treaty with him, 444. Generous answer to Menas, 445 (U). Returns into Sicily, 446. Elated with his success, 455 (D). seq. Total defeat at sea, 459 (F). Quits Sicily, 460. His last efforts defeated, 464. His death, *ibid*.

— *Quint.* ill-success and conduct in Spain, xii. 389, seq.

Pomilia, Numa's daughter, her offspring, xi. 301 (F).

Pomilius, Numa, xi. 295. See *Numa*.

Pomponia, widow of Q. Cicero, her cruelty to Philologus, xiii. 363.

— *Gracina*, turns christian, xiv. 382. Tried and acquitted, *ibid*.

— *Gratilla*, wife of Rusticus, banished by Domitian, xv. 78. Recalled by Nerva, *ibid*.

Pomponius, Q. a Roman tribune, fined, and why, xi. 529.

— *Maibo*, prosecutes Manlius for his cruelty while dictator, xii. 36. Forced to desist by an artifice of his son, 37. Triumphs over the Sardinians, 217. Made prætor of that island, 218. His stratagem to save himself from the triumvirs, xiii. 357 (I).

— *Gracchus*'s friend, his gallant behaviour, xii. 440.

— *Secundus*, imprisoned, xiv. 227 (F). Released by Caligula, 266. Chosen consul, 304. Assembles the senate, 320. Respected by Claudius, 325. Success and triumph over the Catti, 356 (W). His poems, *ibid*.

— *Flaccus*, his death, xiv. 241 (T).

— *Labeo*, his death, xiv. 242.

— the Gaulish bard, his danger and vow, xviii. 593 (M).

— *Mela*. See *Mela*, xviii. 495.

Pompeianus, *Melius*, why named consul by Vespasian, xv. 25 (G). Banished into Corsica, 56. Put to death by Domitian, *ibid*.

† *Pomprine*, the territory of, xii. 5. Seized by the patricians, *ibid*. Invaded by the Antiatres, 6.

† — marshes infectious, xii. 360. Drained by Cothegus, *ibid*.

Pompus, king of Arcadia, opens a trade into that country, vi. 211.

Ponticus, *Valer*, a cheating lawyer, banished, xiv. 401 (L).

Pontiff of Alexandria, who, xv. 163 (L).

Pontifex Maximus, among the Romans, his office, xi. 297. Forbid to assist at funerals, xiv. 97 (U). That title assumed by the Roman emperors, xiii. 521. First rejected by Gratian, *ibid*. (P).

Pontifices, at Rome, their office, xi. 297. Whence suggested by Sylla, xiii. 89.

† *Pontine* marshes, Trajan's causeway over, xv. 130.

Pontius Pilate. See *Pilate*, x. 521.

— the Samnite general, his stratagem against the Romans, xii. 84. Rejects the wife's advice of his father, 85. Forces them into a shameful peace, 86. Reproves their known faithfulness, 90. Defeated, 92. Forced to pass under the yoke, 94. Defeated again and taken prisoner, 135. Led in triumph and beheaded, 138.

— *Herennius*, defeated, xii. 135. Put to death at Rome, 138.

— *Lagallanus*, degraded, xiv. 250.

† *Pontus*, the kingdom of, whence named, ix. 531 (A). Its bounds and divisions, 532. Described, *ibid*. Ravaged by the Scythians, xv. 426.

† — *Gallicus*, whence named, and extent, ix. 532. Its cities, *ibid*.

† — *Polemaicus*, whence named, and extent, ix. 533. Its cities, *ibid*. Supposed the country of the Amazons, ix. 533.

† — *Cappadocius*, whence named, and extent, ix. 533. Its cities, *ibid*. seq.

† — its rivers, soil and climate, ix. 535. Origin, arts, &c. *ibid*. seq. Their language, religion, and government, 536. Reduced by Pompey, 594. Immense wealth found in it, 601. Subdued by J. Caesar, xiii. 223.

— its diocese, xvi. 141 (L).

† *Pools* of Solomon, described, ii. 440 (A).

Popes, their power how founded, xvii. 42. Two chosen at once, xix. 547. Hatch the downfall of the Lombard kingdom, 662. The beginning of their sovereignty, 664, seq. (N). How confirmed, 675. Put in possession of Ravennah, 682 (R). Whether made sovereigns over them, 683.

Pophilus, his haughty speech to Antiochus, ix. 287.

— *Lænas*, ravages the Falisci, xii. 45. Chosen consul, 49. Wounded by the Gauls, 50. Defeats them, *ibid*. Chosen consul, 358. Subdues the Stelliates, *ibid*. His severity to them, *ibid*. Condemned by the senate, *ibid*. Attacks the Numantines contrary to the treaty, 393. Defeated by them, *ibid*. Banished, *ibid*. Made to pass under the yoke, 479. xviii. 648.

— alarms the conspirators against Caesar, xiii. 278, 279.

— his ingratitude to Cicero, xiii. 360, seq.

Poppicola, xi. 367. See *Valerius*.

Peppæa, her friendship to the Jews, x. 645 (F). Josephus's flattering character of her, 646 (G).

— *Sabiæa*, put to death by Messalina, xiv. 340 (D). Her daughter captivates Nero, 383. Lewd character, 384. Supplants Agrippina,

- 396, seq. Married to Nero, 406. Treachery to Octavia, *ibid.* seq. Honours on the birth of her daughter, 408. Death and pompous funeral, 437 (W). Statues reared afresh by Otho, 514.
- Populifugium**, a Roman festival, its origin, xi. 293 (X).
- † **Populonium**, a town and port in Etruria, described, xvi. 20, seq. Whence named, 21.
- Porcius Laetas**, author of the Porcian law, xii. 342.
- a Roman senator, joins in Catiline's conspiracy, xiii. 135.
- Porphyry**, a passage in his epistle to Anebo concerning the origin of the world, i. 26. Answer to it by Iamblicus, 27. His interpretation of the two Pythagoric principles, 52. His notion of Daniel's weeks confuted, x. 186 (M). xv. 519 (K). His writings and character, xv. 466 (D). His extract, travels, &c. x7. 514, seq. (K). Death and works, 516, seq. (K). Why an enemy to the christians, 519.
- Porfena**, his attempt in favour of Tarquin, xi. 370. xvi. 86. Outwitted by M. Scaevola, xi. 373. Discards the Tarquins, 375. Kindness to the Romans, *ibid.* Defeats them, xvi. 88. Raises the siege of Rome, 90.
- Porfena's gods**, whence that proverb, xi. 375.
- Porta** arrives at Portsmouth, xix. 187.
- † — a city-gate, whence so called, xi. 238.
- † — **Scelerata**, one of the gates of Rome, whence named, xi. 439.
- † **Portus Caucasica** and **Caspia**, where, xix. 204.
- Portia's** surprising courage and constancy, xiii. 277 (K). Her dread for Brutus, *ibid.* Her doleful parting from him, 334 (G). Her death, 415 (H).
- Portian law**, what, and by whom obtained, xii. 342.
- † **Porto Fino**, a city in Liguria, xi. 212.
- † **Porto-Santo**, island, where, xviii. 189 (G). Produces the best honey and wax, *ibid.*
- Port-Reeve**, cinque-port, whence so called, xix. 82.
- † **Portsmouth**, whence named, xix. 187.
- † **Portugal**, Portugal, whence so called, xviii. 478 (L). For the rest, see *Lusitania*.
- Portunus**, an Etrurian deity, xvi. 39.
- † **Portus Herculis**, whether the same with **Monaeci**, xi. 212 (C). Where situated, *ibid.*
- † — **Delphini**, a city in Liguria, xi. 212.
- † — **Lunæ**, a city in Liguria, xi. 212.
- † — **Magnus**, Portsmouth, xix. 187. See *Portsmouth*.
- † — **Trifautonis**, whence so called, xix. 80.
- † — **Aduria**, Ederington, xix. 81.
- † — **Ilius**, where situate, xix. 123 (C).
- Porus**, king in India, his character, viii. 614. His gallant behaviour, 617. His two sons killed, *ibid.* Defeated by Alexander, *ibid.* How honoured by the conqueror, 618, seq. 625, & xx. 94. His lot after Alexander's death, ix. 20. His extraordinary presents, xiii. 510 (H). His kingdom described, xx. 55. His embassy to Alex. Augustus, xx. 101. xiii. 510 (H).
- king of Babylon, iv. 392.
- another of that name abandons his kingdom to Alexander, viii. 619.
- Posidon**, Neptune the son of Pontus, i. 312.
- Possides**, his great sway with Claudius, xiv. 318 (F).
- Pest & Ante Verta**, Diana, why so called, xviii. 581 (X).
- Postdiluvian patriarchs**, a table of their years down to Abraham, i. 253. Of the same according to the Hebrew computation, 254. According to the septuagint, 255. and Samaritan pentateuch, 256.
- Posibuma**, daughter of Sylla, whence named, xiii. 99.
- Posthumius**, defeats the Sabines, xi. 376. seq. Allowed a particular privilege at Rome, 377. Honoured with the first oration, 380 (I). Whence surnamed *Regillensis*, 395. Defeats the *Aurunci*, *ibid.*
- **Aulus**, chosen dictator, xi. 386. Defeats the Latins, 387. and the Volsci, 451. seq. Chosen decemvir, 486.
- **Spur.** sent to collect the laws of Greece, xi. 478. Chosen consul, xii. 84. Shameful expedition against the Samnites, *ibid.* Forced to pass under the yoke, 86. Delivered up to the Samnites, 89. His bold and generous resolution, *ibid.* seq. Released by Pontius, 90.
- **Tubertus**, made dictator, xi. 510. Defeats the *Æqui* and Volsci, *ibid.* Resigns, *ibid.*
- **P.** defeats the *Æqui*, xi. 516. Disobliges the army and the people, 517. Slain by his exasperated army, *ibid.*
- **L.** made consul, xii. 135. His character, *ibid.* Goes against the Samnites, 137. His haughty answer to the senate, *ibid.* seq. His success in Samnium, 138. Humbled by the senate, *ibid.* His spiteful revenge, *ibid.* Fined by the people, 139.
- **A.** chosen consul and priest, xii. 204.
- defeats the *Æqui*, xi. 529.
- **Albinus**, his success in Illyricum, xii. 220. Recalled, 221. Chosen consul, 279. Killed by the Boii, 230.
- **Albe**, poisoned by his wife, xii. 362.
- **Albinus**, made consul, xii. 462. Goes against Jugurtha, 466. Outwitted by him, *ibid.* Blamed on his return to Rome, *ibid.* Banished, 467. Made consul, xiii. 27.
- **Megilhus**, chosen consul, xii. 112. Defeats the Samnites, 113. Successful diversion in Hetruria, 120. Against Samnium. Affronted by the Tarentines, 146.

- Po^obumius, Q.*, put to death by Antony, xiii. 475.
 — success against the Gauls, xv. 423. Pro-
 claimed emperor there, 427. His character,
 ibid.
 — success against the German, xv. 428.
 Excellent government, ibid. Beloved of the
 Gauls, 437. Repul's Gallienus, ibid. Kill-
 ed by his soldiers, 442.
 — success against the Franks, xix. 380.
 — *Valerianus*, letter in his favour, xv.
 427. Takes Victorinus for his partner, 439.
Po^overtz, goddess, whence named, xviii. 581
 (X). Her office, ibid.
Poth^omus, tutor to the young King of Egypt, ix.
 449. Drives out the King's sister Cleopatra,
 ibid. Stirs up the Alexandrians against Cæsar,
 453. His treachery and death, 455.
 † *Potidea*, in Macedon, by whom founded, viii.
 383. seq. Declares against the Persians, 421.
 Surrenders to the Athenians, 426. Revolts from
 the Athenians, vi. 432. Reduced by famine,
 446. Taken by Timotheus, 508. And by
 Philip, viii. 445.
Potiphar, Joseph sold to him, iii. 293. Not an
 eunuch, ibid. (M). Over-reached by his wife,
 294. Sends Joseph to prison, ibid.
Potipherab, priest of On, gives his daughter to
 Joseph, iii. 298. Circumcised by Joseph's
 persuasion, (U). Not the same with Potiphar,
 ibid.
P^ottius, who, xii. 100. Degraded by Appius
 Claudius, ibid. Livy's account of them, 101
 (Z).
 † *Potter's field*, Campo Santo, the extraordinary
 nature of its earth, ii. 449 (M). Foretold to
 be the burying-place of strangers, x. 595.
Pourous, the first man according to the Brahmins,
 1. 68.
 † *Pra^opsa*, where, x. 155. xi. 41. Besieged
 by Antony, 42.
Præus founds a temple in honour of Achilles, x.
 74.
Pra-Adamites, their doctrine, i. 98. Confuted,
 ibid. seq.
Præmetes, prince of Eubœa, taken prisoner by
 Hercules, and put to a cruel death, viii. 377.
Præcia, a strumpet, procures Lucullus the com-
 mand of the army, ix. 567 (S).
Præfetti Prætorio, their office, xvi. 141. Pro-
 vince, ibid. (L). By whom founded, ibid.
Præfetus Vigiliæ, at Rome, his office, xiv.
 463.
 — *Cæthorum*, what, xiv. 69 (W).
 — *Prætorii*, xiv. 72 (C).
 — *Ætrurii militaris*, xiv. 108 (O).
 — in Britain, their office and stations, xix.
 112.
 — *Ænonæ*, at Rome, his office, xvi. 306.
 † *Prænestæ*, a city in old Latium, xi. 215. Taken
 by T. Quinctius, xii. 19. Attacked by
 Sylla, xiii. 77. Surrendered, 82. Totally
 ruined, 83.
 — the oracle of, omiscous to Domitian, xv.
 84.
Prænestines waste the Roman territories, xii. 15.
 19. Defeated by Quinctius, ibid. Cruelly
 butchered by Sylla, xii. 83. Generosity of
 one of them, ibid. Their extraordinary brave-
 ry and constancy in Cæsum, xii. 278.
Prænum, among the Romans, what, xi. 313
 (O).
Præpetes, at Rome, what, xi. 280 (D).
Præpsiti, in Britain, their office, xix. 111.
Præfentialis, a military office, xvi. 144.
Præsentinus, put to death by Phœbus, xvii. 12.
 † *Præstæ*, an ancient city of Crete, viii. 216. By
 whom raised, ibid.
 † *Præsidium*, antient Warwick, xix. 85.
Præstites Dii of the Etrurians, xvi. 39.
Præstexta Toga, at Rome, what, xi. 289 (S).
 Whence named, ibid.
Prætextatus, made præfect of Achaia, xvi. 252.
 Rise and excellent character, 387. f-q. (B).
 His oration in the Capitol, 388 (B). Death
 and funeral honour, ibid.
Prætorian guard, when and by whom erected,
 xiii. 490. Their seditions gained by Sejanus,
 xiv. 177. Slaughtered by Antonius Primus,
 574. Raise a tumult to revenge the death of
 Domitian, xv. 111. Discarded by Severus,
 297. A new set chosen, xv. 299. Mutiny,
 399. Their tyranny, 561. Disbanded by
 Constantine, 562 (E).
Prætorium, among the Romans, what, xiv. 72
 (C).
Prætors, Achaean, their office, vii. 225.
 — at Rome, when first chosen, xii. 31. Their
 office, and whence named, ibid. (H). Their
 various numbers, ibid. Taken from among
 the plebeians, 70. Two new ones appointed,
 341. Their number augmented by Cæsar,
 xiii. 269. Reduced by Augustus, 503 (C).
 Prerogative granted them by him, 531.
 — at Carthage, their office, xvii. 256.
 — *Peregrini*, at Rome, when first created,
 xii. 204. Their office, &c. ibid.
 — *Urbani*, at Rome, their office, &c. xii.
 204.
Prætus, king of Argos, vi. 156. His behaviour
 towards Belleophon, 157.
 † *Præsum*, promontory in Ethiopia, xviii. 272.
Præxagoras, his account of Constantine's bravery,
 xv. 534 (I). His writings and character, xvi.
 145 (O).
Præxiphanes, his writings, viii. 167 (D).
Præxio discovers Perse's treachery, ix. 127,
 Precepts given to Noah. See *Noah*.
Preconcession mable, famed, viii. 285.
 † *Preconessus*, island, described, viii. 285. Whe-
 ther the same with Elaphonessus, ibid. (Q).
Præfeti, a title given to J. Cæsar, xiii. 246.
 † *Præmnis*, taken by Petronius, xiii. 498.
 † *Præsentinus*, island, described, viii. 319.
Præsentius, his success against the Romans, xiii.
 38.

- Prexaspes*, his son wantonly killed by Cambyſes, v. 196. His behaviour on that occaſion, 197. (O). His noble ſpeech to the Perſians, 201. Brave death, *ibid*.
- Prian*, king of Troas, whence ſo called, iv. 490. Trojan war in his time, *ibid*. ſeq. His reign, power, *ibid*. ſeq. Numerous progeny, *ibid*. Redeems the mangled body of his ſon Hector, vi. 222.
- whether the firſt king of the Franks, xix. 374.
- Priapatius*, third king of Parthia, xi. 9.
- † *Priaps*, *Pballi*, vaſt columns in the temple of Hierapolis, ii. 284. An odd ceremony performed upon them, 289, ſeq.
- Priapus*, worſhipped at Lampsacus, vi. 102.
- † *Priene*, an ancient city of Ionia, vii. 421. By whom founded, vi. 188.
- Prienians*, their fidelity to Oropernes, x. 11.
- Prieſts*, High, the head of the Jewish church, iii. 70. Final judge of all controversies, *ibid*. ſeq. Laws relating to his office, 71, ſeq. Conſecration, 73, ſeq. See *High Prieſt*.
- become preſects of Judea, x. 223. Fall into a civil war with the lower claſs, 644 (F), ſeq.
- Prieſthood*, among the Jews, given to the firſt-born, iii. 69 (Q). but afterwards to the tribe of Levi, *ibid*, ſeq.
- *High*, given to the family of Aaron, iii. 70. Why tranſlated from the elder to the younger branch, 71 (R). iv. 27 (P). Becomes venal under the Roman power, x. 259, 521 (K).
- Prieſtly garments*, iii. 74. Where kept after the captivity, x. 345 (Q).
- Prieſts*, among the Jews, their conſecration, ii. 83. Their ſuperſtitious niceties in the things that diſqualify for that office, *ibid*. (C). Their office, 84 (E). Age wherein they were fit to officiate, 84. Divided into claſſes, and ſerved by lot, 85. Their dreſs, 86 (F). Subordinate to the High Prieſt, 85. Their revenue, 83, ſeq. Wherein they differed from the Levites, *ibid*. Thoſe who returned from Babylon, x. 188. Admirable conſtancy amidſt their ſlaughter in the temple, 172. Oppreſſed by the depoſed pontiffs ſent to Rome, 645 (F).
- among the Perſians, their regulations, v. 162 (H). 164 (I).
- *Roman*, how choſen and ordained, xi. 279. Fruitleſs embally to Conſtantine, 420.
- of Jupiter, not ſuffered to leave Rome, xiv. 169.
- Primus*, M. inſults Auguſtus, xiii. 504 (C).
- *Ploſius*, endeavours to quell a tumult, xiv. 516.
- *Antoninus*, xiv. 548. See *Antoninus*.
- Princeps*, in Britain, his office, xix. 110.
- Princes*, when firſt crowned by biſhops, xvi. 582.
- Principes*, among the Romans, who and whence ſo called, xii. 63 (P).
- among the Carthaginians, who, xvii. 25^r (G).
- *Juvenilis*. See *Youth*, xiii. 537 (A).
- Principius*, killed at Rome, xix. 573.
- Printing*, where and by whom invented, xix. 23, & 43 (S).
- † *Priou*, where ſituated, and whence named, xvii. 562 (K).
- † — a river, where, xviii. 359.
- † *Prionotus*, mount, in Yaman, xviii. 359.
- Prisca*, the wife of Diocleſian, a chriſtian, xv. 485 (O). Put to death, *ibid*. 574.
- † *Prifeiana*, where ſituated, xviii. 181.
- Prifeianus*, accuſed of treaſon, xv. 199. Kills himſelf, *ibid*.
- Prifeus*, his ſucceſs againſt the Parthians, xi. 60.
- *Servilius*, appointed dictator, xi. 508. Deſeats the Vientes and Fidenates, *ibid*. Takes Fidenæ, *ibid*. Choſen cenſor, xii. 20.
- *Tarquinius*, falſely accuſes Taurus, xiv. 362. Expelled the ſenate-houſe, *ibid*.
- *Julius*, his great ſway with Vitellius, xiv. 543. Sent to guard the Appenine paſſes, 562.
- *Prilius*, his ſarcaſm on Domitian, xv. 52.
- *Marius*, condemned for extortion, xv. 119, ſeq.
- *Stillonius*, baniſhed for extortion, xv. 120.
- *Neatius*, one of Adrian's chief counſellors, xv. 157.
- *Stattus*, his ſucceſs in Syria, xv. 215.
- *Pilius*' brother made governor of Syria, xv. 409. His extortions cauſes a revolt, 411. Proclaims himſelf emperor, 415. Proſcribed and killed, *ibid*.
- a conjuring philoſopher, in favour with Julian, xvi. 251 (Q). Taken up for magical practices, 295. Put to death by the Goths, xix. 291 (R). His writings, &c. xvi. 277 (D). ſeq. 581 (D).
- the hiſtorian, aſſiſted by Euphemius, xvi. 562 (R).
- *Mauritius*' general, repulſed by the army, xvii. 9. Deſtroyed 30,000 Avari, 11. Conſpires againſt Phocas, 15.
- Prisoners of war*, when firſt expoſed to ſale, xi. 202 (W).
- Prifens*, in the Roman camp, how ordered, xiv. 70 (X).
- Privateers*, when firſt allowed by the Romans, xii. 207. Shipwrecked, 202.
- † *I riverum* taken by the Romans, xii. 47. Revolts from them, 61. 72. Retaken, 72. The bold answers of ſome of the inhabitants, *ibid*. ſeq. Made a municipal city, 74.
- Proba*, the wife of Probus, her excellent character, xvi. 318 (I). 514.
- opens the gates of Rome to the Goths, xvi. 514.
- Probinus* choſen conſul by Theodoſius, xvi. 445.
- Probus*, Bab. baniſhed for extortion, xv. 120.
- the emperor, his ſucceſs againſt the Sarmatians, xv. 423. Deſeated in Egypt, 448.

- Proclaimed emperor, 472. His expedition and character, 473. His account to the senate of his conquests, (E). seq. Success in Gaul, *ibid.* The Germans, *ibid.* In Thrace, 475. Egypt, *ibid.* seq. Triumph at Rome, 476. Success against the revolvers, *ibid.* seq. His works, 478. seq. Murdered by the soldiers, 479 (H). Epitaph and character, *ibid.* seq. Honoured after death, *ibid.* His haughty answer to Varanes king of Persia, xi. 73. His letter to the senate, xv. 473 (E).
- *Sicorius* makes peace between the Romans and Persians, xv. 500.
- his extortions discovered to the emperor, xvi. 316 (A). His character, extract, &c. 317. seq. (C). Death, *ibid.*
- success against the Goths, xix. 276. Against the Vandals and Burgundians, 333. 336. Against the Franks, 380. Against the Quadi, 475. Permits vines to be planted in Gaul, xix. 19.
- rescues Valerius Flaccus, xix. 475. Rewarded by Valerian, *ibid.*
- Procas*, king of Latium, xi. 233. Contest between his sons about the succession, *ibid.*
- Procheiron*, what, and by whom writ, xvii. 82. seq.
- Procles* and Eurysthenes, partners in the Spartan kingdom, vi. 247.
- his writings, xviii. 112 (D).
- Proclida*, whence so called, vi. 248. A list of them, vii. 4.
- Proclus*, a champion for the world's eternity, i. 8.
- opposes the adoption of Coshoes, xvi. 614.
- † *Procennesus*, island, described, viii. 285. Its fine marble, *ibid.* (P). Great men born in it, *ibid.* (Q).
- † — two cities of that name, by whom built, viii. 285 (Q).
- † *Proconsularis* yielded to Genseric, xix. 343.
- Proconsul*, why and when created, xi. 436 (U). Their number and office, xvi. 142.
- Procopia* married to the emperor Michael, xvii. 56. Crowned empress, 57. Banished by Leo, 58.
- Procopius* sent ambassador to Sapor, xvi. 205. Looked on as a spy by him, *ibid.* Presented with the purple by Julian, 259 (X). Made one of his generals, 260. Sends him a supply of provisions, 284. Sent with Julian's corpse to Tarsus, *ibid.* Disappears, *ibid.* Revolts, 298. 322. Acknowledged by Constantinople, 323. Artfully gains over a party of the emperor's troops, *ibid.* Seizes on Cyzicus and the treasure lodged there, 324. Grows haughty and tyrannical, 325. Abandoned by some of his chief officers, *ibid.* Defeated, betrayed, and put to death, 326. His character, *ibid.* seq. (G). Appointed one of Timasius's judges, xvi. 467.
- the historian, when he lived, xix. 502. His account of the Lombards, *ibid.* seq. (A). His unbiassed attachment to justice, xvi. 467. His history defective, xix. 418. His account of Isidigertes vindicated, xi. 88 (L). Remarks on his history of Persia, 113 (W). His history of the Colchian war, 121 (Y).
- Procorus*, one of Christ's seventy disciples, x. 571 (T). Ordained one of the first deacons, 623 (L).
- Proctrofia*, the festival of Ceres, vii. 376 (Z).
- Procretes*, a christian sophist, an account of his writings and character, xvi. 274. seq. (D).
- Procula* seduced by the Priscillianists, xvi. 233 (T).
- Proculius* takes Cleopatra prisoner, ix. 476.
- Proculus*, *Placitus*, made consul, xii. 42. Subdues the Hernici, *ibid.*
- *Barbicus* conspires against Galba, xiv. 496. See *Barbicus*.
- *Cassius* accused of extortion, and acquitted, xiv. 381.
- *Cervarius* conspires against Nero, xiv. 421. Pardoned, 433.
- *Licinius* raised by Otho, xiv. 503. Rash advice to him, 524. Mean defence to Vitellius, 536. Pardoned by him, *ibid.*
- *Larginus* foretells Domitian's death, xv. 84. Condemned by him, *ibid.* Released and rewarded by Nerva, 35.
- *Vellius* confirmed in the consulship by Nerva, xv. 109.
- his writings and character, xv. 253. seq. (Q).
- rise and revolt in Gaul, xv. 477. Defeat, *ibid.*
- deposed for extortion, xvi. 324.
- the son of Tatianus put to death for extortion, xvi. 437.
- Bp. sermon against the Huns, xix. 215.
- Prodictators*, why chosen by the Romans, xii. 256.
- Prodigals*, Solon's law concerning them, vi. 313.
- Prodigus*, frequent in Egypt, i. 482. Their consequences registered, *ibid.* Under Theodosius, xvi. 426 (I).
- Proedri*, at Athens, who, vi. 327. Their office, *ibid.* Different sorts of them, 328. seq.
- Profuturus*, his writings and character, xvi. 533 (G).
- Progne*, the fable of, vi. 230 (S).
- Proletarii*, who, xii. 150. Enrolled in the Roman army, *ibid.*
- Prometheus*, his flood in Egypt, i. 204 (H).
- a Titan, the first striker of fire, viii, 219.

- † *Promis*, land of. See *Palstine*.
 † *Promontorium Magnus*, where, xviii. 130.
Promotus, his success against the Geuthongi, xvi. 399 (D). Sent against Maximus, *ibid.* 420. Saves Theodosius from the barbarians, 432. His death, *ibid.* (L).
 † *Pronessus*, a city in Bithynia, x. 114.
Propedius accused and acquitted, xiv. 305. *seq.*
Property, laws against coveting another man's, *ibid.* 153.
Propbet, the import of that name, *ibid.* 233 (O). A list of them, from Abraham to Malachi, 236 (P). Of the prophetesses, *ibid.* How God revealed himself to them, 237. Their food, dress, and manner of living, 234. Their number, 236. And were married, 235. Why frequently taken for madmen, *ibid.* 133 (R). — among the Scythians, described, *ibid.* 66 (C). *seq.*
Propodas, king of Corinth, vi. 235.
 † *Proponis* described, viii. 284. Invaded by Philip, 462.
Proscribed, Sylla's severe laws against them, xiii. 83.
Prosecutions, how regulated by Solon's laws, vi. 315.
Proslaves, several sorts among the Jews, *ibid.* 115 (H). Regulations concerning them, 117. *seq.* Absurd doctrine of the Talmud concerning them, 119 (M).
Proserpine, the fable of Adonis, Venus, and her, ii. 343. How explained, 345. *seq.* — princess of Epirus guarded by Cerberus, vi. 184. Where ravished, vii. 525. Worshipped at Carthage, xvii. 257. 280.
 — her temple plundered by Pyrrhus, x. 101. By Hamilco, xvii. 394.
Proserper, an extortionate successor of Ursicinus, xvi. 124.
Prostitutes, at Rome, laws against, xlv. 149 (N). Encouraged by Caligula, 286 (W). Forced to pay a tax, xvi. 604. Banished by Theophilus, xvii. 71.
 — how punished by Solon, vi. 313.
Protagoras I. king of Cyprus, viii. 248.
 — II. an usurper of it, viii. 251. Makes peace with Persia, *ibid.*
Proterus, an orthodox bishop murdered by the Euthyrians, xvi. 582.
 — the philosopher, put to death by the Goths, xix. 291 (R).
Proteus, killed by Hector, iv. 496. His tomb, *ibid.* 464 (C). Remarkable trees at his tomb, *ibid.* Killed by Artayetes, vi. 394 (B).
Protus, Cetes, king of Egypt, ii. 68. The fable of, whence, 69. Detains Helen in Egypt, vi. 256 (Q).
 † — his temple erected at Memphis, ii. 69. Various opinions about him, 68 (K).
Protopotamus, a famous painter, Democritus's generosity to him, viii. 184. His master-piece, the celebrated picture of Salpiscus, described, *ibid.* (E).
 — bishop of Sardica, Constantine addresses a law to him, xv. 577 (O).
 — a tool of Caligula's cruelty, xiv. 302. Causes Scribonius Proculus to be murdered, *ibid.*
Protopotamus and Eon, the Adam and Eve of Sanchoniatho, i. 182. Their issue, *ibid.*
 † *Provinces*, Roman, divided into imperial and senatorial, xiii. 488. How governed, *ibid.* (B). (C).
Provisions, superintendant of, appointed at Rome, xi. 505.
Proxenus, a Grecian chief, treacherously seized by Tissaphernes, vii. 451. Put to death by Order of the Persian king, 452. His character, *ibid.* (H).
Proximus, Statius, conspires against Nero, xiv. 421.
Prudentius, his character of Maxentius, xv. 553 (X).
Prunnes, king of Corinth, vi. 235. 241.
 † *Prusa*, a city in Bithynia, described, x. 122 (H). Taken by Triarius, ix. 574. By the Scythians, xv. 424. By Orchanes, xvii. 191.
Prusias, king of Bithynia, assists the Rhodians, viii. 186. x. 128. Joins with them in the peace, 187. Rejects Antiochus's offers, ix. 254. Defeated by Eumenes, x. 23. Defeats the Pergamene fleet, 24. Makes peace with Eumenes, 25. Declines engaging in the war between the Romans and Macedonians, ix. 128 (P). Invades Pergamos, x. 34. Treachery to Attalus, 35. Forced to a peace by the Romans, 36. Treachery to his son, *ibid.* Defeats the Galatians, 128. Treachery to Hannibal, 129. Proposes to deliver him up to the Romans, *ibid.* Goes to Rome, *ibid.* His mean behaviour there, *ibid.* *seq.* Deposed by his son, 39. Assassinated, *ibid.* His wretched character, 130. *seq.* (P). Betrays Hannibal to the Romans, 25. xviii. 89. *seq.*
 — *Mnemonius*, a prince of Bithynia, why so called, x. 131.
 † — a city, taken by Triarius, ix. 574.
Prytanes, abolished by Theseus, vi. 182. How chosen, vi. 328. Their number, *ibid.* Two kinds of them, *ibid.* *seq.*
 — at Corinth, the chief magistrates there, vi. 236.
 — at Athens, their office, vi. 327. A new set of them, 474.
 — of Rhodes, their office, viii. 200 (F).
Prytanæum, the court of, its power, vi. 329. 335. Built by Theseus, 182.
 † *Prytanæum*, where situated, vii. 516.
Prytanis, king of Sparta, makes war on the Argives, vi. 260.
 — king of Bosphorus, killed by his brother, x. 451.

Pythagoras, what, viii. 200 (F).

Pythia, city, where situate, and whence named, x. 143.

Psalm, xxii. in what sense repeated by Christ on the cross, x. 603 (D). seq. Its true lesson explicated, *ibid.*

Psalm, how collected by Ezra, x. 201 (C). Their meters, elegance, &c. proved against bishop Hare, 202. seq. (E).

Pyralis, daughter of the king of Argos, vi. 155. Apollo's amour with her, *ibid.* Its fatal consequences, *ibid.*

Psammenitus, the son of Amasis king of Egypt, ii. 96. Defeated by Cambyses, 97. Loses his kingdom, *ibid.* His captivity and death, *ibid.* seq. His remarkable behaviour and answer to Cambyses, 98.

Psammis, king of Egypt, is consulted by the Eleans concerning the Olympic games, ii. 85. His answer, *ibid.* seq. Dies in an expedition against the Ethiopians, 86.

Psammetichus I. king of one of the twelve toparchies of Egypt, ii. 80. Falls out with the rest, and reduces the whole country, 81. His extract, *ibid.* Buildings, vast army, 82. Opens the Egyptian ports to strangers, 83. His expedient to find out the original language, i. 345. ii. 83. By what means he obtained the kingdom, 81. Encourages the Greeks, *ibid.* Defeated by a great number of his subjects, *ibid.* Takes the siege of Azotus, 83. Takes it, after a 29 years siege, *ibid.* Invites the Scythians in vast numbers, *ibid.* His discoveries and death, *ibid.*

—— II. king of Egypt, ii. 101. An inhuman prince, *ibid.*

Psammuthis, king of Egypt, ii. 103.

† *Psatis*, a river in Bosphorus, x. 148.

† *Pseba*, lake, in Ethiopia, xviii. 272.

† — island, described, *ibid.*

† *Psecha*, Psecha, where situate, xiii. 498. Taken by Petronius, *ibid.* xviii. 261.

Pellus assists in dethroning Romanus and Eudocia, xvii. 133.

Pepibisma, in the Athenian senate, what, vi. 339.

Pepibum, at Athens, what, vi. 434.

† *Pisli*, a kind of snake-doctors, xiii. 228 (C).

† *Pisli*, a river in Bithynia, x. 123.

† *Pispeis*, a city of Arcadia, vi. 203.

† — a city and river of Elis, vi. 265.

† — described, vii. 242. Besieged and taken by Philip, 242. Given up to the Achæans, *ibid.*

Pispe's intrigue with young Cato merrily punned, xiii. 244 (O).

† *Pisli*, who, and where situate, xviii. 236. Their tragical end, *ibid.*

† *Pterium*, a city in Cappadocia, x. 4. Why memorable, *ibid.*

Ptolemais married to Demetrius, ix. 55.

† *Ptolemais*, St. John de Acra, the ruins of, described, ii. 437 (T). 438 (U). (W). A remarkable account of a nunnery there, 438 (W).

† *Ptolemais* betrayed to Antiochus, ix. 216. Besieged and taken by Alexander Balas, ix. 309. Besieged by Alexander Jannæus, ix. 426. 348. Taken by Cleopatra, ix. 428. Two thousand Jews massacred there, x. 651. By whom rebuilt, ix. 388 (U).

† — *Barce*, a city in Cyrenica, xviii. 235.

Ptolemaum, whence named, viii. 183.

Ptolemaeus, king of Thebes, vi. 200.

—— king of Egypt leagues with the Achæans, vii. 285.

—— *Cleonus*'s writings and character, xv. 188 (D).

—— the astrologer, his writings, xv. 206 (O). seq.

Ptolmies of Egypt, a list of them, ix. 361.

Ptolmy, the astronomer, first invented astronomical tables, i. 497.

—— *Soter*, his extract, ix. 362. Miraculously preserved, *ibid.* His conference with a pert grammarian, 363 (B). Favourite of Alexander, and loved by the army, 364. His miraculous cure, *ibid.* (D). Made governor of Egypt, *ibid.* Builds the tower of Pharos, 366 (G). Defeats the Aspiæ, viii. 606. His advice after Alexander's death, ix. 9. His post and government (C). 20. 364. Flourishing kingdom, 16. 365. Invaded by Perdiccas, 16. seq. Allies with Seleucus, 36. Takes Syria from Antigonus, 37. Beaten out of it, 38. Succours the Rhodians, viii. 179. Whence surnamed Soter, viii. 183. Defeated by Demetrius, ix. 43. Takes the title of king, 44. 365. Allies with Antigonus, ix. 47. Invades Judea, 49. Makes his son colleague, 365. seq. Procures the Sinopian Serapis, 367. Found the Alexandrian library, 371. And Museum, *ibid.* His death, 364 (M). And character, 375. The extent of his empire at his death, *ibid.* Subdues the Jews, x. 227. Kindness to them, *ibid.* 235. *Iduc*, 376. See *Ptoch* for *Lagus*.

—— *Ceraunus*, disinherited, ix. 366, & 376. Persecuted by Lyfmachus, ix. 99. Treachery to Seleucus, 100, 189, and 376. Seizes the Macedonian crown, 376, & 100. Defeats Antigonus, 101. Over-reaches Arsinoe, and puts her two sons to death, *ibid.* His haughty answer to the Gauls, *ibid.* Taken prisoner, and tore to pieces by them, 102, and 377.

—— *Philadelphus*, shares the government with his father, ix. 366. Succeeds his father, 378. Enmity to Demetrius Phaler. *ibid.* Marries his own sister Arsinoe, 379. Embassy to Rome, *ibid.* Receives an embassy from Rome, 380. His answer to the Carthaginian ambassador, *ibid.* (O). His alliance against Antigonus

Gona-

Gonatus, *ibid.* seq. Magas revolts from him, 381, seq. Improves the Egyptian commerce, 382, seq. (Q). His large fleet, 383. Reconciled to Magas, *ibid.* seq. Concludes a peace with Antiochus, 384, seq. Kindness to the Sicyonians, *ibid.* (R). Love to Arsinoë, 385. Death and character, 386. Learned men encouraged by him, *ibid.* (I). seq. Causes the septuagint version of the Old Testament to be made, 387. x. 240, seq. (N). His many grand works, ix. 388 (U). His vast army and riches, *ibid.* (X). Friendship to the Jews, x. 235. His embassy to Rome, xii. 152.

Philadelphus, son of Antony and Cleopatra, his allotment and high tide, ix. 467.

Everetes, whence so called, ix. 199, 389. Whence siled Physicon, 281. Revenges the murder of his sister, 199. His vast booty in Syria, *ibid.* Daniel's prophecy concerning him, *ibid.* (B). His conquests, 389, seq. (Y). Offers sacrifices to the God of Israel, 390, & x. 246 (P). Improves his father's library, ix. 390. Kindness to Joseph the Jew, 393. His conquests, 394 (C). Assists Cleomenes, 395. His death and character, *ibid.* A phoenix said to have been seen in his time, *ibid.* (O). Obligated to dismiss his prime minister, 402. Death, *ibid.*

his expedition into Ethiopia, xviii. 318 (C). seq.

Philopater, why so called, ix. 395 (F). Cruel character, *ibid.* seq. Defeats Antiochus, 220. The cities of Cælosyria and Palestine submit to him, *ibid.* Offers sacrifices to the God of Israel, *ibid.* Being refused admittance into the sanctuary, is disobliged at the Jews. 221. Concludes a peace with Antiochus, 397. Persecutes the Jews, 398, seq. Takes them into favour, 400. Murders his wife, 401. His generosity to the Rhodians, 404. His attempt on the Jewish temple punished, x. 250. His death, 252.

Epiphanes, born, ix. 401. Marries Cleopatra, 242. Succeeds his father, 402. Invaded by Philip and Antiochus, 227. 405. Degenerates into a tyrant, 406. His subjects revolt, *ibid.* Are punished, 407. Why he hated Antiochus, *ibid.* Allies with Rome and the Achæans, *ibid.* Poisoned, 408. His conspiracy against Ptolemy Physicon, 413. Why called Kakergetes by the Alexandrians, 416. His person and dress described, 419 (T).

Philometor succeeds his father, ix. 408. Invaded by Antiochus, 278, seq. 408. Taken by him, 281. Restored to his crown, 284, & 409. Divides his kingdom with his brother Physicon, 285, & 409. Goes to Rome, *ibid.* His speech to the senate, 410. Opposed by Physicon, *ibid.* Rejects the Roman decree in his favour, 412. Defeats him, 414. Marches

into Judea, 314. His interview with Jonathan, 315. Allies with Demetrius, *ibid.* Re-inthrones him, 316. Generously refuses the crown of Syria, *ibid.* Marries his daughter to Demetrius, 315. Driven out by his brother Physicon, 409. His mean appearance at Rome, *ibid.* seq. His death, 414 (C). Character, 414 (D). His favour to the Jews, 317, 318. and to their high priest, x. 318.

Physicon, disputes the crown with his brother, ix. 409. Divides it with him, 285, & 409. Outs him, *ibid.* Goes to Rome, *ibid.* Attempt on Cyprus, 412. Repulsed by the Cyrenians, 413. Defeated and carested by Philometor, 414. Cruelty to his son and widow, 416. To the Jews, *ibid.* and Egyptians, *ibid.* His awkward reception of the Roman ambassadors, 418 (T). Driven out for his cruelties, 420. Divorces Cleopatra, and marries her daughter, *ibid.* Orders a general massacre of all the young men, *ibid.* Unnatural cruelties, 421. Retains, 422. Sets up Zebina against Demetrius, 337. Defeats him, 341, & 422. His death, learning, &c. 423 (X). His issue, *ibid.*

Lathyrus, why so called, ix. 423. De-throned by his mother, 425. Defeats the Jewish king, 427. A bloody action of his, *ibid.* (Z). Driven out of Judea, 428. x. 349. Restored to his kingdom, ix. 430. Takes Thebes and plunders it, 432. His death, 433.

Auletes, an effeminate prince, ix. 437. Whence named, *ibid.* Purchases the acknowledgment of the Romans, *ibid.* Reduced to straits, 438 (I). Driven out of his kingdom, *ibid.* Interview with Cato, *ibid.* Goes to Rome contrary to the advice of Cato, 439. How received there, 440. His restoration decreed by the senate, 441. Is opposed by Porcius Cato, 442. Leaves Rome, and retires into the Ephesian asylum, *ibid.* Bargains with Gabinius, 444. Restored to his crown, 446. His cruelties, 447, seq. His death, 443.

his son, drives his sister from the crown, ix. 449. Stirs up the Alexandrians against Cæsar, 453. Treachery to him, 457. Defeated, 459. Drowned, *ibid.*

king of Cyprus robbed of his effects and kingdom by the Romans, ix. 438.

the son of Pyrrhus, his bravery in the attack of Sparta, vii. 127. Slain, 129. Left regent at Epirus, x. 86. Subdues the Thessalonians, 104. Killed, 105. His death revenged, 106.

the son of Alexander, his short reign, x. 112.

the son of Alorites seizes the kingdom of Macedonia, viii. 438. Expelled by Pelopidas, *ibid.*

the son of Lagos, kills the general of the Aspii in single combat, xiii. 606. Seizes the rock

- rock of Aornus, 611, seq. His history of Alexander commended, 657 (H). His office after the death of Alexander, ix. 9. His success in Egypt, 16. Perdiccas makes war on him, *ibid.* seq. Goes to Alexander's funeral, *ibid.* seq. Takes part with Seleucus against Antigonus, 35. Recovers Syria, 37. Defeats Demetrius, *ibid.* His generosity to him, *ibid.* Invades Cilicia and Cyprus, 42, seq. Makes a treaty with Cleopatra, 43. Takes the title of king, 44. Baffles the attempt of Antigonus, 46, seq. Makes an irruption into Phœnicia, &c. 49. Surprizes Eupolemus, and takes him prisoner, 85. See *Frol. Soter*.
- an eunuch, saves the life of Mithridates, ix. 578 (F).
- king of Chalcidene, x. 173.
- prince of Chalcis, x. 173. Puts his son to death, *ibid.*
- the son of Seleucus, killed at Issus, viii. 526.
- the son of Latyrus, his wealth and forbiddens, viii. 256. Stript of Cyprus by the Romans, 257. Kills himself, 258.
- a natural son of Amyntas, viii. 436, seq. His treasons, *ibid.* seq.
- a general of Antigonus, his treachery, ix. 87. Poisoned by the king of Egypt, *ibid.* seq.
- *Macron*, bribed by Menelaus, x. 261. Sent against Judas Maccabeus, 278. Turned out by Lysias, 286.
- treacherous son-in-law of Simon, x. 333. His perfidy and parricide, *ibid.* Attempts to enter Jerusalem, but is repulsed, 334. Applies to Antiochus for assistance, *ibid.* seq. Leaves the country, and disappears, 335.
- brother to Damascene, assists Antipas, x. 508 (L).
- *Menneus*, his kindness to Aristobulus's family, x. 380. Puts his son to death, *ibid.* Assists Antigonus, 391 (Y).
- the king of Cyprus deposed by Clodius, viii. 256.
- his picture carried in Cæsar's triumph, xiii. 249.
- the son of Cleopatra, made king of Phœnicia, xiii. 466.
- Herod's general killed by the Banditti, x. 403.
- king of Mauritania complimented by Tiberius, xiv. 188. Massacred by Caligula, 299. His descent, *ibid.* (K).
- a friend of Otho, incenses him against Caligula, xiv. 496 (X).
- the astrologer and geographer, account of, xv. 206, seq. (O).
- the son of Juba, his pedigree, xviii. 210 (G).
- † *Psychia*, island, where situate, viii. 359.
- Publicani*, when first created at Rome, xii. 208.
- Reformed by Matus Scaevola, xiii. 311. Suppressed by Nero, xiv. 385.
- Publesia*, Gellius, one of the commanders at Actium, xiii. 476, seq.
- chosen consul, xiv. 299.
- Publio*, defeated by Pompey, xiii. 126.
- Publius*, Q. prosecutes Manlius before the comitia, xii. 13.
- chosen consul, xii. 69. Defeats the Latins, and receives a triumph, *ibid.* Made dictator, *ibid.* His laws in favour of the plebeians, *ibid.*
- a plebeian chosen prætor, xii. 70. Triumphs over Paleopolis, 77. The first in his station honoured with a triumph, *ibid.* (T).
- *Philo* See *Philo*.
- a young slave cruelly used by Papirius, xii. 78. Which occasions a new law, *ibid.*
- *Caius*, one of the conspirators against Cæsar, xiii. 273.
- *Lucius*, his mean flattery of Tiberius, xiv. 122 (G).
- *Malleolus*, his parricide and punishment, xiii. 15.
- a famed Syrian pantomime, xiii. 250, seq. (U).
- *Marcus*, an astrologer put to death, xiv. 122.
- his ill success in Spain, xviii. 24. Defeated and killed, 34.
- † *Pucetia*, described, xi. 217. Whence so called, 225.
- Pudens*, at thirteen years of age wins the prize for poetry, xv. 130.
- † *Pudmi*, a city in Arabia Felix, xviii. 355.
- Pul*, king of Assyria, invades Menahem king of Israel, iv. 149. Who he was, *ibid.* (E). Otherwise called *Pbul*, and by the septuagint *Pbua*, 308 (W). The supposed founder of the Assyrian monarchy, who, *ibid.* seq. Receives 1000 talents from the king of Israel, 311. The same with Belus and first that was worshipped by the Babylonians, iv. 352. His temple, *ibid.* See vol. v. 13 (H), and 17.
- Pulcheria*, daughter of Theodosius, born, xvi. 360. Her death and character, 389, seq.
- daughter of Arcadius, her character, xvi. 497. Takes the administration upon her, 506, 525. Her signal piety, *ibid.* Marries her brother to Eudocia, 528. Her death, 565, seq.
- sister of Theodosius, her stratagem to make him read what he signed, xvi. 559 (Q). Resigns after his death, 564. Marries Marcianus on an extraordinary condition, *ibid.* Her death, donations, &c. 571.
- Pulcio*, Titus, attacked by Cæsar, xlii. 201.
- Pullio*, his treachery to Mithridates Iberus, ix. 516.

Pallas, Junius, chosen consul, xii. 195. Sails to the siege of Lilybæum, 197. Suffers a dreadful shipwreck, 198. Surprises Eryx, *ibid.* His death, 199.

— *Numerius* discovers a plot against the Romans, xii. 422.

Pulvilius, Horatius, chosen consul, xi. 370. Consecrates the capitol, 376.

Pumice stones cast up by the sea, viii. 312 (Y).

Punic war, the first, the causes of, xii. 160. *seq.* Ended, 207. The second concluded, 336. Occasion of the third, 361. Proclaimed, 368. See vol. xvii. 485. 577. End of it, xviii. 77. *seq.*

— tongue, at first the same with the Phœnician, xvii. 295. Allied to the Hebrew, *ibid. seq.* Tinged with the Chaldee and Syriac, 297. Some remains of it in the present Maltese language, 298. Its numbers of the same nature, 299. *seq.*

Punishments among the Jews, before the captivity, iii. 130. *seq.*

— among the Persians, v. 128. 261 (O).

— among the Macedonians, viii. 405.

— how regulated by Solon, vi. 314. *seq.*

Puoncu, the name of the first man, according to the Chinese, i. 70. 261 (D). Their account of his origin, *ibid.* 136.

Pupienus, Maximus Claudius, chosen emperor, xv. 392. His rise and preferments, *ibid.* Character, *ibid.* Goes against Maximinus, 394. Acknowledged by Maximin's army, 398. Returns to Rome, *ibid.* His wise administration, *ibid.* Misunderstanding with Balbinus, 399. Assassinated by the prætorian guards, 400.

Purim, or lots, the Jewish feast of, iii. 34.

Puralia, the last rank of the Athenian citizens, vi. 324.

Purple fish, plentiful on the coast of Laconia, vi. 244.

— of Elis, famed, vi. 262 (B). Why worn by the Macedonian nobles, viii. 401. ix. 310.

† *Purpuraria Insule*, where, xviii. 183. Whether the modern Madeira, *ibid. seq.* (G).

Puseus surrenders Annaëthan to the Romans, xvi. 261. His fidelity to them, and reward, *ibid.*

† *Puteoli*, a city in Campania, xi. 226. Regulated by Sylla, xiii. 98. *seq.* Damaged by an earthquake, xv. 43.

— the monstrous bridge of, xiv. 284.

— the games of, instituted, xv. 201.

† *Pydna*, a city in Macedon, viii. 387. Subdued by Archelaus, 432. By Philip, 445. Besieged and taken by Cassander, ix. 80. Taken by the Romans, 143.

— the battle of, vii. 300.

Pygmalion, king of Tyre, ii. 369. Murders his uncle Sichæus for his riches, *ibid. seq.* How disappointed by his sister Eliza, or Dido, 370. Said to have built Carpathia, in Cyprus, 371.

Presents to Hercules's temple at Glades, *ibid.* Over-reached by Dido, *ibid. seq.*

† *Pygmies*, where situate, xviii. 258.

Pyllades, the faithful friend of Orestes, vi. 164.

— a comedian, his bold speech to Augustus, xiii. 516 (M).

† *Pylium*, the grand council of Greece, vii. 342.

† *Pylæ*, Cilicia, described, vii. 130.

— Philip's vain attempt to pass through, viii. 450.

— forced by Cassandra, ix. 82.

† *Pylos*, three cities of that name, where, vii. 333 (U).

† *Pylos*, the promontory of, described, vi. 453. Fortified by the Athenians, *ibid.* Taken by the Lacedæmonians, vi. 482. vii. 76.

Pyne, at Athens, what, vi. 326.

Pyraechmes, king of Eubœa, slain by Hercules, viii. 377.

Pyramidal figure, why, used in monuments, i. 430.

† *Pyramids* of Egypt, about 20 in number, described, i. 425. Whence named, and by whom built, *ibid. seq.* Remarkable inscriptions said to have been on them, 427. *seq.*

— others long since ruined, i. 428. When and why built, 429.

— three of the most famed described, i. 426. 430. *seq.* Dimensions of the first, 430. *seq.* Its in and outside, 433. 434. *seq.* Some built by other nations, 430. Reason of their shape, *ibid.* Opinions various concerning the height of the first, 431 (F). Its large area, 432. Second pyramid described, 439. Priests lodging near it, 440. Third pyramid, 340. *seq.* Fourth pyramid, 441. *seq.* How built, 442. Number of hands employed in that work, 443. The magnificence of them, 444. Others besides those of Memphis, 445.

† *Pyramus*, a river in Cilicia, vi. 133.

Pyraus swarmed in ancient Greece, vi. 141. Take Julius Cæsar prisoner, xiii. 111. Crucified by him, *ibid.* Cause a famine in Rome, 114. Defeated by Servilius, 119. Why called Phafes, *ibid.* (W). Defeat M. Anthony, 120. Supported by Mithridates, 128. Their strength and horrid cruelties, *ibid. seq.*

Pyreæmis, champion for Oxylys, gains the kingdom of Elis for him by combat, vi. 269.

† *Pyrene*, the famed fountain of, vi. 231. 234 (F).

† *Pyrenean mountains*, where, and why so called, xviii. 483 (T). *seq.* Plenty of silver there, 511 (T). Set on fire, *ibid.*

Pyreneans submit to Scipio, xii. 262.

† *Pyreum*, one of the havens of Athens, vi. 170. Improved by Themistocles, 397. *seq.* Demolished by Lyfander, 486. Garrisoned by Demet. Palycorctes, 531. Sold to the Athenians, 532. Rebuilt by Adrian, vii. 395.

Pyrum, the name of the Persian fire-temples, v. 158.

† *Pyrrha*, a city in Lesbos, overturned, viii. 289.

† *Pyrrhea*, an ancient name of Thessaly, vi. 213.
Pyrrhias, pretor of the Ætolians, defeated by Philip of Macedon, vii. 330.

Pyrrhus, the son of Achilles, iv. 498. Built Ephyræ, *ibid.*

— 1. king of Epirus, with a list of the *Æacidae*, x. 72.

— II. his descent, x. 81. Valour at the battle of Iplis, *ibid.* Dethroned by Neoptolemus, *ibid.* And restored by the assistance of Ptolemy, 82. Episodes the cause of Cleonymus, vii. 126. Attacks the city of Sparta in vain, 127. His dream, 128. Renews the attack, *ibid.* Is again repulsed, *ibid.* Makes a third attack, without success, 129. Killed in the attack of Argos, *ibid.*

— invited into Sicily, viii. 85. His conquests there, 86. Makes his son king of it, *ibid.* Disobliges the Sicilians, 87. Abandons Sicily, and returns into Italy, 88. His fleet destroyed by the Carthaginians, *ibid.* His gallant behaviour against the Mamertini, 89. Makes an alliance with Demetrius, ix. 52. With Ptolemy, 54. His remarkable history, 90 (F). Defeats Pantauchus in single combat, 96. Drives Demetrius out of Macedonia, 97. Made king of it, 98. Outed by Lyfmachus, 98. Disobliges the Macedonians, 105. Recovers it from Genatus, *ibid.* Enters Argos, and is killed, 106.

— succeeds the Tarentines, x. 83. xii. 150. His ambitious designs, x. 84. His projects wittily checked by Cynæus, *ibid.* seq. Sails for Italy, 86. His fleet dispersed by a storm, and himself in great danger, 86. seq. Arrives at Tarentum, 87. His wives and children, 86. (I). Reforms the Tarentines, 88. Disobliges them, *ibid.* Outwitted by Aristarchus, *ibid.* (K). Haughty letter to the Roman consul, 87. His remark on seeing the Roman army, 90 (L). Engages them, and is in great danger, 91. Defeats them, 92. His reflection on his victory, x. 92 (M). Commends the Romans, 93. Takes the greatest part of Campania and Fregellæ, *ibid.* Forced back from Rome, 94. Receives an embassy from thence, *ibid.* His offers rejected by the senate, 96. Message to Decius, 97. Defeated by Sulpitius, 99. seq. In danger of poison, *ibid.* 101. Invited into Sicily, *ibid.* 100. viii. 85. Oppresses the Sicilians, x. 101. viii. 87. Defeated at sea, x. 101. viii. 88. Cruel revenge on the Locrians, x. 101. seq. Sacrilege and punishment, *ibid.* seq. Defeated by Curius, 102. seq. (O). Returns to Epirus, *ibid.* Defeats Antigonus, 104. Seizes on Macedon, *ibid.* Unsuccessful attempt on Greece, 105. On Ar-

gos, 106. Revenges his son's death, *ibid.* Defeats the Spartans, 107. Enters Argos, *ibid.* Killed by a woman, 108. His character, *ibid.* seq. Said to have wrote several books, 109 (R). Blamed for temerity, 110. (S).

— king of Epirus, his extract, x. 72. His feats at the siege of Troy, *ibid.* Murdered by Orestes, and why, 73 (D). Whence called Neoptolemus, *ibid.* Honoured with sacrifices, *ibid.* His wives and offspring, *ibid.*

— invited to assist the Syracusians, xvii. 475. His great progress in Sicily, 478. His design of invading Africa disconcerted, 479. Returns into Italy, 480.

— general of Ætolia, defeated by Philip, vii. 264.

— III. murdered, x. 112.

— the worthless patriarch of Constantinople, xvii. 26. Flies into Africa, *ibid.* Betrays Antioch to Bohemond, xvii. 150.

Pyrric dance, what, viii. 228. x. 73.

Pythagoras was acquainted with the atomical philosophy, i. 40. His doctrine of two self-existent principles, viz. God and matter, 52. His dyad and monad, what, *ibid.* Reasons why he thought the world was not eternal, but made by God, 53. Why he abstained from beans, 53. His theology, whence borrowed, 54-500. Held numbers to be the principles of all things, 54. How by this he accounted for the production of the world, *ibid.* His probable design in this, 55. said to have been circumcised, and why, 487. Offered a hecatomb for a discovery he made in geometry, 495. How he was admitted to the knowledge of his theology, 506. seq. Favourite of Polycrates, viii. 273. A further account of him, viii. 274 (O). His doctrine held by the Essenians, x. 482 (A). His journey into Gaul, xviii. 580 (U). 588 (G).

Pythagoras, tyrant of Ephesus, vii. 420.

— an augur, his predictions concerning Alexander and Hephæstion, viii. 649 (C).

— Nero's catamite and husband, xiv. 411 (Y).

Pythagoreans, their reasons why God should be called Tetractys, i. 54.

Pythia, the name of the women that delivered the oracle, whence, vi. 144 (F). The manner of it, *ibid.*

— her admirable constancy, xiv. 406 (S).

Pythian games, in honour of Apollo, vi. 219 (C). Their prize, *ibid.* So called from

† *Pythion*, a city in Thessaly, *ibid.*

Pythius, a Lydian immensely rich, v. 123 (D). Xerxes's ingratitude to him, v. 132 (H).

Pytho, ambassador from Philip to the Thebans, viii. 475. His character, *ibid.* Is frustrated by Demosthenes, *ibid.*

Pytho, sent to reduce Muscicianus, viii. 633. His lot after Alexander's death, ix. 20. Slain by Ptolemy, 37.
 — assassinate Cotys, x. 58. Rewarded by the Athenians, *ibid.*
 — a serpent killed by Apollo, vi. 215 (C).
Pythonefs, her frequent cheats and evasions, vi. 107 (K).
 † *Pyus*, taken by the Berani, xv. 424.

Q *U.3*, among the Chinese, what, xx. 138.
Quaderna, taken by Maximus, xvi. 420.
 † *Quadi*, who and where situated, xiv. 138 (A).
 xix. 10. 474. Their cities, 474. Wars with Rome, *ibid.* Submit to Antoninus, *ibid.* Defeated by Aurelius, xv. 244. New peace with Commodus, xv. 258. xix. 475. Ravage Illyricum, *ibid.* Defeated by Carus, 476. Fresh ravages, *ibid.* Peace with Constantius, *ibid.* New ravages and conquests, *ibid.* seq. In Gaul, 477. Invaded by Domitian, xv. 64. Put him to a shameful flight, *ibid.* Revolt against M. Aurelius, 218. Driven out of Pannonia, 223. Over-reach the Romans, 226, seq. Destroyed by a miraculous fire, 228. Sue for peace, 230. Break it, 231. Defeated and punished, *ibid.* Defeated by M. Aurelius, 244. By Probus, 423. By Regilianus, 426. Invade Pannonia, xvi. 192. 205. and Illyricum, xix. 476. Defeat the Romans, *ibid.* Invade Pannonia afresh, xvi. 296. Ravaged by Valentinian, 318. Waste their country, 355. Their end, xix. 478.
 — *Ultramontani*, who, xvi. 133.

† *Quadrantana*, the mountain to which our Saviour was carried by the devil, ii. 434.
Quadratus, *Numidius*, governor of Syria, ix. 517. Proposes to revenge the murder of Mithridates, *ibid.* His difference with Corbulo, 519. seq. (Z). His message to Vologeses, x. 641. Severity to the Jews, *ibid.* (A).
 — drawn into a conspiracy against Commodus, xv. 260. Put to death, *ibid.*
Quadrigati, a coin so called, whence, xviii. 4 (A).
Quadriemes, first invented by the Carthaginians, xvii. 319, seq.
Quadruplatores, informers, why so called, xv. 344.
Quaestores, who, and whence so called, xii. 31 (H).
Quaestors. See *Quaestors*.
Quails, sent to the Israelites, falsely supposed locusts, iii. 399. A fresh supply of them, 419 (K).

† *Quarantana*, the supposed mount where the devil tempted our Saviour, ii. 494.
Quartinius, chosen emperor, xv. 384. Betrayed and murdered, *ibid.*
Quatuordecimans, a mongrel christian sect, x. 625 (N). Corrupt Pilate's Acts, *ibid.*
Quaestors, at Rome, their office, xi. 367, seq. (F). When and by whom first appointed there, *ibid.* seq. (F). Their office suspended, 480. New disputes about it, 514. Various kinds of them, xii. 158 (N). Their number augmented by Cæsar, xiii. 269. and their province enlarged, 531.
 — at Carthage, their office, &c. xvii. 256, seq.
 — provincials, instituted, xii. 158. Their limits, *ibid.* (N).
Quetus, *Lucius*, his gallant behaviour in Trajan's wars, xv. 135. 141. Rewarded, 142. In high favour with him, 144 (F). Deprived by Adrian, 159. Put to death by his order, 161.
 — the son of Macrianus, chosen tribune, xv. 432. Left in Syria, 435. Killed by the Emessians, 436.
Quince-tree, whence brought, viii. 214.
Quinctilian conspires against Nero, xiv. 421. Informs against his accomplices, 425. Put to death, 432.
Quintilia, an actress, her singular bravery, xiv. 305, seq.
Quintilian, reproved by Tiberius, xiv. 235 (O).
Quintiliani, Lupercalian priests, whence so called, xi. 235 (F).
Quintus, *Tit. Flam.* vii. 286, seq. See *Flamininus*.
 — *Lucius*, ravages Carystia, viii. 190.
 — *T.* chosen Roman consul, xi. 446, seq. His wise measures against Volero, *ibid.* seq. Appeases the plebeians, 447, seq. Success against the Æqui, 449, 431. Honoured with a triumph, 451. Success against the Volsci, *ibid.* Made proconsul, 452. Relieves Furius, and drives out the Æqui, *ibid.* Made dictator, xii. 19. Subdues the Prænestines, *ibid.* Triumphs, and resigns, *ibid.*
 — *Cæse*, his character, xi. 456. Heads the young senators and patricians, *ibid.* Bold opposition against the plebeians, *ibid.* Cited before the people, *ibid.* Defended by several of the first rank, 457. Falsely accused of murder, 458. In great danger from the people *ibid.* Retires into banishment, 459. Recalled home, 470.
 — *Cincinnatus*, his defence of his son, xi. 457. Retires to his farm, 459. Chosen consul, 465. Admirable policy, *ibid.* seq. Chosen dictator, 468. Defeats the Æqui, 469. Degrades the consul Minutius, *ibid.* His triumph, *ibid.* Gets Volscius banished, and Cæse recalled, 470. Abdicates, *ibid.* His timely advice to the senate, 471. Success against the Volsci, 502. Chosen

- Chosen inter-rex, 503. Made consul, 504. Dictator, 506.
- *Cincinnatus*, the younger, made general of the horse, xi. 507.
- the son of Lucius, made consul, xi. 509. Defeated by the Volsci, *ibid*.
- *Pennus*, chosen dictator, xii. 40. Severity to the Tarquinenses, 47. Forced to head the revolt, 60.
- *Crispinus*, chosen consul, xii. 310. Surprised and wounded, 311. His death, 313.
- *L.* defeats the Latins, xii. 22.
- *T.* made general of horse, xii. 29.
- *Laelius*, chosen consul, xii. 346.
- a senator degraded, xii. 354.
- defeated Lucullus, xiii. 78.
- an officer of Dolabella, betrays Laodicea, xiii. 343.
- *D.* slain by the Carthaginians, xviii. 39.
- † *Quinda*, where, ix. 51. Its treasure plundered, *ibid*. & 181.
- Quindecimvirs*, appointed by Sylla, xiii. 89.
- Quinquatrus*, the festival of, xiv. 391.
- † *Quingentiani*, who, and whence so called, xv. 491. Over-run Africa, *ibid*. Defeated by Maximilian, 494.
- Quinquennial games*, instituted by Nero, what, xiv. 400.
- Quinqueremes*, a fleet of, built by the Romans, xii. 203. By whom invented, xvii. 380.
- Quinquevirate*, at Carthage, what, xvii. 252, *seq*.
- Quintilia*, a comedian, her great constancy and resolution, xiv. 305. Rewarded by Caligula, 306.
- Quintilian* the orator, his life and writings, xv. 89, *seq*. (X). Where born, xviii. 495.
- Quintilius Varus*, put to death, xiii. 416.
- *Plantianus*, put to death by Severus, xv. 317.
- *Marcellus*, one of Alexander's counsellors, xv. 357 (M).
- Quintillus*, the brother of Claudius, proclaimed emperor, xv. 449. His death, *ibid*.
- success against the Goths, xix. 275.
- Quintinus*, his unhappy expedition against the Franks, xix. 389.
- Quintus* betrays Laodicea to Cassius, xiii. 343.
- Quintus Lutatius*. See *Catulus*, xiii. 9 (D).
- *Pedius*, one of Cæsar's heirs, xiii. 290.
- Cicero's brother, xii. 170. Proscribed by the triumvirs, 351. The noble death of him and his son, 359. See under *Cicero*.
- *Veranius*, made governor of Cappadocia, xiv. 136.
- *Servæus*, governor of Comagene, xiv. 136. Saves himself by informing, 232 (M), *seq*.
- *Curtius*, his anachronism about the Tyrian embassy rectified, xvii. 429.
- Quirina*, a new tribe at Rome, xfi. 209.
- † *Quirinalis*, a hill of Rome, whence so named, xi. 290.
- *Clodius*, accused of cruelty, xiv. 381. Kills himself, *ibid*.
- Quirinus*, *Romulus*, why so called, xi. 294.
- *Publius*, chosen governor to Caius, xiii. 546. Good offices to Tiberius, *ibid*. Sent governor of Judea, xiv. 18. Interceeds in vain for Libo, 121. Sues the divorced Lepida for adultery, 160. His death and public funeral, 166. Character, *ibid*.
- Quirites*, whence so called, xi. 214, 265, & 287 (P).
- Quizzo*, where situate, xviii. 129.

R.

R, A letter much used by the Eretrians, viii. 373.

† *Radmah*, Rhegma, where situate, i. 371.

† *Rabbab*, metropolis of the Ammonites, ii. 148. Og's large bed kept at it, 506. Taken and destroyed by Joab, 148. Whence called since Philadelphia, 505. & ix. 388 (U). Destroyed by Nebuzad-n, ii. 149. Whether seized on by the tribe of Gad, ii. 505 (N). Taken by Antiochus, ix. 219.

Rabbins, their extravagant conceits about Adam and Eve, i. 94. 149.

Rabbins, their sect, whence, x. 486 (D). The Caraites and they entertain a mortal aversion for each other, *ibid*.

Rabirius, *Aulus*'s usurer, ix. 445. Requited by him, 447. Prosecuted by the senate, *ibid*. (I.). seq.

Rabscenas, prince of the Bessi, beheaded, x. 55.

Rabshakeb. See below *Rashekab*.

Rabulius, his crafty speech to the Roman consul, xi. 427.

Races, a part of ancient funeral ceremonies, xiv. 110 (S).

Racib, a Babylonian deity, iv. 366.

Rachel, Laban's daughter, given to Jacob, iii. 278. Her extreme uneasiness on account of her barrenness, 279. seq. Gives her maid Bilhah to Jacob, 280. Brought to bed of Joseph, 282. Steals her father's gods, 283 (B). Her inducement to do so, 284 (B). Dies in labour of Benjamin, 230. Buried at Ephrath, *ibid*.

Racibis, chosen king of the Lombards, xix. 672. His new edict, *ibid*. Conquests, 673. Turns monk, *ibid*. His statue at Basletta, *ibid*. (Q.). Diverted from resuming the crown, 684.

Racius, *Consans*, condemned for affronting Plautianus, xv. 314.

Radagisus, king of the Hunns, invades the Romans, xvi. 488.

— II. his formidable invasion, xvi. 494. seq. Defeated before Florence, *ibid*. 495. Taken and put to death, 496.

— repulsed by Stilicho, xix. 213. seq. (F).

† *Radiua*, mount, where, xviii. 363.

† *Rælia*. See below *Rhetia*, xix. 12.

† *Rages*, a city of Media, v. 321.

Ragile slain by the Franks, xix. 617.

Ragna Rockur, of the Germans, what, xix. 49 (X).

Raguacharius, king of the Franks, xix. 407.

431. Assists Clovis against the Romans, 408.

Betrayed and murdered by him, 432.

Raguel, the same as Jethro, ii. 156 (K).

Ragumbert usurps the Lombardic crown, xix. 651. Dies, *ibid*.

† *Rabab*, of scripture, supposed the Delta of Egypt, i. 406.

— the harlot, spared at the siege of Jericho, ii. 203. Her reception of the spies,

iii. 456. Rather a hostess than harlot, *ibid*?

(X). Preserved from the common slaughter,

462. Married to Salmon, 463.

Rain, whether any on the primitive earth, i.

236. Of stones which fell on the Canaanites,

examined, iii. 474 (M). Instances of such

rain, from profane history, 475. seq. (N).

Excellent rain all over the Roman empire, xvi.

445.

Rainbow, whether any before the flood, i.

238.

Ra, how sacrificed to Jupiter by the Egyptians, i. 474.

— Battening, described. xvii. 372 (T).

— *Bersfus*, his success against Nouchizad, xi. 182.

† *Ramab*, fortress, by whom built, iv. 117.

R A M B A M, among the Jews, what, x. 275 (A).

† *Rameses*, Moses's dwelling-place, in Egypt, iii. 385. Its distance from Canaan, *ibid*.

(M).

Rammius discloses Perses's treachery to the Romans, ix. 128.

Rammenfis, Roman knights, whence so called, xi. 288. seq.

Rapax, legion, its furious onset against the Adjutrix, xiv. 527.

Rape, how punished at Athens, vi. 312. Punished capitally by Constantine, xv. 577.

† *Rapbia*, where situate, ii. 495 (L). & ix. 219. 242 (C). Taken by Alexander Jannæus, x. 350.

— the battle of, ix. 220.

† *Rapbon*, where situate, x. 293.

† *Raptum*, a promontory in Ethiopia, xviii. 272.

† *Raseni*, the Etruscans, whence so called, xvi. 33.

Rashekab, the Assyrian general, his boasting speech to Hezekiah, iv. 167, 319 (P). Remark on it, 320 (Q).

Rasnuisus ravages Palestine, xvii. 18.

Raspa heads a party of plundering Scythians, xv. 435.

Rasfab ravages Asia, xix. 269.

Rat, Egyptian, described, i. 421. Assyrian army defeated by means of a great number of field-rats, ii. 79.

† *Ratibon*, where, and by whom built, xix. 23.

Raven, why sent out of the Ark by Noah, i. 227 (C). Assists Valerius to conquer a gigantic Gaul, xii. 51.

† *Ravenna*, a city of the Lingones, xi. 213. The fleet at, declares for Vespasian, xiv. 553. City and fleet taken by Severus, xv. 294. Yielded by Severus to Maximian, 539. Becomes the seat of the western empire, xvi. 493. Described, *ibid.* seq. (X). Surprised by Aspar, 541. Besieged by Belisarius, xix. 583. Taken by him, 584. Erected into an exarchate, 615. Plundered by Luitprand, 660. Reduced into a dukedom, *ibid.* Retaken by Scholasticus, 661. The end of its exarchate, 675. Duration, *ibid.* Given to the pope, 682. Its extent, *ibid.* (R).

— bishops of, claimed the precedence of all others, xix. 676.

† *Rauraci*, who, and where seated, xix. 9.

† *Rauracum*, where situate, xvi. 181.

— the battle of, *ibid.*

Raufmedes, king of the Sarmatians, defeated and killed, xv. 580.

Rauwolf, his accounts of the ruins of Babel, i. 334 (M). And of Babylon, *ibid.* seq. & ix. 182 (S).

Raymond succeeds Gualtier in the Crusade, xvii. 149.

Razafes, a Persian general, defeated and killed, xvii. 21.

Rakeka, an Egyptian deity, xviii. 385.

Razis, his signal zeal for his religion, x. 304 (Z). Desperate death, *ibid.*

Reanus put to death by Heliogabalus, xv. 352.

Reason, how far bound to yield to revelation, x. 534 (M). seq. 536 (N).

† *Reate*, or *Riete*, the metropolis of the Aubini, xi. 214. Where situate, and by whom built, 266.

Rebak, king or prince of Midian, ii. 157.

Rebaptizers, suppress'd by Gratian, xvi. 361. By Theodosius, 523.

Rebecca born to Bethuel and Milkah, iii. 265 (D). Married to Isaac, 269. Barren 19 years, 272. Delivered of Esau and Jacob, 274. Favours the youngest, *ibid.* And gains the elder's blessing to him, 275.

Rebilus, *Carric*. takes possession of Hispania for Julius Cæsar, xiii. 265. Kills himself, xiv. 381.

Reccared, king of the Visigoths, xix. 265.

Receivers of the emperors, their office, xiv. 362.

Recensuintus, king of the Visigoths, xix. 265.

Reccab, one of Ishbolath's murderers, iv. 61. Put to death by David's order, 62.

Rechabites, who, and by whom founded, iv. 136 (S). Some wild notions about them confuted, *ibid.* seq. How far bound to his rule, 137 (S). Benj. of Tutela, his fabulous account of them, 138 (S). Effenians descendent from them uncertain, x. 480.

Recharius crowned at Merida, xix. 363. His plunders, *ibid.* Peace with Rome, *ibid.* Invades it, 364. Turns christian, 363. Invades Cartagena, *ibid.* Haughty answer to Theodoric, 364. Defeated, and put to death by him, 365.

Rechila made king of the Suevi, xix. 362. Conquests, *ibid.* His death, 363.

Rechimir, king of the Visigoths, xix. 265.

Records recovered by Vespasian, xv. 24.

Reflores, among the Romans, their office, xvi. 143.

— in Italy, xix. 694.

† *Red Sea*, or Arabian gulph, cites on it, i. 401. seq. Passage of the Israelites through it, iii. 390. Whether it was divided, *ibid.* (P). The places of their entering and coming out of it not known. 396 (Q). Why so called, xviii. 366 (M). Why called in Hebrew *Tam Suph*, *ibid.* And Erithraean, *ibid.*

Rediculus, a Roman deity, why so called, xii. 300. (P).

Rehijab, one of the heads of the returning Jews, x. 180.

† *Refuge*, cities of, wherein they differ from the Asylæ of the Greeks and Romans, iii. 92. Their true design, 93. Laws relating to them, *ibid.* seq. Care taken of the roads leading to them, 94 (N). Appointed by Joshua, 480.

— the tabernacle and temple called also places of refuge, 95.

† *Regaba*, fortress, where situate, x. 355. Besieged by Alexander Jannæus, *ibid.* He dies before it, *ibid.*

Regisus, when he reigned over the Franks, xix. 375.

Regen river, in Bohemia, xix. 21.

Regeneration preached by Christ to Nicodemus, x. 534. seq. (M).

Regilianus, his success against the Sarmatians, xv. 426. Proclaimed emperor, 427. His extract and rise, *ibid.* Murdered, *ibid.* See also vol. xix. 483.

† *Regillum*, a city of the Sabines, xi. 265. Its situation uncertain, *ibid.* The original seat of the Claudian family, xiv. 59 (L).

Regil.

- Regillus*, captain of the guard, put to death by Commodus, xv. 267.
- † *Regilus*, the battle of, xi. 387. seq.
- Regium*, an imperial palace near Constantinople, xvi. 469.
- Regnares* killed for his treachery to Narfes, xix. 614.
- † *Regni*, in Britain, where situate, xix. 80.
- Regnomet* murdered by Clovis, xix. 433.
- † *Regnum*, n.w Ringwood, xix. 81.
- Reguli*, in Gaul, their limited power, xviii. 599. seq.
- among the Numidians, xviii. 133 (A).
- Regulus*, P. M. appointed to try Sejanus, xiv. 224. And condemns him, 226.
- *Memmius* lent by caligula to fetch the statue of Jupiter Olympius to Rome, xi. 280 (Q). Is hindered by prodigies, ibid.
- *Rejusus*, his one-day consulship, xiv. 560.
- *Marcus*, the accuser of Jun. Rusticus, xv. 77.
- *Attius*, his success against the Carthaginians, xvii. 513. Ravages Africa, 516. Kills a monstrous serpent, 517. Defeats the Carthaginians, 518. High demands upon them, 520. Defeated by Xantippus, 521. Taken prisoner, ibid. Cruel treatment, 522. Dismal end, 524. seq. His widow's bloody revenge, 525 (W).
- Reboc*, who, ii. 300.
- its meaning in Jerusalem, iv. 229.
- Rebocam* succeeds Solomon, iv. 110. His folly causes the ten tribes to revolt, 111. His death, 114. His wives, concubines, and children, ibid. (Z).
- † *Reboboth*, the city of, where, i. 287 (B).
- Rebum*, one of the heads of the returning Jews, x. 180.
- † *Reidogobland*. See *Jutland*.
- Rekem*, king of Midian, ii. 157.
- † — city, the same with Petra and Jokteel, xviii. 339.
- Relics*, the oldest consecration of them to be found in history, i. 316 (Y).
- Religion*, Solon made few laws relating to it, vi. 316.
- *Romulus*, his regulations concerning it, xi. 279.
- of the antediluvians, i. 229.
- Religious concerns*, at Athens, committed to the Areopagi, vi. 331.
- war, the first waged by the Christians, xv. 568.
- † *Reman* surrendered to Sapor, xvi. 212.
- Remigius*, his extortions under Valentinian, xvi. 296. Strangles himself, 310.
- Remigius*, bp. converts the Franks, xix. 412. seq. His character, 413.
- Remismund* ravages Lusitania, xix. 307. And Galicia, 366. Succeeds Madora, 367. Peace with Theodorice, ibid. Broken, 368. Ravages Lusitania, ibid. Peace with Euric, 369. His death, ibid.
- Remmus*, a Roman soldier, kills Vonones king of Parthia, xi. 48. xiv. 139 (D).
- Rempbon*, one of the Jewish idols in the wilderness, iii. 426. Some conjectures concerning it, xvii. 264 (P).
- † *Remuria*, the burying-place of Remus, xi. 237. seq. (H). Some conjectures concerning it, ibid.
- Remus* taken up by Faustulus, xi. 234. Falls out with his brother, 237. Killed, ibid.
- † *Repdaim*, or vale of giants, where, ii. 412 (L). The Philistines defeated there by David, 243.
- † — one of the ten nations of Canaan, ii. 189 (B).
- † — a gigantic race, that reigned there, ii. 412 (L). Whether the Gephyreæ who followed Cadmus into Greece, vi. 193 (C).
- † *Reptum*, the place where Moses smote the miraculous rock, iii. 401.
- † *Repta*, where, x. 440 (L). The receptacle of the Jewish banditti, ibid.
- Reguarius*, king of the Suevians, pillages Carthagera, xix. 303. Defeated and taken prisoner by the Goths, 304. Put to death, ibid. See *Rebrianus*.
- † *Resem* city, where situate, iv. 245.
- Reshabim*, a sect of Jewish prophets, iii. 235 (1). Their tenets, ibid.
- Resmagar*, king of the Abasgi, his interview with Adrian, xv. 166.
- Reslio* saved by his generous slave, xiii. 356 (I).
- Resurrection*, in what sense asserted by the Pharisees, x. 469 (I). seq. The state of, described by Christ, 586.
- Retarii*, net-slingers, how they fought, vi. 295 (D).
- among the Roman gladiators, their arm. and dress described, xii. 434 (H). seq.
- † *Retrarium*, where situate, xvi. 555. Taken by Attila, ibid. & xix. 221. Described, ibid. (L).
- † *Reimo*, a city in Ciete, described, viii. 216.
- Reu*, the supposed author of sundry inventions, i. 297. seq.
- Reuben*, Jacob's first born, iii. 279. What mandrakes he found, 280 (Y). His incest, 290. Saves Joseph from being murdered, 292.

292. Justifies himself to his brethren, 300.
His father's prophecy concerning him, 315.
How fulfilled, 316 (E). His lot in the promised land, 453. Their cities, *ibid*.
Reuda heads the Scots in Britain, xix. 73.
† *Reudigni*, who, xix. 14.
Revelation necessary to prove, that the world was created in time, i. 9.
Revenge, at Rome, how regulated, xii. 157.
Reverendus, a vile minister of Gordian, discarded, xv. 402 (U).
Revolving, Solon's law against it, vi. 311.
Rex, what the Athenians meant by it, vi. 286.
— *Sacrorum*, a title among the sacred Officers at Rome, vi. 371 (W). His office, xi. 352 (H).
— the word, whence, xviii. 599 (E).
Rezin, last king of Syria, ii. 314. His league with Pekah against Ahaz, *ibid*. Vain attempt on Jerusalem, *ibid*. His colony at Elath, 315. Plunders Judea, *ibid*. Defeated and killed, 316.
— annoys Israel in the time of Rehoboam, iv. 111.
Rezon, first king of Damascus, revolts from Hadadezer, ii. 301. Found a kingdom there, *ibid*.
† *Rba*, l' *olga*, a river in Scythia, vi. 60.
† *Rbaabeni*, where situate, xviii. 344.
† *Rabbobim*, Phœnice, why so called, ii. 319.
† *Rbacotis*, one of the suburbs of Alexandria, ix. 369. The famous serapeum erected there, *ibid*. (H).
Rbadamantibus, whose son, viii. 220. His colonies, 221. Gives laws to the Cretans, 224.
Rbadamastus expelled by Tiridates, ix. 518. Returns, and is again driven out by his subjects, *ibid*.
Rbadamisus, king of Iberia, x. 140.
— the son of Pharsmenes, cunningly sent into Armenia, ix. 515. Treachery to his uncle, *ibid*. Seizes on his throne, 517. Put to death by his father, 521.
† *Rbæteum*, a city in Phrygia Minor, iv. 464.
† *Rbæti*, who and where situate, xiii. 517 (N), xiv. 12. Dreadful irruption into Italy, xiii. 517. Defeated by Drusus, 520.
† *Rbætia* described, xiii. 517 (N). seq. Ravaged by the Franks, xv. 426. Peace with Constantius, xvi. 195. Invaded by the Suevi, 198. How divided, xix. 12.
† *Rbætinum*, the dreadful siege of, xiv. 22.
† *Rbagæa*, a city of Parthia, xi. 3.
† *Rbages*, city, where situate, viii. 558.
† *Rbamanites*, where situate, xiii. 497.
† *Rbamnus*, a city in Attica, vi. 171 (C).
Rhamnusius. See below, *Rempbis*.
Rbando, prince of the Alemains, takes and plunders Mentz, xvi. 302.
Rbascinoris, king of the Odrysæ, x. 61. Causes Cotrys to be murdered, *ibid*. Put to death by Tiberius, *ibid*.
Rbascipolis, king of the Sapæi, in Thrace, joins Brutus and Cassius, x. 63. & xiii. 385. Conducts them to Philippi, 386. Forfeakes Brutus, 399 (R).
Rlea, the daughter of Uranus, i. 310. Sister and wife to Saturn, vi. 44. The meaning of the name, *ibid*. (K). Counsellor to Saturn, *ibid*. A Titaness, viii. 218.
— *Silva* made a vestal, xi. 233. Her crime and punishment, *ibid*.
† *Rbebas*, a river in Bithynia, x. 123.
† *Rbebus*, *Rbebecus*, and *Rbebanus*, a river of Paphlagonia, i. 376.
† *Rbelones*, who, xiii. 165 (K). Subdued by the Romans, *ibid*.
† *Rbegians* defeated by Dionysius, viii. 26. Contemptuous answer to him, 29 (Z). Murdered by the Campanians, xii. 154. Conclude a peace with Dionysius, xiii. 381. Outwitted by the Carthaginians, 415.
† *Rbegium* besieged by Dionysius, viii. 26. 28. seq. Famished into a surrender, 30. Battered by Mago, xvii. 477. Seized by Decius, 487. Noble defence against Hannibal, xviii. 11. seq. Reduced by Tullia, xix. 603. seq.
† *Rbeims*, the states of, convoke those of Gaul, xv. 15. Resolve upon a peace, *ibid*.
Rbenetacles relieved by Publius Velleius, xiv. 164.
— King of the Odrysæ, in Thrace, x. 61. seq. Besieged by the Odrysians, xiv. 164. Restored by Caligula, 273.
† *Rbemi* subdued by Cæsar, xiii. 164. 177. Where situate, xviii. 598 (C).
Rbempbis, Rhamnusinus, king of Egypt, ii. 69. Builds the western portico of Vulcan's temple, 70. His great avarice, *ibid*. His treasury plundered by the architects' sons, 71. His stratagem to discover the thieves with its remarkable consequences, *ibid*. seq. Said to have gone down into hell, 73.
† *Rbenea*, island, described, viii. 341. The burying-place of the Delians, *ibid*.
† *Rbenus*, *Bonnoniensis*, Reno di Bologno, a river in Italy, xi. 218.
Rbeob, the first sole king of Zobah, ii. 300.
Rbescuporis over-reached by Tiberius, xiv. 138. His death, 139.
† *Rbetia*. See above *Rbatia*.
Rbetogenes, the remarkable humanity of Metellus to him and his family, xii. 387.

Rhetores, among the Athenians, their office and qualifications, vi. 334.

Rhetra, Lycurgus's laws, why so called, vii. 22. Approved by the Delphic oracle, 25. How enforced on the Lacedæmonians, *ibid*.

Rhigmus, king of the Cicones, x. 56. Killed in the Trojan war, *ibid*.

† *Rhine*, river, used for trying the fidelity of wives, xviii. 552 (L). & xix. 36 (M). *seq*. Its head and course, vi. 21. xix. 20 (Q). Two mouths, *ibid*. Fortified by Valentinian, xiv. 111 (U). Bridge built over it by Julius Cæsar, xix. 63. Held in great veneration by the Gauls, xviii. 563 (G).

† *Rbing*, the royal place of the Hunns, where, xix. 251. Plundered, *ibid*.

† *Rhinoculura*, in Egypt, where, and by whom built, ii. 493. *seq*.

† *Rhinocurura* made a place of trade by Ptolemy, ix. 382.

† *Rhizophary*, who and where seated, xviii. 260. Infested with lions, 293.

Rhodagane given to Demetrius Nicator, xi. 10.

Rhodanus burnt alive for extortion, xvi. 304.

† *Rhodes*, island, described, viii. 157. *seq*. Whence so called, 158 (Z). Its soil, climate, &c. *ibid*. Cities, *ibid*. By whom peopled, 163. Taken and plundered by Cassius, xiii. 371. *seq*. Reduced to a Roman province, viii. 212. Subdued by Macareus, *ibid*. 293.

— the city of, by whom built, viii. 160

(B). Described, *ibid*. *seq*. Taken by Artemisia, 170. In danger of being drowned, 172. Besieged by Demetrius, 175. The siege of, raised, 183. Damaged by an earthquake, 187. Besieged by Mithridates, 208. Taken and plundered by Cassius, 210. & xiii. 371. *seq*. Made a Roman province, viii. 212. Overturned and rebuilt by Antoninus, xv. 203. *seq*. Conquered by the Saracens, xvii. 26. Plundered, 55.

— the knights of, settle in Malta, viii. 163.

— the colossus of, its first shake, xv. 167.

See *Colossus*, vii. 161. *seq*.

Rhodians enter into an alliance with the Athenians, vii. 381. Are greatly honoured at Athens, 382. Outwit the Grecian states, viii. 162. Expert mariners, 165. Account of their writers, *ibid*. (D). Their government, kings, &c. 167. Become a commonwealth, 169. Join in the social war, *ibid*. Make peace with Athens, *ibid*. Oppressed by the Carians, 170. By Mausolus, *ibid*. Subdued by Artemisia, *ibid*. *seq*. Recover their freedom, 172. Courted by all their neigh-

bours, *ibid*. Surrender to Alexander, *ibid*.

Clear the seas of pirates, 173. War with

Antigonus, *ibid*. Take wise measures for

their defence, 174. Repulse the enemy, and

destroy their warlike machines, 175. Re-

ceive a supply of provisions, 179. Set fire to

the enemy's engines. Make a brave defence,

182. Render the Helepolis useless, *ibid*,

Make peace with Antigonus, 183. Da-

maged by an earthquake, 187. Turn their

loss on that occasion to their advantage,

ibid. *seq*. Defeat Philip by sea, 188. Ho-

nours paid them by the Athenians, 189.

Take several strong towns, 190. Recover

Pertta, 191. Defeat the Macedonians in

Caria, *ibid*. Defeat the fleet of Antiochus,

197. Suspected by the Romans, 200. Be-

sieged by Mithridates, 208. Gratitude to

Ptolemy, 183. War with the Byzantines,

185. *seq*. Peace with them, 187. War

with Philip of Macedon, 188. *seq*. Me-

luge to Antiochus, 192. Defeated at sea,

195. Send Eudamus with a new fleet,

ibid. Defeat that of Syria, 197. Re-

warded by the Romans, 198. Complained

against the Lycians, 199. Join the Ro-

mans against Perses, 201. Haughty em-

bassy to the senate, 202. Humbled by

them, *ibid*. *seq*. Engage with Perses to

stand neuter, 203. Dissemble with the Ro-

man senate, *ibid*. Endeavour to appease them,

204. Lycia and Caria taken from them,

206. Admitted to a fresh alliance, 207.

Invaded by Mithridates, 208. Assist Pom-

pey against the Cilician pirates, 209. A-

gainst Cæsar, *ibid*. Defeated at sea by Cas-

sius, 210. Subdued by him, *ibid*. Their

various fates, 211. Make an alliance

with Perses, ix. 126. Haughty message to

Antiochus, 232. Invent fire-ships, 255.

Signal service to Cæsar, 456. *seq*. Defeat

Mithridates, 553. *seq*. Confederacy against

the Athenians, vi. 509. Assist them against

Philip, vii. 381. Repulse Pompey's friends,

xiii. 214. Embassy to Cassius, 371. *seq*.

Twofold defeat at sea, 373. In high fa-

vour with Antony, 422. Disfranchised by

Claudius, xiv. 335. Restored by Nero, 361.

Settle in Spain, xviii. 510. *seq*.

Rhodobartes, second king of Pontus, ix. 537.

Rhodogune, daughter of Mithridates king of

Parthia, married to Demetrius ix. 329.

† *Rhodope*, a mountain in Thrace, x. 51.

Rhodopis, mistress to Charaxus, the pretended

builder of one of the Egyptian pyramids, i.

427. The occasion of that story, 428

† *Rhofne*, river, its head and course, vi. 21.

How passed by Hannibal, xii. 236.

- † *Rhossi*, a people on the Rhos or Araxes, i. 377. seq.
- † *Rhoxoni*, or Russians, subdued by Mithridates, ix. 555 (M).
- Rhymerales*, king of the Odysæ, x. 60. seq. Defeat the two Bator, xiv. 17.
- † *Rhyndacus*, a river in Mysia, vi. 103.
- Ricared*, king of the Visigoths, xix. 265.
- Rice*, Part II, its excellence, v. 84.
- Ricbarius* murdered by Clovis, xix. 432.
- Riches* despised by the Scythians, vi. 65.
- Ricbila*, king of the Suevians in Galicia, xvs. 549. Takes Merida, *ibid.* And Mersola, *ibid.* 550.
- Ricbomer* sent by Gratian to Vafens, xvi. 355. Vain efforts to make him stay for Gratian, *ibid.* Success against the Saracens, 382 (X). Consultship, extract, &c. 383 (Y).
- Ricimer*, his origin, xvi. 527. Success against Genferic, 580. Rise and character, *ibid.* Deposes Avitus, 581. Causes Majoranus to revolt, 582. Treachery to him, 584. Raises Severus to the throne, 585. Absolute sway during the inter-regnum, 582. Marries Anthemius's daughter, 587. Revolts, and besieges him in Rome, 591. Puts him to death, 592. Dies, *ibid.* See also vol. xix. 346.
- Ricome* promoted by Theodosius, xvi. 362.
- Ripht*, hereditary, disregarded by the Jews, ix. 339 (Q).
- † *Rijlard*, where, xix. 259.
- † *Rimini*, Ariminum, where situate, xvii. 600. Taken by the Lombards, xix. 575. By the Romans, xix. 575. Besieged by the Omogthe, *ibid.* Relieved, 576.
- Rimmon*, an idol of the Syrians, ii. 282. Why so called, *ibid.* (D).
- Rins*, whither worn at Rome by any but Roman knights, xii. 274. Three battals of them sent by Hannibal to Carthage, *ibid.*
- Riotban*, a Basile king in Armenia, xx. 201 (P).
- a king of Bectagne, defeated by Euric, xx. 308.
- † *Riphaon* nation, whence descended, vi. 8. (C).
- † — mountains, where, vi. 57. Uninhabited, 61 (D).
- † — a people mentioned by Pliny, i. 376.
- † *Riphat*, Riphath, one of Gomer's sons, where seated, i. 376. vi. 58 (D).
- † *Risarian*, Franks, who and where situate, xix. 410. 430. Proclaim Clovis their king, 429. Their territories, 430. Character, laws, &c. 421 (H).
- Risur* stile a Roman deity, on what occasion, xii. 500 (P).
- Rites*, sacred, who first directed them among the Phenicians, i. 316.
- † *Rithymna*, an ancient city of Crete, viii. 216.
- † *Riverines*, who and where situate, xix. 232.
- † *Rivers* that watered Eden, i. 113—118. — worshipped by the Carthaginians, xvii. 285. And by the Gauls and Germans, xviii. 552.
- Rizan*, king of Egypt, when Joseph was sold there, ii. 116.
- Rixpab*, one of Saul's concubines, debauched by Abner, iv. 61.
- Roa*, Rougas, king of the Hunns, defeated and killed, xix. 215 (G). Succeeded by Attila and Bleda, 218.
- Robbers*, a remarkable law concerning them among the ancient Egyptians, i. 467. How punished by Adisanes, ii. 63. Swarmed in ancient Greece, vi. 141.
- Robbing* in the streets of Rome, as a diversion, prohibited by Nero, xiv. 370.
- Robert* crowned Latin emperor, xvii. 175. Defeated by John Ducas, *ibid.* His death, and the occasion of it, 176.
- Robes*, imperial, first adorned with pearls by Constantine, xvi. 139.
- † *Robur*, the fortress of, where, and by whom built, xvi. 315.
- † *Rocheville*, the castle of, by whom built, xvi. 521 (A).
- Rod* of Moses, stories of the rabbies concerning it, iii. 354 (L). Turned into a serpent, 373. Swallows up those of the Egyptian magicians, *ibid.*
- of Aaron, blossoms, iii. 426 (N). Laid up in the ark, *ibid.*
- Roderic* becomes sole king of Wales, xix. 200.
- king of the Visigoths, xix. 265.
- Rodgani*, duke of Iudul, revolts, xix. 700. Defeated and put to death, *ibid.*
- Rodwald* defeats the Slavonians, xix. 639. Made duke of Benevento, *ibid.* Dies, *ibid.*
- king of the Lombards, murdered, xix. 630.
- Rodulinda*, and her son, seized by Grimoald, xix. 641. Relieved, 648.
- Rodulinda* defeated by the Lombards, xix. 469. 501.
- Roger*, his account of the religion of the Brahmans, i. 68.
- king of Sicily, wars with Manuel, xvii. 156. seq. Makes peace with him, 157.
- Rollin*, remark on his history of the Assyrians, iv. 312 (A). His fictitious embellishments censured, xiv. 261 (F). Partiality in favour of the Romans condemned, xviii. 102. seq.

† *Roma*, Rome, whence so called, xi. 329 (1).
 † — *Quadrata*, whether the same with Rome, xi. 240 (K).
 † *Romania*, Romagna, where and whence so called, xvi. 493. Submitted to Luitprand, xix. 660. Given to the Pope, 681.
 † *Roman Fortune*, the temple of, built, xv. 166. Destroyed, *ibid.* Apollodorus's remark on it, *ibid.* (1).
 — authors, their partiality against the Persians, xi. 88 (1). 105 (S).
 — senate's partiality to Herod, x. 398. See *Senate and Romans*.
 — empire visited with pestilence, xi. 60 (X). When and by whom first instituted, 278. Decree against Tarquin the Proud, 357. Restored by the consuls, xi. 354. Contest with the tribunes, 407. Its beginning, xiii. 489. Extent, revenue, &c. *ibid.* (D). Strength, 490. Its land-forces, fleets, *ibid.* Taxed, xiv. 4 (B). Its strength, wealth, &c. under Tiberius, 179 (K), *seq.* Exposed to sale, xv. 282. Purchased by Didius Julianus, 283. Afflicted with a plague, famine, earthquake, &c. 435. Divided into four parts, 492. Ill consequences of this division, *ibid.* A dearth and famine, 501 (B). Divided between Constantius and Gallorius, 533. Governed by six princes at once, 543.
 — legions, their mutiny and outrages in Gaul, xv. 12, *seq.* Swear allegiance to the Gauls, 14. Their dismal end, 15.
 — slaves, redeemed by the Achæans, vii. 276.
Romans, had no notion of devils, i. 107. Dejected at Thrasymentus, vii. 257. Invited into Greece by the Ætolians, 264. Send them assistance, *ibid.* Orecum in Eubœa betrayed to them, 265. Make peace with the Achæans, 270. Enter into an alliance with them and besiege Corinth, *ibid.* Are joined by Nabis, 272. Declare the Greeks free, 274. Become jealous of the power of the Achæans, 286. Send commissioners into Greece in favour of the Lacedæmonians, *ibid.* Espouse the cause of the Lacedæmonians, 288. Instance of their insincerity to the Achæans, 293. Tyranny over them, 295, 300. Haughty behaviour to them, 300. and unjust Proceedings, 301, *seq.* Their hard usage of the Achæans, 302, *seq.* Greatly esteem Polybius, 304, *seq.* War with the Achæans, 306, *seq.* Send commissioners to Achaia, 309. Their deputies ill-used and affronted there, 310, 312. Defeat the Achæans, 318. Instance of their want of taste, 319. Reduce Achaia to a Roman province, 322. Conclude a peace and alliance with the Æto-

lians, 328. Take Anticyra in conjunction with them, 329. Are obliged to retreat on the approach of Philip, 333. Strive to engage the Ætolians in a war with him, 335. Ætolians become jealous of them, 339. Make peace with Philip, 340. Several nations combined against them, 342, *seq.* Attempt in vain to recover Demetrius to their alliance, 347. Surprised at Tanagra, 352. Declare war against Antiochus, 354. Send Forces against him. Distress the Ætolians, 356, 365. Make a truce with them, 367. and peace, 373. Their hard usage of the Ætolians, 374. Admitted to the mysteries of Ceres, 381 (A). Reduction of the Athenians, 394, *seq.* of the Boeotians, 400. of the Acarnanians, 401. of Epirus, 404.
 — called into Sicily, viii. 93. Success there, 99, *seq.* Hiero's attachment to them, 100, *seq.* Treaty with him, 102, 105. Embassy ill received at Syracuse, 109. Decline war against Philip of Macedonia, 190. Make an alliance with Rhodes and Pergamus, 190. Peace with the Macedonians, 193. Join against Antiochus, *ibid.* Gratitude to Eumenes, 198, *seq.* Reward the Rhodians, *ibid.* Answer to the Rhodian ambassadors, 202 — 205. Fresh alliance with them, 207. War against Crete, 234, *seq.* Conquest of it, 236. Seize Cyprus unjustly, 256, *seq.*
 — struggle with Philip of Macedon, ix. 115, *seq.* Quarrel with Perseus, 125, *seq.* Besiege Cassandria, 134. Defeat the Macedonians, 142. Plunder Epirus, 150. Their treatment of the Macedonians censured, *ibid.* (Y), *seq.* Defeated by them, 163, *seq.* Reduce Macedonia to a province, 166. Take the young king of Syria under protection, 228. Their first embassy to Antiochus, 233. Their second embassy to him, 243. Success against him, 247. Defeat the Syrian fleet, 255. Enter into Asia, 257. Defeat the Syrians at Magnesia, 264, *seq.* Make peace with Antiochus their king, 266. Conditions of it, and treaty at length, 268 (U). Degeneracy from that time, 270 (X). Usurp the guardianship of Eupator, 298. Send ambassadors into Syria, 299. and Egypt, 400. Partiality to Physicon, 411, 413. Embassy to him, 418. Take possession of Cyprus, 437. War with Mithridates, 549, *seq.* Defeated by him, *ibid.* All those in Asia, to the number of 150,000, massacred by his order, 552, *seq.* Cruel revenge, 556, *seq.* Defeated by him, 585. Joy at his death, 600.
 — their attachment to Ariarathes, x. 10. Order Mithridates to resign Cappadocia, 13. Restore Ariobarzanes, 14. Reduce Cappadocia to a province, 16. Make an alliance with Attalus king of Pergamus, 19. Their

- decree in favour of Eumenes, 23. Make peace between him and Prusias, 25. Declare war against Perseus, 28. Grow jealous of Eumenes, 31. Support Attalus, *ibid.* Enquire into the designs of Eumenes, 33. Make peace between Attalus and Prusias, 36. Their ridiculous embassy to Bithyni, 38. Claim a right to Pergamus, and why, 42 (O). Debauched by the Conquest of Syria, 48 (U). Make peace with the Jews, 306, 320, 325, 330, 340. Sule Hyrcan king, 340 (K).
- defeated by the Parthians, xi. 31. Defeat and make peace with the Umbrians, 259, *seq.* and with the Sabines, 266, *seq.*—273. Are visited with the plague, 272. Whence called Quirites, 214. Their origin, government, king, &c. 227.
- their solemn manner of declaring war, xi. 314 (P). Wars with the Latins, 312, 314, *seq.* and with the Sabines, by Servius Tullius, 334. and into six classes, 335. Several subdivisions of them, *ibid.* *seq.* Their several powers, 337. Gratitude to Porcena, 370. Greatly distressed by a plague, &c. 453, 478. Oppressed by the decemvirs, 483, *seq.* Make an unjust decision, 502. Generosity to the Veientes, 519. Are routed before Veii, 523. Defeated by the Gauls, 533. Eight old Romans devote themselves, 534. Are slaughtered by the Gauls, 535.
- war with the Irenestini and Volsci, vii. 14, *seq.* Engage against the advice of Camillus, 16. Are put to flight by the Volci, *ibid.* *seq.* Defeat them, 17. Their camps plundered by them, 20. Lay waste their country, 21. Defeat them and the Latins, *ibid.* *seq.* Defeated and butchered by the Tarquinienfes, 42. Alliance with Carthage, 52 (N). Part of their army mutiny, 60. Obtain severe concessions, *ibid.* An influence of their superstition, 71. Hemmed in by the Samnites, 84. Forced to pass under the yoke, 87. Form two new tribes, 95. Had little regard for physic, 137 (I). Their fleet and ambassadors insulted by the Tarentines, 146. Resolve on a war against them, 147. Bring riches and luxury with them, 151. Terrified by an earthquake, 155 (M). Extent of their dominions and various privileges, 156, *seq.* Are courted by the Apollonians, 157. Make a law in favour of ambassadors, *ibid.* Fight war with Carthage, 160. The occasion of it, *ibid.* *seq.* Reduce several places in Sicily, 161. Their magazines betrayed to the Carthaginians, 163. Defeat them, 164. Equip a fleet, 165, *seq.* Hasty built fleet, 166. Success at sea, 168, *seq.* Conquer Calceia and Sardinia, 172. Enter Africa, 176, *seq.* Conquests there, 178, *seq.* Defeated, and their general taken prisoner, 182. Defeat the Carthaginians by sea and land, 183. Abandon Africa, 184. Their fleet shipwrecked, 198. A new one built, 200. Defeat the Carthaginians at sea, 205. Peace with Carthage, 206, 210. War with Illyrium, 220. New treaty with Carthage, 221. Supposititious butchery, 272. Vast army against Gaul, *ibid.* Defeat the Gauls, 224. Plunder Boii, 225. Plague in their army, *ibid.* Defeat the Insubres, 227. Complaint against Hannibal rejected, 232. Causes a new war, 233. Defeat the Carthaginian fleet, 234. Surprised by them, 237. Defeat a party of Numidians, *ibid.* Defeated, 214. Misfaced by the Gauls, 245. Defeated by Hannibal, 249. Again at Thralymenus, 250. Disposition of their army at Cannæ, 265. Defeated there by Hannibal with great slaughter, 267, *seq.* Numbers killed and taken prisoners, *ibid.* (K). An instance of extraordinary rage there, 269. Surrender on hard terms, *ibid.* Prisoners and deputies to Rome, 272. Why not redeemed by the senate, *ibid.* (L). Their slaves defeat the Carthaginians, 286. Take Cassilinum, &c. 287, *seq.* Invest Capua, 296. Are prevented from engaging by a storm, 299. A squadron destroyed by the Tarentines, 303. Defeated by Hannibal, 307, 311. Gain a complete victory over the Carthaginians, 314. Make peace with them, 316. Resolve on a war with Philip of Macedon, 339. Defeat him and make peace, 340, *seq.* Defeat the Gauls, 345. Then success in Spain, 354. Success against Antiochus, 347. Conquer Galatia, 349. Defeat the Ligurians, and subdue the Stellates, 353. War against Perseus, *ibid.* Injustice to Demetrius, 359, *seq.* Ally with the Jews, 360. Ill-success in Spain, 363, *seq.* Third war with Carthage, 368. Demand its demolition, 371. Besiege it, 372. Hindered by Adrubal, 373. Their army saved by Scipio Æmilianus, 374. Ill success against it, 375. Unsuccessful in Spain, 385. Take and destroy Carthage, 384. Treachery of Viriathus, 391, *seq.* Defeated by the Numantines, 394. Treachery to them, 395. Are defeated by the Vaccæi, 396. Deliver up Mancinus to the Numantines, *ibid.* Subdue the Calluci and the Vardeti, *ibid.* Disturbed by the Gracchan faction, 402, *seq.* A law obliging them to marry at a certain age, 417. Their luxury restrained by law, 450. Invaded by the Cimbri and Teutones, 452. Defeated by them, 453. Their gra-

- titude for a miraculous deliverance, *ibid.* Are bribed by Jugurtha, 456. War against him, 466, *seq.* Defeat in Lusitania, 497. 80,000 of them killed, 497.
- terrified at the second approach of the Cimbri, *xiii.* 16. Defeated by the allies, 39. By the Marfi, 41. Degenerate under Augustus, 489 (D).
- degenerate under Nero, *xiv.* 399 (I). Slaughtered in Britain, 401. Their tutelary gods burnt, 415.
- defeated by their fleet, *xv.* 10. Defeated by the Batavians, &c. *ibid.* *seq.* Brave answer to Civilis, 11. Besieged by him in their camp, *ibid.* Treachery of the legions under Vocius, 14. Cruelly used by the Germans, 15. Defeated by the Dicians, 62, *seq.* Defeated by the Saracens, 168.
- their religion, whence derived, *xvi.* 41. and arts and sciences, 53, *seq.* Censured for destroying monuments, &c. 73. Treachery to the Frisians, 82. Defeated by Polenus, 88. Draw the Tuscan into an ambush, &c. 89. Several actions between them and the Etruscans, 96, *seq.* and the Venetians and the Etruscans, 100, *seq.* Invaded by the Persians, 153, *seq.* Defeat them, 166 (Q), 150, 159. Perish, follow the Gothic drells, 472. War with Persia renewed, 529. Defeat the Persians, 530, *seq.* Panic before Nabhis, 531. Make a shameful peace with the Persians, 554. Defeated by the Persians, 616. Conclude a perpetual peace with them, 619.
- in Italy, revolt from Leo, *xvii.* 42. Submit to the pope as a temporal prince, *ibid.* Defeated by the Saracens, 64, 67. Defeated and disgracefully used by the Bulgarians, 78. Total dissolution of the Constantinopolitan empire, 217. Treaty with Carthage discussed, 477, *seq.* Their power gives jealousy to the Carthaginians, 486. Retake Rhegium, and put the Carthaginians to death, 487, *seq.* At Messina send to succour against the Carthaginians, 490. Land in Sicily, and take possession of Messina, 492. How early acquainted with sailing, *ibid.* (C), *seq.* Their treaty with Hiero, 497, *seq.* Reduce several towns in Sicily, 500. Defeat the Carthaginians, and take Agrigenu, 501. Progress in Sicily, 506. In Sardinia and Corsica, 509. Defeat the Carthaginian fleet, 515. Commit great ravages in Africa, 516. Defeat the Carthaginians, 518. Are defeated by them, 521. Loss of their fleet, 527. Harassed before Lilybeum, 533. Equip a privateer fleet, 536. Defeat that of the Carthaginians, 538. Treachery to them, 565. Vain attempt to vindicate them, 566.
- Embassy to Hannibal, 580, *seq.* To Carthage, 584. Frighted by omens, 590. Defeated by Hannibal, 601. New defeat, 608. Defeat the Carthaginians in Spain, 615. Defeated at Cannæ, 619, *seq.*
- gain advantages against Hannibal, *xviii.* 21. Defeat Hanno, 29. Defeated by Mago, 32. Take Salapis, 39. Defeated at sea by the Tarentines, *ibid.* Success against Mago, 40, 72. Defeat the Carthaginians at Zama, 76, *seq.* Make peace with them, 77. Betray them to Massinissa, 80. Jealously against Hannibal, 81, 83. Treachery to the Carthaginians, 93, 96. Send Cato to them, *ibid.* *seq.* New war against them, 98. Perfidy to the Carthaginians exposed, 100, 103, *seq.* Operations at Carthage, 104. Their tyranny, 607 (').
- government in Britain, *xix.* 110. Officers, 111. Stations, *ibid.* *seq.* Give names to the principal towns, 114. Highways made there, *ibid.* *seq.* Exhaust it of its prime youth, 116. Forsake it, 169. Driven out of part of Gaul, 297. Driven out of Spain, 308. Defeated in Africa, 342. In dread of the Vandals, 344. Invasion of the Gauls, Germans, &c. See under *Gaul, Germans*, &c. Their fleet destroyed by the Vandals, 353.
- Renanus*, his success against the Persians, *xi.* 127, *seq.*
- poisoned by Nero, *xiv.* 407, *seq.*
- extortions in Africa, *xvi.* 296. Gains over Palladius, 297. Arrested by Theodosius, 310, 311.
- banished by Julian, *xvi.* 253.
- defeats the Scenitæ in Palestine, *xvi.* 608. Put to death by Phocas, *xvii.* 15.
- Zoc's general, his treason, *xvii.* 85. Cruelty to Leo, 86. Assumes the purple, *ibid.* Allies with the Bulgarians, 87. Outwitted and dethroned, 88. Banishment and death, 89.
- the son of Constantine, *xvii.* 89. Poisons his father, 91. Reign and character, *ibid.* Success against the Saracens, 92. Death, *ibid.*
- II. forced to marry Constantine's daughter, *xvii.* 112. Ill success against the Saracens, 113. Works of piety, 114. Assassinated, 115.
- the son of Bardas Scelerus, joins Basilus, *xvii.* 106. Preferred by him, *ibid.*
- Scelerus, taken prisoner by Comnenus, *xvii.* 127.
- oppresses the people, *xvii.* 114. Several public calamities in his time, *ibid.*
- his pathetic speech to the king of Bulgaria, *xix.* 528.

- *Diogenes*. See *Diogenes*.
 — sent prisoner to Constantinople, xix. 550.
 Why unfit for the crown, 551.
 — delivers up Scopiae to Basilus, xix.
 554.
 — exarch of Rome, defeated by Agitulf,
 xix. 624.
 † *Rome*, the capital of Latium, xi. 215. How
 and by whom built, 238 (I). When and
 whence named, 240 (L), & 287. Described,
 241 (N). How peopled, 283. Enlarged by
 Romulus, 285. By Tullus, 310. By An-
 cus; 316. By Servius, 333. Visited by pes-
 tilence, 349. Formed into a republic, 353,
 seq. The time of it according to the New-
 tonian chronology, 355, seq. (K). Plagued
 with intestine broils, 381, seq. and 390,
 seq. With famine, 406. Invaded by Co-
 riolanus, 418. Great confusion, and an
 interregnum in it, 430. A famine there,
 441, 510. and a fresh pestilence, 452, seq.
 478, 510. Assaulted by the Volsci, 510.
 Falls under the decemvirs, 483. Plague and
 famine, 510. An interregnum, 530. vii. 88.
 Forsaken at the approach of the Gauls, xi.
 333. Burnt by them, 535. Saved by Ca-
 millos, 539. Re-built, 541.
 — new famine and pestilence, xii. 14, seq.
 and 32. An earthquake in the forum, 37.
 A new census taken, 59. In general mourn-
 ing, 88. A fresh census, 95. Severe plague,
 134, seq. Fresh census, 141. Embassy
 from and to the king of Egypt, 152, seq.
 Severity to the Campanians, 154. Extent of
 its territories, 156, seq. A fresh pestilence,
 159. New census, *ibid*. Fleet built, 166.
 Conspiracy to burn and plunder it discovered,
 172. Terrified with prodigies, 175. A cen-
 sus, 187, 201, 209. Inhabitants diminished,
 201, 209. Overflowed and burnt,
ibid.
 — a census, xii. 229. In dread of Hannibal,
 256, 270. In great consternation on his
 nearer approach, 298, seq. Streets when
 first paved, 358. Another census, 359,
 417. In an uproar occasioned by the Gracchi,
 439. Its history from the Gracchian fac-
 tion, 446. A new census, 450. Consternation
 from the Gauls, 497, seq.
 — a battle in it, xiii. 26. Purified, and
 how, 27. New citizens formed into tribes,
 42, seq. Battle in the forum, 48. Block-
 ed up by Cinna, 60. Plague and famine in
 it, 63. In the utmost confusion, 66. In-
 vaded by the Samnites, 81. Saved by Cra-
 sus, *ibid*. Opens her gates to Sylla, 77.
 Made a shamble by him, 84. Enslaved, 87.
 Restored by his abdication, 96. In danger
 from Lepidus, 100. From a fresh famine,
 114. An interregnum, 171. A new census,
 179. In a civil war, 182, seq. Deep and
 sad consternation, 185, seq. Abandoned,
ibid. A census by J. Caesar, 251 (W). The
 beginning of its imperial state, 268. Con-
 fusion at Caesar's death, 282. Violent con-
 motion on exposing Caesar's dead body, 293,
 seq. A new civil war, 310, seq. Under the
 triumvirate, 353. In flames and confusion,
 353. and slaughter, 354, seq. Split into two
 factions, 428. A fresh famine, 442. En-
 riched by Augustus, 486. A fresh cen-
 sus, 486 (Z). Adorned by Augustus, *ibid*.
 By Agrippa, 513. Joy at Augustus's re-
 covery, 500. Depopulated by plague and
 famine, 503. Disturbances on account of
 elections, 506, 509. Another census, 533.
 Destroyed by fire, 535. Divided into wards,
 536.
 — under a new famine, xiv. 12. The next
 census attended with prodigies, 36. In deep
 mourning for Germanicus, 143 (G). Terri-
 fied by informers, 209, seq. Cruel butche-
 ries of Sejanus's friends, 227 (F), 238. A
 new famine, 284. Want of houses to grind
 corn, 294, seq. (D). Confusion on the death
 of Caligula, 310. Privilege of citizenship made
 cheap by Claudius, 334 (T). A famine under
 him, 329. The city enlarged by him, 354
 (S). A famine, 357. Degenerates under
 Nero, 380, 399, 408 (U). Despair
 and miserable condition of the inhabitants,
 412. Burnt, *ibid*. Whether by Nero,
 414 (A). Rebuilt in a new form, 417 (D).
 A grievous plague, 439. and famine, 462.
 Affronts Nero, *ibid*. seq. Joy at his death,
 466. Damaged by an earthquake at Galba's
 entry, 483 (M). Dead at Vitellius's ap-
 proach, 511. Form a mistaken sedition,
 515, seq. Prodigies and famine, 517.
 Battle in it between the parties of Vitellius
 and Vespasian, 570, seq. Dreadful case
 after Vitellius's death, 573.
 — beautified by Vespasian, xv. 24. Last
 census, 30. Burnt, 44. Repaired by Ti-
 tus, *ibid*. A grievous pestilence, *ibid*. Dis-
 mal state under Domitian, 57. 75. Da-
 maged by the overflowing of the Tiber, 146.
 Suffused by fire, water, and famine, 203.
 Under two emperors, 211. Laid under water,
 212. Under Aurelius, 214, seq. And other
 great calamities, 217. Three years pes-
 tilence, 265. Fire and famine, *ibid*. A fire
 in it several days, 268 (H). All the sub-
 jects of the empire made citizens, 332.
 Dreadful disturbances, 394. seq. (E). Re-
 joicings for the death of the Maximine, 397.
 seq. Celebrates her Millennium, 410. Walls
 repaired by Decius, 415. New pestilence,

- 418 (W). Walls enlarged by Aurelian, 452. Maxentius's tyranny, *ibid.* (W). A tumult on account of false coin, 462. Embellished by Dioclesian, 508 (H). Grievously afflicted by Constantine, 552. *seq.* (W) (X). Why disliked and deserted by him, 591 (Z).
- Founded at first by the Etrurians, xvi. 5. *seq.* (B). Put in great consternation by Porfena, 87. Taken by Brennus, 112. In deep mourning for Constantine, 138. A new famine, 372. A fresh one caused by Gilda, 471. Greatly frightened by Alaric, 503. Relieved at a vast charge, 504. Blocked up afresh, 509. Submits to Alaric, *ibid.* A grievous famine, 512. 514. Taken and burnt by the Goths, 514. Plundered by Genseric, 576. Besieged by Ricimer, 591. Covered with the cinders of Vesuvius, 592. Submits to Odoacer, 597.
- taken and plundered by Alaric, xix. 296. By Genseric, 345. Taken by Belisarius, 569. Besieged by Vitiges, xix. 572. Under a plague and famine, 574. Relieved, 575. Besieged by Totila, 594. In dreadful condition, 595. Surrendered and plundered, 596. Retaken and rebuilt by Belisarius, 598. Betrayed to Totila, 602. And repaired, 603. Retaken by Narses, 610. Stript of its privileges, 615. Reduced into an exarchate, *ibid.* The extent of it, *ibid.* Ravaged by the Lombards, 625 (C). Revolts from the emperor, 664. *seq.* (N). Subjected to the pope, *ibid.* See *L'ope*. Besieged by Luitprand, 668.
- Romilda*, her treachery and punishment, xix. 627.
- Romulus* made Roman consul, xi. 472. His treachery to Sicinius, 475. *seq.* Fined for misconduct, 477. Proposes the introducing of Solon's laws, 478. Chosen decemvir, 480.
- *Marcellus* seized for his loyalty to Galba, xiv. 506. Put to death, 508.
- Romuald* defeats the Romans, xvii. 28.
- Romuald* I. receives the Bulgarians into Benevento, xix. 515. Defends it against Conslans, 644 (K). Defeats him, 645. Dies, 655.
- II. his conquests in Naples, xix. 655. Death, *ibid.*
- Romula*, the mother of Galerius, xv. 493. Instigates him against the christians, *ibid.*
- † *Romulea Colonia*, in Spain, where, xviii. 472.
- put to the sword by Decius, xii. 120.
- † *Romulianum*, where, and by whom so called, xv. 493.
- Romulus*, whose son, and by whom brought up, xi. 233. *seq.* Reinthrones his father, 236. Builds Rome, 238 (I). His palace described, 241 (N). Chosen king, 276. His orders and regulations of the Roman state, 277. *seq.* His conquests, 284. Wounded by the Sabines, 286. Triumphs, 292. His laws, *ibid.* *seq.* Disobliges the senate, 293. His death and Apotheosis, *ibid.* *seq.* Character, 294.
- his augural staff preserved, xi. 542.
- the son of Maxentius, chosen consul, xv. 543. His death, *ibid.*
- one of Magentius's generals, kills Menelaus, and is himself killed, xvi. 170.
- Romus*, prince of Troy, one of the founders of Rome, iv. 488.
- an antient king of Spain, xviii. 507.
- Romerius* revolts against the Greek, xvii. 136. Put to death by Michael, *ibid.*
- Rosaces* puts Alexander the great in imminent danger, v. 297.
- Rosamond* causes Albinus to be murdered, xix. 509. Her flight and punishment, 510.
- Rosellus* and his brother's treachery to Cæsar, xiii. 200 (M)
- Roseius*, tribune, opposes the Gabinian law, xiii. 130.
- a companion of Sylla's debauches, xiii. 98.
- † *Roselyne*, Solomon's cisterns at Tyre, so called by the Turks, ii. 322. Traditions concerning them, *ibid.* Their present state, *ibid.* *seq.*
- Ross*, Cyrenian, their excellence, xviii. 234.
- † *Rossi* invade the Romans, xvii. 88. Defeated by the Romans, *ibid.* Drive out the Bulgarians, and seize on their country, 97. Defeated by Bardas, *ibid.* By Zemiasces, 98. *seq.* By Monomachus, 119.
- † *Rostan*, among the Persians. See *Rusan*.
- Rostralcrown*, at Rome, what, xiii. 460 (F).
- † *Rostrat. column*, of Dracilius, described, xii. 171 (U).
- † *Rostate naues*, whence so called, xvii. 506 (O)
- Rostum*, whence so called, xii. 70.
- Rota Adris* taught Greek by Elizus, xvii. 422. Disappointed of marrying Const. *ibid.*
- Rotharic* put to death by Aripert, ix. 651.
- Rotharis* chosen king of the Lombards, xix. 634. Gives the first laws to them, *ibid.* *seq.* His conquests, 636. *seq.* Death, 637. Character, 638.
- a traitor against Luitprand murdered, xix. 657.
- † *Rotunda*, at Balbek in Syria, ii. 266.
- Rouas*, his designs against the Bithi, xvii. 554. Proud message to the Romans, *ibid.* Death, *ibid.*
- Roudabab*, mother of Rusan, her history, v. 347. *seq.*
- Rougas* heads the Hunns who ravage Thrace, xix. 215. Killed with lightning, *ibid.* Whether

- ther the same with *Romas*, *ibid.* seq. (G). seq.
Romille, father, his partiality exposed, xiii. 348
 (B).
Romulus, Hengist's daughter, whether married
 to Vortigern, xix. 180.
Roxana put to a cruel death by Parysatis, v.
 266.
 — taken prisoner by Alexander, viii. 602
 (C). Captivates him, *ibid.* Her cruelty, ix.
 11. Imprisoned by Cassander, 35. Mur-
 dered by him, 42.
 — wife of Mithridates, put to death, ix.
 579 (H).
 — Herod's daughter by Phædra, x. 443
 (N).
 † *Roxalana*, Ryoland. See *Riisland*, xix. 259.
 † *Rozolani*, who and where seated, xix. 478.
 Defeated by Adrian, xv. 161. Revolt from
 the Romans, 218. 427. Their success in
 Mysia, xix. 479. Cut off by M. Aponius,
ibid. Become pensioners to Rome, 481.
 Defeated by the Romans, xiv. 514.
Rualdus, his censure of Plutarch, xiii. 257.
 seq. (W). And just censure of Suetonius,
 xv. 190 (D).
Rublius steals a rich scabbard of Mithridates'
 sword, ix. 601. And sells it to Ariathes,
ibid.
 † *Rubricatus*, a river in Numidia, xviii. 124.
 — another in Tarracon, xviii. 477.
Rubrius employed by the senate to outwit Grac-
 chus, xii. 430.
 — accused of treason, xiv. 105.
 † *Rudæ*, a city of Calabria, xi. 217. The
 birth-place of Ennius, xii. 210 (D).
Rudis, among the Romans, what, xii. 433
 (H).
Rufilla, Annia, her forgery and punishment,
 xiv. 163. seq.
Rufinus sent ambassador to Cuthiers, xi. 107.
 — *Cornelius* made dictator, and obliged to ab-
 dicare by superstition, xii. 71.
 — *Pub. Cornel.* a senator, degraded for lux-
 ury, xii. 151. 486.
 — *Cæcil.* another, degraded for dancing, xv.
 52.
 — escapes Constantius's snare, xvi. 180.
 — his treachery to Commodus, xvi. 432
 (L). And to Tatianus, 437 (O). Made
 guardian to Arcadius, 455. His rise and
 character, 456. Avarice and ambition, 458.
 Cruelty to Lucianus, 459. Sets the empire
 on fire, 460. seq. Sues to be colleague,
 438. Murdered by Gainas, 462. Indignities
 shewed to his corpse, 463.
 — slurs up the Huns, xix. 211. And Visi-
 gths, 289. Undermines Stilicho, 291.
Rufus, Annian, sent governor into Judea, x.
 520. Recalled, *ibid.*
 — one of Christ's seventy disciples, x. 571
 (T).
- *Vibulus*, sent by Cæsar with terms to Pom-
 pey, xiii. 196.
 — *Aufidius* insulted by Roman mutineers,
 xiv. 69. seq.
 — *Trebelli* made governor of Thrace, xiv.
 139.
 — *Petilius*, a sordid senator, and base be-
 trayer of Sabinus, xiv. 212 (S).
 — *Musonius*, his unreasonable philosophizing,
 xiv. 570 (W).
 — conspires against Domitian, xv. 79. Ba-
 nished, *ibid.*
 — a Greek poet, in the time of Trajan, xv.
 153 (K).
 — *Vellius* put to death by Commodus, xv.
 261.
 — *Volusianus* sent into Afric, xv. 551. De-
 feats Alexander, *ibid.*
 — revolts against Philippicus, and puts out
 his eyes, xvii. 37 (D).
 † *Rugians*, xix. 14. Who and where seated,
 587. Submit to Attila, 222. Settle in Il-
 lyricum, 244.
 † *Rumestan*. See *Greeks*, xi. 167.
Rumitalces, his bravery at Nice, xvi. 324.
Runic character, what, xix. 44. Brought by
 Woden from Asia, 259. Why condemned,
 260 (B).
Rupilus, *Publ.* quells the Sicilian rebels, xii.
 416. His character and code of Sicilian law,
 417.
Ruricius sent into Afric, xvi. 296. Put to
 death, 298.
 † *Rusadir*, Ryfsdir, where situate, xviii. 180.
 187.
 † *Rusazus*, where situate, xviii. 126.
Rusbeck's whimsical notion of the Atalantis, xiii.
 102 (K).
 † *Rusciana*, where situate, xix. 599. Taken
 by Totila, 600.
 † *Rusconum*, where situate, xviii. 126.
Rusellus, his revolt, xvii. 134. Taken pri-
 soner, 135. Sent in chains to Constantinople,
ibid.
 † *Russellæ*, a city of Etruria, xi. 214. De-
 scribed, xvi. 11. Whence named, *ibid.*
 † *Rusfibi*, port, where, xviii. 187.
 † *Ruspina*, where situate, xvii. 259.
 † *Russians*, Russi, from whom descended, i.
 378. Subdued by Mithridates, ix. 555 (M).
 Seize on Bulgaria, xix. 530. Driven out of
 it, *ibid.*
 † *Ruslan*, the throne of, a remarkable moun-
 tain so called, described, v. 113. seq.
 — his birth, v. 348. He and his father re-
 inthroned the right line of Persia, 357. Made
 generalissimo, *ibid.* His noble exploits, *ibid.*
 seq. Why often called Zabeli, 358. Ex-
 ploits against the Turks, 369. Kills the
 prince of Persia in single combat, 414. Betrayed
 by his brother, 420, seq. Murdered, 421.
 Re-

- Remarks on his romantic history, *ibid.* (S).
- † *Rustandar* province, whence so called, v. 358.
- Rustiana* married to Symmachus, xvi. 449 (X).
- saved by Totila, xix. 596.
- Rusticus*, his mild speech to the senate, xiv. 218.
- *Aurulus* insulted by the soldiers of *Cerealis*, xiv. 570. Put to death by Domitian, xv. 77. His crime, *ibid.* (P).
- *Junius*, put to death by Domitian, xv. 57-75.
- jun. in high esteem with *M. Aurelius*, xv. 209.
- † *Rufurium*, where situate, xviii. 126.
- Ruth*, history of, where placed, iv. 29 (R).
- When wrote, *ibid.*
- Rutilius*, Rufus, whether the author of the massacre of the Romans in Asia, ix. 551 (L).
- *P.* defeated and killed, ix. 568.
- his success against Jugurtha, xii. 471.
- Supplanted by *Scavrus*, 480 (K).
- *Rufus*, consul, xii. 495. Raises an army against the Gauls, 498. Obliged his young son to serve, 499. Introduces fencing-masters among the Romans, *ibid.* Unjustly banished, xiii. 33. Refuses to come back when recalled, *ibid.*
- *P. Lupus*, chosen consul, xiii. 37. Defeated and killed, 39.
- *Kuf. Petil.* the betrayer of Sabinus, xiv. 212 (S).
- *Trebellius* put to death, xiv. 245 (W).
- *Fennus* promoted by Nero, 379. Made his Prætorian captain, 403.
- *Musonius*, a stoic knight, insulted by the Vespasians, xiv. 570 (W).
- *Claud.* his rise, writings, and character, xvi. 534. seq. (G). His itinerary, *ibid.* seq.
- Rutilus*, *Cornelius*, made dictator, xi. 519. Defeats the Volsci, *ibid.*
- *C. Marcius*, a plebeian, chosen dictator, xii. 45. Defeats the Hetrurians, 46. Receives a triumph, *ibid.* Chosen censor, 48. Sent to quell a mutiny, 60. Whence styled *Censorius*, 159.
- † *Rutubus*, the port of, where situate, xviii. 179. 187.
- † *Rutuli*, whence descended, xi. 222. War against Latinus, 228. Defeat the Trojans, 230. Invaded by Tarquin, 350. Make peace with the Roman consuls, 355.
- † *Rutupiæ*, Portus Rutupienfis, where situate, xiv. 81 (C).
- Ruz*, a fabulous chief of the Samaritans, x. 231.

Sad, an Arabian idol, xviii. 387.

† **Saba**, *Marsb*, the antient metropolis of Arabia Felix, i. 371. By whom built, *ibid*.

† ——— metropolis of the Sabæi, xviii. 349. The fam'd reservoir of, 419.

† ——— the district of, and its towns, xviii. 350, 358.

† **Sabaean** nations, their extent, cities, &c. i. 383. Origin, situation, &c. xviii. 349. Government, 376. Religion, 378. seq. Peculiar tenets, 381 (Q.).

Sabacou, his reign in Egypt and Ethiopia, xviii. 312.

† **Sabatus Lacus**, in Etruria, described, xvi. 27.

Sabaiarus Valens why so nicknamed, xvi. 324.

† **Sabarba Sabota**, metropolis of the Adramitæ, xviii. 351.

Sabbaco, his cruelty to Bocchoris, ii. 76. His visions, 78.

—— **Sabbacon**, drives Anisif out of Egypt, ii. 77. Whether the So of Scripture, 78. His piety, wisdom, reign, and retirement, *ibid*.

Sabban, a fam'd Arabian orator, xviii. 403.

Sabbath, Jewish laws, positive and negative, concerning it, iii. 14 (M). Why and when instituted, *ibid*. Superstitious notion of the Jews concerning it, *ibid*. What meant by the second sabbath after the first in the new testament, 17 (M). Sabbath-day's journey, how far, *ibid*. (A). seq.

—— breaker accus'd and put to death, iii. 423.

—— prophan'd by the Jews, x. 218.

—— self-defence on it declared lawful by the Jews, x. 272.

—— how kept by the Essenians, x. 483 (A).

—— our Saviour's notion of it, x. 544. seq.

Sabbatic year, laws concerning it, iii. 35. seq. When it was begun, iii. 37 (L). Its several names, 37 (L). The reasonableness of it, 38. seq. Whether typical of the millennium, 39. The omission of the observance of it punished, x. 178 (B).

—— river, Jewish fable of, iv. 316 (F).

Sabians pretend to have a book wrote by Adam, iii. 112 (T).

Sabian religion, by whom founded, iv. 347. Its steps and progress, *ibid*.

† **Sabid**, a port of Ethiopia, xviii. 272.

Sabina Julia, Titus's daughter, xv. 38. Married to Adrian, 121. Ill us'd by him, 177. Her character, *ibid*. Death, *ibid*.

—— **Tranquilliana** married to Gordian, xv. 401.

† **Sabines**, **Sabini**, who and where situate, xi. 214. Cities, *ibid*. seq. Whence so called, 225. Invade Romulus, 285. Incorporate with the Romans, 287. Defeated by Tarquin, 326, 328. Subdued by the Romans, 345, 376, 377, 378. Their origin, 262. Their country described, *ibid*. Their government, laws, language, &c. 263. seq. Their cities, 264. seq. Whence stiled Quirites, 265. Their country, to what places now corresponding, 267. Mountains, rivers, and lakes, *ibid*. seq. Their war, and coalition with the Romans, 268, 273. Are visited with a plague, 272. seq. Quarrel with the Romans, why, 311 (I.). Are defeated by them, *ibid*. seq. Defeated by Ancus, 316. Defeated by Tarquin, 345. By the Romans, 397. 451. 464. Reduced by Curius Dentatus, xii. 140.

—— women, the rape of, xi. 283 (G). Mediate a peace with their parents, 287. Privileges granted to them, 289 (S).

Sabinian made a Roman general, xi. 80.

† **Sabiniana Ala**, whence so called, xix. 93.

Sabinianus's revolt in Africa, xv. 401. Defeat, *ibid*. Succeeds Ursicinus in the east, xvi. 211. Treachery to him, 213. Success against the Ostrogoths, 600. Sent against Mundo, xix. 546. Defeated by him, *ibid*.

Sabinus, one of Cæsar's officers, defeated by the Gauls, xiii. 170. Made governor of Rome, xiv. 503. Submits to Vitellius, 533.

—— sent to seize Herod's treasure, x. 507. Besieged by the seditious Jews, 510. *ibid*. Rites the treasure, and sets fire to the temple, *ibid*. (M). Makes out of Judea, 513.

—— sent against the robbers about Rome, xiii. 463. The remarkable fidelity of his dog, xiv. 213 (T).

—— **Pos.** success in Thrace, xiv. 200. Death and character, 246 (X).

—— **Titius** accus'd of treason, xiv. 211. Death, 212 (T).

—— **Cornel.** plots against Caligula, xiv. 306. Pardoned by Claudius, 325. Kills himself, *ibid*.

—— **Ostorius** accuses Bareas Seranus, xiv. 442.

—— **Cælonius** put to death by Galba, xiv. 480 (H).

—— **Flavius** succeeds Macer Otho's general, xiv. 525. His cowardice and indolence,

564. seq. Whether through envy, 565 (S).
 seq. Believed in the capitol, 566. Taken
 prisoner, 567. Murdered, 568. His char-
 acter, *ibid*.
 — *Publ.* great sway with Vitellius, xiv. 543.
 Clapt in irons by him, 560.
 — *Julius* heads the revolted Gauls, xv. 13.
 Proclaims himself Cæsar, 15. Defeat and
 escape, *ibid*. Nine years concealment and
 adventures, 33. Discovery and execution,
 34.
 — *Flavius* chosen Domitian's colleague, xv.
 52. Put to death by him, 53. Character
 and pretended crime, *ibid*.
 — *Æppus*, defeated and killed by the
 Dacians, xv. 62.
 — *Fabius*, recalled from his government,
 xv. 346. Chosen one of Alexander's coun-
 cil, 357 (M). Killed by the mob, 387.
 † *Sabora*, the metropolis of the Adramitæ, xviii.
 351.
 † *Sabrææ*, where situated, xx. 57.
 † *Sabtab*, where situated, i. 371.
 † *Sabtecha*, where situated, i. 371.
Sahura, a Mauritanian general defeated and
 killed, xiii. 245 (P).
Saburrus, a Roman general defeated and killed,
 xvii. 28.
 — valour and defeat, xix. 645.
Sabus, first leader of the Sabines, his various
 names and extract, xi. 263.
 — king of Arabia Felix, invaded by Gallus,
 xiii. 497.
 — or *Sambus*, his kingdom, where, xx.
 57.
Sabyntus, a faithful guardian of Epirus, x.
 75.
 † *Sarapene*, a province of Armenia, ix. 483.
Sacassuni, ancient inhabitants of Iberia, x.
 138.
 † *Sacæ*, or *Sakaia*, the Tartars, whence so
 called, xx. 15.
Sacca, the festival of, among the Babylonians,
 what, iv. 372. vi. 121.
 † *Saccæ*, who, and where sprung, v. 25. vi.
 12. Whence named, vi. 37. Possess Arme-
 nia, *ibid*. seq. Since called Titans, 36 (A),
 & 38. Wars with the Medes, v. 25. He-
 roic queen, *ibid*. (P).
Sacopbori, Manichees, why so called, xvi.
 371.
Sacculio, a snarling buffoon put to death for his
 unreasonable raiillery, xiii. 400 (U), seq.
Sacerdos Carpius, accused and acquitted, xiv.
 183, seq.
 — *Crasidus* banished, xiv. 249, seq.
Sacramentum, a military oath among the Ro-
 mans, how administered, xi. 398 (P), seq.
Sacra Acherontica, *Cabiria*, *Mithrasæ*, and
Samothracia, among the Etrurians, what, xvi.
 40, seq.
Sacred Battalion, or band of lovers in the The-
 ban army described, vii. 168 (D).
Sacred cohort, at Carthage, what, xvii. 444
 (R).
Sacrifice of Cain and Abel, oriental tradition
 concerning the occasion of it, i. 151 (K).
 — human, offered by the Egyptians, i. 483,
 seq.
 — abolished by Am-sis, ii. 67.
 — remarkable ones at Hierapolis in Syria,
 ii. 288.
 — human, their probable origin, iii. 336.
 iv. 368.
 — the daily, Moses's law concerning it, iii.
 55, seq.
 — when it ceased, x. 681 (U), seq.
 — among the Scythians, how performed, vi.
 69, seq. The rest see under *Victims*.
 — Lycurgus's law concerning them, vii. 8.
Sacrificing children to devils, whence, i. 298
 (W).
 — living creatures, not practised by the Es-
 senians, x. 482 (A).
 † *Sacri Portus*, where, xiii. 76. Sylla defeats
 Marius there, *ibid*.
Sacrovir, his revolt in Gaul, xiv. 164. Defeat
 and desperate end, 165.
 † *Sacrum Promontorium* in Lusitania, xviii.
 466.
Sad, general of the Arabs, his conquest of
 Persia, xi. 203.
 † *Sada*, where situated, xx. 60.
Sad-dar, or canon of the old Persic faith still
 extant, 153 (E). Compendium of Zende-
 vaita, v. 402, 405.
Saddæc, the father of the Sadducees, his doc-
 trine, x. 238.
Sadducus, son of the king of Thrace, his friend-
 ship to the Athenians, vi. 445.
Sadducees, their rise, x. 238. Deny a fu-
 ture state, *ibid*. Why favoured by Hyr-
 can, 344. Persecuted by the Pharisees,
 357, seq. Petition the queen of the Jews,
 358. Are backed by Aristobulus, *ibid*. Ob-
 tain part of their request, 359. Peculiar
 tenets, 472, seq. The causes of their infide-
 lity, *ibid*. seq. Whether they received only
 the pentateuch, 473 (O). Their character,
 474. Whether extinct, 474 (P), seq.
Sadid, son of Chronus, killed by his father, i.
 309.
Saducus raises an insurrection in Judea, x.
 518.
 † *Sadus* river, where, xx. 60.
Sadyattes, king of Lydia, vi. 118.
Sæi, the Persian, his treachery to Heraclius,
 xvii. 19. Flay'd alive, *ibid*.

- † *Sagapola*, a mount in Gætulia, xviii. 215.
Sagillus, king of Scythia, vi. 88.
† *Sagunt*, the port of, where, xviii. 187.
† *Saguntines*, their origin, xvii. 578. Threatened by the Carthaginians, 576. Implore the Roman protection, *ibid.* Besieged, *ibid.* Noble defence, 579. Sad catastrophe, 583.
† *Saguntum*, where situate, xvii. 578. Siege and massacre, xii. 231. Rebuilt by Hannibal, 262. Betrayed to the Romans, *ibid.* Named, xvii. 581 (C).
Saguntum, a river in Gætulia, xviii. 215.
Saguntum, a famous Persian poet, his sentiments of government, v. 440 (Y).
Sagittæ, were hated by the ancient Egyptians, i. 515.
† *Sais*, an ancient city of the lower Egypt, i. 408. A temple and wonderful room there, *ibid.*
— defeated by the Romans, xvii. 21.
Saitæ, ancient inhabitants of Elymais, x. 170.
Sakia, an Arabian deity, xviii. 385.
† *Sala*, where situate, xviii. 179. River described, 184.
† *Salabus*, defeated by Geta, xviii. 213. Peace with him, *ibid.*
† *Salacia*, a city in Lusitania, xviii. 465.
Saladin, bribes Isaac against Barbarossa, xvii. 164.
Salab, the son of Arphaxad, i. 291. Conjectures about him, 292 (I). Where settled, 368. One of the chiefs at the dispersion, 367.
— a prophet of the Arabs, who, xviii. 372. His miracles and death, 373.
Salema, an Arabian deity, xvii. 385.
Salambo, an Assyrian goddess, the same with Astarte, iv. 364.
† *Salamina*, one of the four parts of Cyprus, viii. 241. Whence so called, viii. 236.
† *Salamis*, the kingdom of, by whom founded, viii. 244. Kings of, *ibid.* The end of, 255.
† — island, taken by the Megareans, vi. 297. Retaken by Solon, 301, & seq. By what stratagem, *ibid.* Described, viii. 367. Yielded to the Athenians, 368. By whom subdued, *ibid.* Different accounts how it was recovered, vi. 302. The foundation of the Athenians claim to it, 303.
— the battle of, vi. 387.
† *Salamis*, the city of, by whom built, iv. 498. viii. 238. Besieged by the Persians, v. 281. By Demetrius, viii. 254. Retaken by Ptolemy, 255.
— the famed naval fight of, v. 243, seq.
† *Salapia*, where situate, xii. 303. Taken by the Romans, *ibid.* & xviii. 39.
Salapians outwit Hannibal, xii. 312.
† *Salasæ*, Salassi, who and where situate, xi. 210. Defeat, and are afterwards defeated by the Romans, xii. 386. Subdued by Varro, xiii. 493.
† *Salathus*, a river in Gætulia, xviii. 215.
Salatis, the first king of Egypt set up by the shepherds, ii. 39.
Salauces, king of Colchis, x. 136.
Salca Bæbius, basely bribed by Jugurtha, xii. 464. Prevents Jugurtha's discovering it, 465.
† *Saldæ*, where situate, xviii. 126.
Saleh, a fabulous Arabian prophet, xviii. 372. His miracles and death, 373.
† *Salm*, Solyma, and Jerusalem, by whom founded, i. 285 (Z). ii. 197 (Q). Where sited, 461 (A).
— a place near Shechem in Canaan, iii. 289 (F).
† *Salmisins*, who, xi. 225. xii. 111. Subdued by Volumnius, *ibid.* and by Attilius, 156.
† *Salra*, where, xviii. 66. Taken by Scipio, *ibid.*
† *Salernum* in Italy, said to have been founded by Shem, i. 285 (Z). xi. 217.
Salia, *Flavius*, an orthodox consul, xvi. 157. Sudden death, 338.
Salan Franks, whence named, xix. 370. Submit to Julian, 387.
Salan hymn, what, xiv. 147.
Salii, among the Romans, their office, ix. 257 (O). xi. 297. Whence named, *ibid.*
† — who, and where situate, xvi. 206. Subdued by Julian, *ibid.* See also xix. 370, & 387.
Salinator, sent to guard the Pyrenees, xiii. 101. Murdered by Calpurnius, 102.
† *Salisæ*, where situate, xviii. 176.
Sallustius Crispus, his extract, xiv. 54 (G). Plots to Agrippa's murder, *ibid.* Over-reaches the sham Agrippa, 125.
† *Salmantia*, *Salamanea*, a city in Lusitania, xviii. 464. seq.
Salmon, who, iii. 463. Marries Rahab, *ibid.*
Salom, queen of the Jews, x. 348. Sets Janneus on the throne, *ibid.*
— Herod's sister, her vile stratagem to murder Antigonus, x. 347. Her character, 384 (I). Hated to Mariamne, 413 (D). Hellish plots against her, 420 (M). The first who repudiated her own husband, iii. 149 (W). x. 422 (F). Cabals against Herod's sons, 434. 438. (I). Accused by Alexander, *ibid.* Raises new accusations, 441. Releases the Jewish chiefs, 504. Betrays Archelaus, 507. The share of Judea allotted her by

- by Augustus, 515. Death and last will, 520.
- Salme*, the daughter of Herod by Elpis, x. 443 (N).
- the dancer begs the Baptist's head, x. 538.
- † *Salona*, where situate, xii. 446 (B). xiv. 16 (O). Besieged by Batto, *ibid*.
- † *Salonæ* taken by Theodosius, xvi. 540.
- Salonicus's* birth celebrated by Virgil, x. 400 (G).
- put to death by Posthumius, xv. 428.
- Salonius*, a strict commander, hated by his soldiers, xii. 60. Makes a concession to them, *ibid*.
- *Asinius's* death, xiv. 174.
- † *Salpnates*, who, xi. 530. Take up arms against the Romans, *ibid*. xvi. 111.
- † *Salum Flumen*, in Numidia, xviii. 131.
- † *Salt*, the famed valley of, where, ii. 175. & 411 (I).
- of Jupiter Ammon, a royal present, viii. 542.
- houses built with it in Lybia, v. 87. xviii. 247.
- Salvianus Galp.* an informer, banished, xiv. 193.
- character of the northern nations, xvi. 550 (N).
- Salvidienus* comes to Octavian's assistance, xiii. 429. Harassed by Lucius, *ibid*. Relieved by Agrippa, *ibid*. Betrayed by Antony, 441. His death and extract, *ibid*. (T). seq. See *Orfitus*, xv. 79.
- writings and character, xv. 479 (I).
- Salvius* chosen king of the slaves, xiii. 6. Treachery to Athenio, 7. seq. Cowardly flight out of his capital, 20. Death, *ibid*.
- *Coccianus*, Otho's nephew, comforted by him at his death, xiv. 531.
- *Coccianus* put to death by Domitian, xv. 57.
- two of that name put to death by the army, xvi. 500.
- Salus*, the temple of, decreed by the senate, xiv. 435.
- Salust*, the historian, degraded, xiii. 179. Sent against the tenth legion, and repulsed by them, 230. Made proconsul of Mauritania, 245. And of Numidia, 253.
- Salust Crispus*, great nephew to the historian, his character, xiv. 54 (G). His advice to Livia, 55. Outwits Clemens, who personated Agrippa, 125.
- a great confidant of Julian, xvi. 245. seq. (N). Displaced on that account, *ibid*.
- prefect of Rome, Valentinian's letter to him, xvi. 391 (E).
- *Secundus*, Agricola's supposed successor in Britain, xix. 155.
- a great favourite of Julian, xvi. 245. Made prefect in Gaul, 246. Narrow escape, 266.
- *Secundus*, different from the former, xvi. 247. Made prefect in the east, *ibid*. Saves the philosopher Maximus from the mob, 277 (D). Refuses the empire, 290 (K). Promote Valentinian's election, *ibid*. Restrains Valentinian's persecutions, 295. Refrains on account of his great age, 329.
- the stately palace of, burnt, xvi. 514.
- Salustius*, legate of Britain, put to death, xix. 137.
- Salutation*, manner of it, among the antient Egyptians, i. 483.
- Salves*, who, and where, xii. 422. Subdued by the Romans, 426.
- † *Samael-vorze* lake, whence so called, ii. 425 (I). Described, 426.
- Samachon*, like of, whether known to the sacred historians, ii. 426 (K).
- Samaethus*, Constantine the great's fool, xvi. 159 (K).
- † *Samaria*, an account of it, ii. 463. (B). By whom built, iv. 118. Why called Sebaste, ii. 439 (X). Its ruins, 439. seq. Besieged by Benhadad, ii. 303. 304. & iv. 129. A dreadful famine in it, succeeded by a great plenty, 130. 131. Relieved by Ahab, ii. 303, seq. Miraculously delivered from famine and the Syrians, 309. Taken by Shalmaneser, iv. 161. Taken by Hircan, ix. 344. x. 342. Demolished, *ibid*. Rebuilt by Gabinius, 376. By Herod, 424. Ornamented and peopled by him, *ibid*. (R).
- Samaritan pentateuch*, an account of, x. 232 (G). 233 (H). & 234 (I). How brought into Europe, *ibid*. Two of them, 234. xvii. 306 (H). Alphabet described, iii. 211. Whether their letters are prior to the Assyrian, xvii. 302. seq. Their characters, how preserved, iii. 217. Whether it was the antient Hebrew, 213. Whether the same with the Phœnician, xvii. 302. seq.
- † *Samaritans*, their origin, x. 184 (L). & 228 (C). seq. Fall out with the Jews, *ibid*. Obstruct the building of the temple, 187. Petition to Alexander rejected, x. 226. & viii. 536. Banished Samaria, 344. Build Sichem, x. 228. Their religion,

230. seq. (D) & (E). Corrupt the pentateuch, 232 (G). Burn an officer of Alexander's, with his retinue, viii. 544. Are severely punished for it, *ibid.* Refuse contributions to the temple, x. 190. Are compelled to it by Darius, *ibid.* Claim the septuagint version, 243. Ravage Judea, 249. Impious policy, 266 (K). seq. Invaded by Judas Maccabeus, 289 (O). Subdued by Hyrcan, 339. Pollute the Jewish temple, 519. Converted to christianity, 623. Deceived by an impostor, 624. Fall out with the Jews, 641. Cast at Rome, *ibid.* Defeated by Cerealis, 658. Butchered, *ibid.* Their present state, 231 (F) seq.
- Samarius*, the bloody butcher of Trebonius, xiii. 315.
- † *Samath*, or great city, taken and razed, xvii. 442.
- † *Sambri*, a people of Ethiopi, xviii. 261 (D).
- Sambuca*, a warlike engine, described, viii. 127.
- Sambula*, among the Persians, what, xiii. 91 (A).
- Sambus* submits to Alexander, viii. 632. seq. (Q).
- † *Same*, the metropolis of Cephalonia, viii. 360.
- Samias*'s noble speech against Herod, x. 385. seq.
- † *Samega* taken by Hyrcan, x. 339.
- † *Samen*, mountain, where, xviii. 262.
- † *Samicand*, by whom built, xviii. 421.
- Samian war*, the grounds of, vi. 425 (H).
- worthies enumerated, viii. 274 (O). seq.
- exiles assisted by the Spartans, viii. 270. Their success, *ibid.* seq.
- earthen-ware famed, viii. 263.
- † *Samians*, great navigators, viii. 263. Worshippers of Juno, 261. seq. First builders of transport-ships, 263. Their government, laws, *ibid.* seq. Plant a colony in Egypt, 264. War with the Ægeians, *ibid.* seq. And Megareans, *ibid.* Their tyrants, *ibid.* Inflamed by Syloson, 265. By Æces, 266. Their war with the Corinthians, 265. Have recourse to the Lacedæmonians, 269. Part of them settle in Sicily, and seize Zancle, 280. Invaded by Polycrates, 266. By Meandrus, 275. By Syloson, ii. 277. seq. Abandon their country, 279. Inflamed by Æces, *ibid.* Treachery to the Ionians, *ibid.* seq. Subjected to the Persians, 281. Revolt to the Greeks, *ibid.* Ally with Athens, 282. Revolt, *ibid.* Subdued by
- Pericles, vi. 425. Their various changes since, viii. 283. seq.
- Samarius*, his cruelty to Trebonius, xiii. 315.
- Sammæl*, one of the Jewish names of the devil, i. 106.
- Samnites*, whence descended, xi. 225. & 262. Where situate, 216. Ally with Rome, xii. 47. Occasion of their war with the Romans, 55. After a gallant resistance are defeated by Valerius Corvus, 56. By Cnusus, 58. And by Valerius Corvus again, 59. Invaded by the Campanians, 61. Haughty answer to the Romans, 75. Outwitted by Paleopolis, 76. seq. Are joined by the Lucanians, 77. seq. Are defeated by Papyrius, 82. Sue for peace, *ibid.* Renew the war, *ibid.* Are defeated by Fabius, 83. Force the Romans to a shameful peace, 86. seq. Defeated by Lentulus, 92. By Papirius, 93. In Apulia, *ibid.* Made to pass under the yoke, 94. Defeated at Satricum, and punished, *ibid.* Twice more by Fabius, 97. Lose thirty thousand men, 99. & 111. Defeated by other consuls, 104. By Papirius, 108. seq. By Fabius, and made pass under the yoke, 110. Apply to Rome for peace, 112. Enter Campania, *ibid.* and are defeated in two battles, 113. By Fulvius, 118 (F). By Fabius, 119. Driven out of their country, 120. Defeated by Appius, &c. 122. Ally with the Hetrurians, and several other nations, against the Romans, *ibid.* Slaughtered by Fabius, 126. Defeated by Appius and Volumnius, 127. Make a bold attempt, 128. Defeated by Attilius, 129. Oath given to their army, 130. Totally defeated, 132. New alliance, 139. Defeated by Fabricius, 145. Quite abolished, 152. seq. Join in a conspiracy to burn Rome, 172. Discovered and punished, *ibid.*
- revolt from the Romans, xiii. 37. Defeated by Sylla, 44. Brought over by Marius, 75. March to Rome, 79. Success against Sylla, *ibid.* Defeated by Crassus, 81. Their miserable end, *ibid.* seq.
- Samnites* seize part of Etruria, xvi. 7. Their treachery at Vulturum, 103.
- Samnites*, Roman gladiators, whence so called, xii. 435 (H). Their weapons and dress, *ibid.* Revolt from the Romans, xiii. 37.
- † *Samnium*, where situate, xi. 216. Laid waste by the Romans, xii. 117. Plundered by Hannibal, xvii. 610. Taken by the Lombards, xix. 622.

Samona's rife and treachery to Leo, xvii. 80. seq. Disgrace, 81. seq.

† *Samos* island, described, viii. 259. Its various names, *ibid.* Whence named, *ibid.* Subdued by Macareus, 263.

— metropolis of the island, described, 260. By whom built, vi. 188. Its rarties, viii. 260. seq. Taken by Pericles, vi. 425. seq. Subdued by the Athenians, 429. Revolts, *ibid.* Retaken and destroyed, 429. Made free by Augustus, xiii. 510. Disfranchised by Vespasian, viii. 284 & xv. 28. The debaucheries of Antony and Cleopatra there, xiii. 467. seq.

† *Sarnofata*, a chief city in Comigene, ii. 256. Whence called Samothracia, viii. 259. Taken by Antony, x. 403. xiii. 448. seq. Taken by Heraclius, xvii. 20.

† *Samatrace*, where, iii. 352. Described, *ibid.* Named, *ibid.* Its inhabitants, *ibid.* Whence called *Cañiri*, 353. The gods of, dreaded by all nations, 355. The deluge of, *ibid.* Government, &c. 356. seq.

† *Sampbo* plundered and burnt by Varus, x. 513.

Sampfira, among the Adiabeniens, what, x. 164.

Sampficramus, king of Emefa, x. 162 (A).

Sanfon's birth and prowess foretold by an angel, ii. 232. iv. 28. Marriage at Timnah, ii. 232. Riddle, *ibid.* Kills a thousand of the Philiftines with the jaw-bone of an afs, 233. Betrayed to them by the Jews, *ibid.* Carries off the gates of Gaza, 234. Betrayed by Dalilah, *ibid.* His slavery and death, 235. The etymon and meaning of the name, iv. 28 (Q).

Samuel the prophet, born and dedicated, iv. 30. Whether a priest, 31 (T). Denounces God's judgments against Eli, *ibid.* Appointed judge in Eli's stead, *ibid.* Makes a yearly circuit to administer juftice, 34. Obtains a fignal victory over the Philiftines, *ibid.* His two fons, judges, corrupted by bribes, *ibid.* seq. Diffuades the people from having a king, 35. Anoints Saul, *ibid.* Juftifies his paff conduct before him, 37. His view in it, *ibid.* Falls out with Saul, 39. Anoints David in his stead, 42. His death, 51. Apparition, 55. Discuffed, *ibid.* seq. (P).

— chosen king of the Bulgarians, xix. 531. Horrid ravages, *ibid.* Slaughters the Romans, xvii. 105. Defeated by the Romans, xvii. 108. seq. Fresh conquests, xix. 531. Defeated by Uranius, 533. By Baftilus, 535. Breaks his heart, *ibid.* See alfo xvii. 108. seq.

Saxa, Sa, the fupposed founder of *Sais*, ii. 115.

† *Sanaa*, a Grecian city, viii. 391 (G).

Sanan, the capital of Yaman, xviii. 350.

† *Sanan*, the metropolis of Yaman, iv. 282. Called by the Jews *Uzal*, *ibid.* xviii. 350.

Described, xviii. 357. The palace of, 357. *Sanballat*, why called the Huxonite, x. 413 (H). His fpite against the Jews, *ibid.* Encourages their renegades, 222 (T). Whether two of that name, *ibid.* Samaritan traditions concerning him, 229 (C).

Sanbonatbo, hi of the th. 111

Its tendency to atheism, i. 24. Its line of Cain, 181. Production of a fad pair, 182. Why he makes no mention of the flood, 181, 187 (I). Patriarch compared with that of Moses, 189. Its history cannot be reconciled with that of, 320. Bishop Cumberland's amendment, it confidered, 317. A mixture of profane and facred history, and fable, vi. 55 (B). A further account of his writings, xviii. 112 (D).

Sanftuaries, at Rome and Greece, their number leffened, xiv. 170.

Sandabad, queen of Perfia's unlawful amour with her fon-in-law, v. 361.

Sandarton, left governor at almyra, xv. 456. Murdered, 457.

Sandrilas defeats Zamergis, xix. 249.

Sandricorius drives the Macedonians out of India, ix. 176, seq. His treaty with Seleucus, xx. 100.

Sangala, city, where fited, viii. 619. Stormed and taken by Alexander, 620.

Sangarius, river in Phrygia, iv. 442.

— in Bythinia, x. 123.

Sangban, king, who, xvi. 550. xix. 236 (T).

Serginius chosen confal, xiv. 281 (S). Kills himfelf, *ibid.*

Sanhedrin, of the Jews, a new institution, iii. 125 (R), 418 (H). x. 195 (Y). Whether the council of feventy continued, iii. 418 (H). No mention of it till the Marcabees, *ibid.* Their deputies to Antiochus murdered, x. 261. Their fovereign jurifdiction abolifhed, 376 (M). Their various confultations against Chrift, x. 571, 575, 579, 583. Unjuft fentence against him, 593, seq. Horrid hypocrify, *ibid.* (P). Inveteracy against him, 595, 596, seq. Revile him on the crofs, 602 (B). Obduracy, 605 (E). Suppreff the truth of his refurrection, 609 (A). and the propagation of the gofpel, 619, seq. In great perplexity, 620. Condemned Stephen, 622.

- Samaccalla*, employed by Herod to entice Hircan, x. 409 (B).
- Santabarinus's* treachery to Leo, xvii. 76. Punished, 78.
- † *Santorin* island. See *Tbera*, viii. 309. Remarkable phenomena preceding its emission, iii. 477.
- Saon*, polishes the Samothracians, viii. 356.
- Saosduchinus*, king of Assyria, iv. 327. Success against the Medes, 328.
- Saouk*, made regent of Persia, xi. 172. Murdered, 174.
- † *Scyrians*, first inhabitants of Lemnos, vii. 347.
- in Thrace, their kings, x. 63, seq.
- Sabb*, the son of Goliath, slain by Sibbechaia, ii. 250.
- † *Sapbar*, described, xviii. 353. The frankincense of, *ibid*.
- Sapor*, *Sapores*, king of Persia's success against the Romans, xi. 70. His character, *ibid*, & xv. 403. Takes Valerian prisoner, and treats him cruelly, xi. 71. Shamefully repulsed by Gordian, 70. Defeated, xv. 403. Ravages the empire, 424. Ill treatment of Valerian, 425. New conquests, xi. 72 (D). Death, *ibid*.
- II. his character, xi. 76. His embassy to Constantine, 77. His second embassy and manifesto to Constantine, 78. Makes peace with the Barbarians, 79. Ill success against the Romans, *ibid*. Letter to Constance, 80. Success against him, 81. Persecutes the christians, 77 (F). His good usage of the christians at Amida, 81. Takes Amida, Singara, and Sezabala, &c. *ibid*. Saves his forces by his prudence, 82. Defeated by Julian, 82, 83, seq. Makes an advantageous peace with the Romans, 84. Kills Arsaces king of Armenia, 85. His inhuman cruelties in the eastern provinces, xv. 429 (D). His wives taken prisoners by Balista, *ibid*. Haughty message to Odenatus, 430. Defeated by him, 431. Embassy to Constantine, xvi. 132. Repulse before Nisibis, 157. Defeated by Constantius, 158. Before Nisibis, 160, seq. High demands on Constantius, 204. Renews the war against him, 211. Good usage of the christian virgins, 212. Cruelty to the Amidans, 213. Takes several cities, 214, seq. Frighted back by ill omens, 226. First offers of peace rejected, 257. Second, 264. Sudden fall on Julian's army, 266. Peace with Jovian, 282. Treachery to Arsaces, 335. Invades Armenia, 336. Defeated by Valens, 337. Death and long reign, 386. See also xi. 86.
- III. his reign, xi. 87.
- Roman general sent to drive out the heretics, xvi. 368.
- Sapping*, when first brought into use, xi. 316. xvi. 79, seq.
- Sappho*, where born, viii. 290 (A).
- Sapporitis*, who and where situated, xviii. 353.
- † *Saptelyste*, the rich mines of, x. 50.
- Sapur's* cruelty to the Arabs, xviii. 430.
- † *Saraba*, and Sinus Sorabacus, where, xx. 60.
- Sarat*, the last king of Assyria, iv. 329. Invaded by Nabopolassar, *ibid*. seq. Burns himself and his palace, 330. Whether the Sardanapalus of prophane history, *ibid*. (A).
- Saracenic* alphabet, xviii. 400.
- Saracens*, whence so called, i. 372. Their extract, *ibid*. Who and where situated, xviii. 342. Origin of their name, 368 (N). Burn the Alexandrian library, ix. 372 (I). 100,000 of them cut off by the Romans, xi. 91. Invade Persia, 140. Whether subdued by Trajan, xv. 140 (B). Join the Persians against the Romans, xi. 91. Are defeated, *ibid*. Defeat the Romans, xv. 268. Embassy to Aurelian, 457 (U). Defeated by Dioclesian, 488. Invade Mesopotamia, xvi. 178. Go over to the Persians, 257. Repulse the Goths, 355. Waste Egypt, Syria, &c. 519. Desperate panic under Alurmandarus, 531. Repulsed by Marcian, 570. Join with Mohammed, xvii. 24. Success against the Romans, *ibid*. Swift conquests, 25, seq. Peace with Constantine, 27. Cruel ravages in Africa, 29. In Sicily, *ibid*. Repulsed before Constantinople, *ibid*. Peace with Constantine, 30. Defeated in Syria, 33. Repulsed before Antardus, *ibid*. seq. Driven out of Armenia, 34. Fresh invasion, 36. Defeated at sea, 44. By Leo, 47. Persecute the christians, *ibid*. Repulsed by Irene, 48. Bought off by the Romans, *ibid*. Repulsed in Cilicia, 51. Success against them, 51. against Nicephorus, 55. Defeated by Leo, 57. Settle in Crete, 63. Build Candia, 63. Defeat and kill Craterus, 64. Seize on Sicily, 65. Defeat Theophilus, 67. Are defeated by him, *ibid*. Defeat Michael, 73. Defeated by Petrona, *ibid*. Power broken by Basilus, 75. Take and destroy Syracuse, 76. Take Taurominium and Thessalonica from the Romans, 80. Defeated by Heraclius, *ibid*. Reduce Lemnos, *ibid*. Defeat the Roman fleet, 82. Repulsed Curtuas, 87. By Leo and Nicephorus,

- rus, 89. Utterly defeat Gongylas, 90. Lose the island of Crete, 91. Defeated in the east, 92, 94, 97. Their attempt on Edeffa defeated, 116.
- Sarabazes*, sent against Heraclius, xvii. 20. Defeated by him, *ibid*.
- † *Sarageffa*, by whom built, xiii. 492. Plundered by the Suevi, xix. 363. Taken by the Vandals, 307. By Enric, 369.
- Sarab* passes for Abraham's sister, iii. 249. Taken and restored by the king of Egypt, 250. By Abimelech, ii. 226. A son promised her, iii. 261. Gives her handmaid Hagar to Abraham, 255. Severity to Hagar, *ibid*. First called Sarai, 257. Death and burial, 266, 268.
- Sarai*, and *Sarab*, the meaning of the two names, iii. 257 (P).
- † *Sarimael*, conjectures concerning that place, x. 326 (1).
- Saranes* put to death by Veramus, xi. 129.
- Sarabion*, a slave, betrays Tauroninium to the Romans, xii. 416.
- Sarbarus* made general of the Persians, xvii. 19. Ravages Asia, *ibid*.
- Sarbarazes*, repulsed before Chalcedon, xvii. 22. Revolts to Heraclius, *ibid*. Put to death by Cosroes, *ibid*.
- Sarbas*, a Persian usurper murdered, iv. 140.
- † *Sarcinates*, who and where, xii. 154. Conquered by the Romans, *ibid*.
- Sardanapalus's* names and character, iv. 300 (M) & (N). Reign, *ibid*. seq. Said to have built Tarsus and Anchiale in one day, 301 (O). His remarkable epitaph, *ibid*. Success against the revolted Medes and Babylonians, 303. Surprised and routed by them, 304. Besieged in Nineveh, *ibid*. Destroys himself and his riches, 306. Monstrous account of him, *ibid*. (V). Pillar erected to him, *ibid*. Probably the same with Sarac, 329 (Z). Another epitaph, 307 (V). Made one of the Babylonian deities, 365.
- Sardi*, send an embassy to Carthage, xviii. 12, seq. Defeated by the Romans, 18. Rebel against the Carthaginians, and are reduced, xvii. 410.
- Sardians*, to *fell*, whence the proverb, xi. 292 (W). xvi. 76.
- † *Sardica*, metropolis of New Dacia, xv. 463 (A). Council of, when held, xvi. 157. Taken by Crumus general of the Bulgarians, xvii. 54.
- † *Sardinia*, conquered by the Romans, xii. 172. Seized by the Carthaginians, 212. Recovered, 213. Made a Roman province, 218. Regained from the Carthaginians, 284. Taken by Genserich, xvi. 585. Recovered by Marcellinus, 588. Surrenders to Julius Cæsar, xiii. 188. Delivered up to Octavianus, 451. Taken by Scipio, xvii. 512. Yielded to the Romans, 566. Taken by the Vandals, xix. 349. Recovered by Marcellinus, 352. By Genserich, 354. Taken by the Ostrogoths, 606.
- † *Sardinians* defeated by Sempronius, xii. 357. *Sardinians*, to *fell*, a proverb, whence, *ibid*. Revolt from the Romans, 421. Invite the Carthaginians, xviii. 12.
- † *Sardis*, a city of Lydia, vi. 109. Its importance, *ibid*. Taken and spared by Cyrus, v. 186. Taken and burnt by the Ionians, 215. Surrenders to Alexander, 297. viii. 511. Taken by the Cimmerians, vi. 118. Besieged and taken by Seleucus, ix. 188. By Antiochus, 222. Destroyed by an earthquake, xiv. 129 (P).
- Sars*, a measure in the time of Berolus, i. 192 (U).
- † *Sarmatia*, its extent, and situation, xix. 478, seq. Various nations, *ibid*. Submits to Trajan, xv. 133. See *Saurematia*, vi. 57, seq.
- Sarmatian giant*, killed by Constantine, xix. 485.
- *games*, from whence named, xv. 580.
- † *Sarmatians*, from whom descended, vi. 57. 80, & (H). Quelled by Domitian, xv. 74. Defeated by Adrian, *ibid*. War against M. Aurelius, 218. Defeated by him, *ibid*. seq. & 244. Court the friendship of the Romans, xiii. 494. Defeated by Gordian, xv. 403. Beg a peace, 233. Defeated by Maximinus, 384. By Carus, 481. By Dioclesian, 490. By Constantine, 534 (1), & 580. Ingratitude to him, xvi. 131. Severely punished, *ibid*. Driven out by their own slaves, 132. Settled by Constantine, 133. Restored and enfranchised, 206. Invade Pannonia, 296. Defeated in Mæsia, 315. Sue for peace, 316. Cruelties in the Roman territories, 355. Cut off by Theodosius, 356. Defeated by Valentinian, 387. Settled in Illyricum, xix. 244. Their Names, character, &c. 478. First irruptions, 479. Submit to Adrian, 480. Peace with M. Aurelius, 481. New settled, *ibid*. Defeated by Caracalla, 482. By Maximinus, 483. Peace with Probus, 484. Defeated by Carus, *ibid*. By Constantine, 485. Defeat the Goths, *ibid*. Submit to Constantine, 486. Beat by the slaves, *ibid*. seq. Restored to their country, 487. Fresh inroads and defeats, 488. Subdued by the Huns and Goths, 489.

- † *Saron*, Saron, the northern part of the Igean plain, ii. 415.
 — the gulph of, described, viii. 362 (G).
Saronides, aruids, why so called, xviii. 585 (D).
Sarpedo, tutor to Cato Uticensis, xiii. 85. Cautions him against Sylla, 86.
 † *Sarpedan* I. and II. kings of Crete, viii. 225. Driven from it, *ibid.* & vi. 127. Settled in Lycia, *ibid.*
 † *Sarpedan*, a city of Cilicia, vi. 130.
 — one of Demetrius's commanders, his attempt in his favour, ix. 327 (E).
 † *arsina*, a city of Umbria, xi. 247.
Sartamas, the Persian governor of Egypt, ii. 101.
Sarus sent against the Goths, xvi. 495. Disobliges Alaric, 513. Noble defence and death, 520.
Saul's king of the Ostryæ, x. 60.
Sasan, the father of Artaxerxes, xi. 66.
 † *Sastrata*, a city in Eymais, x. 169.
 † *Sasen*, an island of Greece, where, viii. 357.
Sasaniens, or Khosroniens, list of, the fourth dynasty of Persia in kings, according to oriental history, xi. 145. The end of it, 204.
Sesychis, king of Egypt, a second legislator, ii. 45.
Sitharzanes submits, and afterwards revolts from Alexander, viii. 561. Killed by Eriogon, 572.
 — *Satrapia* city, where, xii. 96. Taken by the Romans, 97.
Satirical libels torbid by Octavius, xiv. 34.
Satrates, a Scythian general, killed in battle, viii. 581.
 † *Satricum* invested and taken by Camillus, xii. 7. Revolts from the Romans, 90. seq. Taken by Papyrius, 94. Burnt by the Latins, 22. Taken by Valerius, 54.
Sattagete, who, xix. 222. Submit to Attila, *ibid.*
Saturacius lays the Sclavi under tribute, xvii. 48. Banished, 49. Conspires against Irene, 52. Dies of grief, *ibid.*
 — made cask agree with Nicephorus, 55. Marries Theophanus, *ibid.* Narrow escape, 56. Retirement and death, 57.
Satureius, one of the murderers of Domitian, xv. 87.
Saturn, his names, whence, vi. 43. & (G). First king of the Celtes, *ibid.* His ambition, 44. Two chief counsellors, *ibid.* Marries his sister Rhea, *ibid.* Taken prisoner by Titan, and released by Jupiter, 45. His jealousy, and cruelty to his children, *ibid.* Dethroned by him, 46. Civilizes the Cretans, viii. 219.
 — the chief deity at Carthage, xvii. 262. How worshipped there, *ibid.* & 257. Whence the fable of his devouring his children, 263 (O). The same with Moloch, 264 (P).
 — inhuman worship at Carthage, and by other Nations, xvii. 257. 447. seq.
Saturnalia, the festival of, by whom instituted, xi. 311 (M).
 — temple, the treasury at Rome, xiii. 190.
 — Macrobius's account of, xvi. 536 (G).
 † *Saturni* Promontorium, in Ethiopia, xviii. 272.
 † *Saturnia*, Italy, why so called, vi. 47. & xi. 208.
 † *Saturnine* hill, the capitol founded on it, xi. 285.
Saturnius Pompeius, his writings and character, xv. 152 (K).
Saturnius pleads for the sons of Herod, x. 442.
 — hofen consul, xiii. 509. Governor of Syria, 524. Commands under Tiberius, xiv. 8. (F). Sent against the Marcomani, 14. Consul, 320. Speech to the senate, 321.
Saturninus, his success against the Persians, xi. 73.
 — *Iuc. Apul.* his artful management, in favour of Marius, xiii. 9.
 — *Sentius* made consul, xiii. 509. Attends Tiberius as lieutenant in Germany, xiv. 12.
 — delivered up to Gaius, and banished, xvi. 484.
 — *Vitellius* wounded in a tumult, xiv. 515.
 — *Sempronius* assumes the title of emperor, xv. 437. Murdered by his soldiers, 438.
 — an unjust and partial judge of Timasius, xvi. 467.
Sext. Julius, his revolt and death, 476. seq.
Saturnus, the base judge of Timasius, xvi. 467. Delivered up to Gaius, 484. Banished, and make his escape to Constantinople, *ibid.*
 — *M. Apponius* defeats the Roxolani, xix. 479.
Saturnius's murder, by Eudocia's order, why, xvi. 551 (O).
Satyrus, king of Bosphorus, x. 149. See *Spartani*.

- Satyrus II.* opposed by his brother, x. 150. Is killed, *ibid.*
- Satyrus*, tyrant of Heraclea, x. 119.
- request to king Philip, viii. 453 (A). Philip's generosity to him, *ibid.*
- sent deputy from the Rhodians to Rome, viii. 200. Reproaches Eumenes, *ibid.*
- Saul* anointed king of Israel, iv. 35. Received with universal applause, 36. Success against the Ammonites, 37. Against the Philistines, ii. 244. seq. Tortured by an evil spirit, iv. 43. Ingratitude to David, 45. seq. Cruelty to Abimelech and the other priests, 48. To the whole city of Nob, *ibid.* Consults the witch of Endor, 54. seq. Displeases Samuel, 39. seq. Conjectures about his crime, *ibid.* (A). Rejected by God, 42. Defeated, and killed by the Philistines, ii. 247. His body mangled and hung up, *ibid.* & iv. 59.
- Saul* of Rehoboth, king of the Horites, ii. 170.
- *Saulus*, king of Scythia, vi. 95.
- the apostle converted, x. 623 (M). See *Paul*.
- a Gothish general under Theodosius, xvi. 441.
- a pagan one under Honorius, xvi. 491 (U).
- † *Sauri*, or Sauniges, where situate, xv. 166.
- Saurid*, an antideluvian monarch, believed by the Copts to have built the pyramids before the flood, i. 427. His inscription on them, *ibid.* seq. An account of him from the eastern historians, ii. 110.
- † *Sauromattia*, Sarmatia described, vi. 57. seq.
- Sauromates*, his embassy to Trajan, xv. 125. Driven from Iberia, 335. xvi. 335. Restored to half of it, 336.
- † *Sauverne*, where situate, xvi. 200. Rebuilt by Julian, *ibid.* Fortified, xix. 455.
- † *Savona*, a city in Liguria, xi. 212.
- † *Savus*, a river in Numidia, xviii. 131.
- † *Sawa* worshipped by the Arabs, xviii. 384.
- † — or Sava, a city in Parthia, xi. 4.
- Sawing asunder*, a capital punishment among the Jews, iii. 133 (X).
- Saxa*, Antony's lieutenant, defeated and killed, xi. 35. xii. 437.
- *Decidius* sent against Brutus and Cassius, xiii. 382.
- † *Saxon* shore, where, and whence so called, xix. 82.
- first south kingdom, xix. 183.
- † — second, 186.
- † — third, west, 192.
- † — fourth, east, 193.
- † — fifth, 194.
- † — sixth, east-angles, 197.
- † — seventh, Mercia, 198.
- Saxon* pirates infest the coast of Armorica, xvi. 548.
- Saxons* invade Britain, xvi. 296. Ravage the Roman territories, and are all cut off, 305. Their character by Salvianus, 550 (N). Invited to assist the Britons, xix. 173.
- † — their origin and settlements, xix. 174. Why so called, 176 (D). Their manners, *ibid.* Government, religion, &c. 177. Sail into Britain, 173 (B). Success there, 179. Driven out by Vortimer, 182. Treachery to the Britons, 180. Victories over them, 185. seq. Defeated by Ambrosius, 186. Defeated at Badon-hill, 193. Cut off by the Sanni, 617. Invade the Romans, 164. Quell'd by Stilicho, 165.
- Scæva* *Dictus* killed in the capitol, xiv. 567.
- Scævola*, *P. Mutius*, chosen consul, xii. 398. Several famous men of that name, *ibid.* (B). Refuses to take arms against the populace of Rome, 410. Punishes the publicans in Asia, xiii. 31. A festival instituted to his memory, *ibid.* Chosen consul, 32. His brave opposition to Sylla, in behalf of Marcus, 51 (L).
- *Memor.* a dramatic poet, his writings and character, xv. 93 (X). seq.
- *Mucius*. See *Mutius*.
- † *Scalabis*, a city in Lusitania, xviii. 463.
- Scaldi*, *Scaldii*, Gothic bards, why so called, xix. 260 (B).
- Scaliger*, his threefold division of speech, i. 344.
- Scamander*, the father of Teucer, iv. 476. seq. (C).
- † — river of Troas, iv. 467.
- † *Scandra*, the temple of Venus at, described, viii. 362 (F).
- † *Scandoloro*, a city in Cilicia, vi. 131.
- † *Scandinavia*, the original seat of the Lombards, xix. 497. 1
- of the Goths, xix. 253. Described, *ibid.* seq. Whence so called, *ibid.* By whom peopled, 254.
- † *Scaptesylla*, the rich mines of, x. 50.
- Scaptran* tribe, when erected at Rome, xii. 71.
- Scaptius* procures an unjust sentence against Ardea, xi. 502.
- Scapula* defenes Corduba against Julius Cæsar, xiii. 264. His death, *ibid.*
-
- † *Scar-*

- Scardian* mountains, in Macedon, viii. 390.
- Scarlet*, a fine dye of, among the Persians, xv. 457 (U).
- coat of armour, the roman signal of *Varus*, xiii. 390.
- Scarpus*, his treachery to Mark Anthony, ix. 470.
- Scaurus* gained by Aristobulus, x. 367. Letter to *Agrippa*, and made governor of Syria, 373.
- Æmilius* chosen consul, xii. 450. Makes several new laws. *ibid.* Success in Gaul, *ibid.* seq. Against *J. Porthus*, 458. seq. Corrupted by him, 4. 9. xviii. 155. Goes with *Bellia* against him, xii. 451. Seventy against his briber and empire, 467. Chosen consul, 480. Outwits *Rufinus*, *ibid.* (K).
- the noble consul, wounded by the mob, xii. 498. Severity to his own son, xiii. 16.
- *M. Aurel.* chosen consul, xii. 472. Taken prisoner by the Gauls, 496. His brave advice to them, 499. Stabbed by *Bajorix*, *ibid.*
- *Mamercus*, discarded by Tiberius, xiv. 57, seq.
- *Æmilius* kills himself, xiv. 242. His character, *ibid.*
- a grammarian under *Adrian*, xv. 191 (D).
- general in Gaul, his success, and roads there, xviii. 648. Defeated and put to death by the Cimbri, xix. 57.
- *Maximus*, conspires against *Nero*, xiv. 421.
- Scellius*, accompanies *M. Antony* in his flight, xiii. 479.
- Scerdilaidas*, king of Illyricum, accedes to the *Achæan* league, vii. 239. Refusals on the *Macedonian*, 257 (M).
- Scenes*, painted, when first introduced to Rome, xii. 34 (L).
- † *Scenita*, Arabs, who, xvi. 608. Defeated, *ibid.* See also *Arabs*. Their description and character, xx. 243.
- † *Scephis*, a city near Troy, iv. 501 (R). Removed by *Scamander*, *ibid.*
- Sceptre*, when wholly departed from Judah, x. 629.
- Scerdilaidas* brought over to the Athenian league, vii. 239.
- Scervinus, Fl.* the conspirator; see *Flavius*, xiv. 421.
- Scrabour*, the Sopor of oriental writers, xi. 143.
- I. king of Parthia, according to the same, xi. 143 (B). Why surnamed *Padischahi Buzurk*, *ibid.*
- I. king of Persia, born, and how preserved, xi. 148. His reign, 151. Great works, *ibid.* seq. Death, 152.
- II. crowned before he was born, xi. 157, & 160 (O). Why cruel to the Arabs, 157, seq. (N). Why surnamed *Dhoulacfat*, 158 (N). Wars with the Romans, 159. Goes to Constantinople in disguise, *ibid.* Is imprisoned and escapes, *ibid.* Wars against the *Dilemites*, 160.
- II. allies with *Theodosius*, xi. 161.
- a soldier, murders *Saouk*, xi. 174.
- Scheranar's* bloody rebellion, xi. 198. His tyrannical reign in Persia, *ibid.* Assassinated, 199.
- Scheran*, his criticism on the Persian oriental history, xi. 160 (O).
- † *Schiras*, a large city of Persia, described, v. 69 (M). seq.
- famed for fine wine, v. 85 (Q).
- † *Schirwan*, a province of Persia, v. 72.
- Schissatice*, suppressed by *Constantine*, xv. 569. (K).
- Schirin*, a christian queen of Persia, xi. 193.
- that gem to come at her husband, xi. 202 (O).
- Schirousch*, king of Persia; see *Kebek*, xi. 195, seq.
- Scholaisticus*, exarch of Ravennah, pulls down images, xix. 659. Driven out by *Luitprand*, 660. Recovers Ravenna, 661. His attempt against the Pope frustrated, 662.
- Schwarz Berthold*, the inventor of gun-powder, xix. 44 (S).
- Sciabus*, island, described, viii. 343. Where situate, 470 (G).
- city, viii. 343.
- Sciences*, their origin after the flood, 388.
- † *Sciene* besieged by the Athenians, vi. 459.
- Scipio, Cr.* sent against *Asitubal*, xii. 242. Success in Spain, 253, 263. Overpowered by three armies, and killed, xii. 294.
- Scipio, Cornel.* chosen general of the horse, xi. 526. Triumvir, 530. Success against the Etrurians, xii. 118. Commands the Roman fleet, 167. Taken by the Carthaginians, *ibid.*
- *L. Cornel. Africanus*, sent consul against the *Ætolians*, vii. 366. Against *Antiochus*, ix. 248. Comes to Troy, 257. Defeats *Antiochus*, 264. Peace with him, 266. Chosen consul, xii. 117. Commands the Roman fleet, 172. Takes *Corfica* and *Sardinia*, *ibid.* Outwitted by *Hannibal* in Gaul, 236. Returns into Italy, 242. Wounded and defeated by the Carthaginians, 244.
- Treachery

- Treachery of the Gauls to him, 245. Passes the Trebia, 246. Dissuades his colleague from engaging, 247. Retires to Placentia, 249. Sent proconsul into Spain, 250. Joins his brother there, 262. Defeats the Carthaginians, 275. Their farther success there, 284. Defeated and killed, 294.
- *Asiaticus*, sent consul into Asia, xii. 345. Defeats the Syrians, 349. Tried, 352. His few effects confiscated, 353. Reduced to poverty, *ibid.* Enriched, *ibid.* His gratitude to Gracchus, *ibid.* Degraded by the censor, 355.
- son of Corn. Scipio suppresses a dangerous conspiracy, xii. 269. Noble speech to his cowardly Romans, *ibid.*
- *Africanus Scipio*, a Roman captain murdered by the Moors, xiv. 536.
- the sons of Corn. Scipio chosen ædiles, xii. 290. The rest see under *Scipio Africanus I. & II.* under the two next articles.
- *Africanus*, the eldest, serves under his brother the consul, ix. 248. His arguments to engage Prusias to the Romans, 253 (M). His son taken prisoner, and well used by Antiochus, 256. His answer to the ambassador of Antiochus, 259 (Q). Falls sick, and his son sent back, *ibid.* His gratitude, 260. Highly respected by the Alexandrians, 418 (T), *seq.* Sent proconsul into Spain, xii. 302. Takes and plunders New Carthage, 304. *seq.* His signal continence, *acc.* 305, *seq.* Drives the Carthaginians out of Spain, 310. Victory at Bætica, 316. Alliance with Syphax, 317. With Massinissa, 318. Quells a mutiny, and defeats some Spanish rebels, *ibid.* Recalled, *ibid.* Chosen consul, 319. Sent into Sicily, *ibid.* Embarks for Africa, 321. Success and severe discipline, 323. Obligated to raise the siege of Utica, 325. Proconsulship lengthened during the war, *ibid.* Burns the enemy's camp, *ibid.* Prevails with Massinissa to part with Sophonisba, 328, *seq.* Rewards him, 329. Amused by the Carthaginians, 330. Ravages their country, 331. Interview with Hannibal, 332, *seq.* Success against him, 334. Proposes him peace on the hardest terms, 335. which are accepted, 336. Triumphs, and is surnamed *Africanus*, 337. Disobliges the plebeians, 346, *seq.* Serves under his brother, 348. Prosecuted, 350. Comes off with great glory, 351. Is cited again to appear, but retires to Liternum, *ibid.* Is defended by Gracchus, *ibid.* Dies, *ibid.* See vol. xviii. 56, *seq.* His directions of his obsequies, 352.
- *Æmilianus*, or young Africanus, his noble speech to the Romans, xii. 365. Gallantry in Spain, 366. His meeting with Massinissa, 367. Attempts in vain to make peace between him and the Carthaginians, *ibid.* Saves the Roman army, 374. Delivers four manipuli, *ibid.* Gains over a Carthaginian general of horse, 375. Vast success in Africa, *ibid.* Chosen consul, 376. Success against the Carthaginians, 377, *seq.* Solemnly devotes the Carthaginians to destruction, 380. Takes and utterly rases Carthage, 382, *seq.* His humanity at the destruction of that city, *ibid.* (D). Triumphs over it, 384. Success, and cruelty to the Numantines, 400, *seq.* Sweet retirement with Lælius, 418. Murdered, 420. Character, *ibid.* Immense booty at Carthage, xviii. 111. Library, *ibid.* (D), *seq.* Speech to Antiochus's ambassadors, xix. 266.
- *Cn.* sent against Asdrubal, xii. 242, *seq.* Success in Spain, 253, 263. See xviii. 515, *seq.*
- *Lucius Corn.* chosen consul, xiii. 72. Surprised with his son, 74. Released by Sylla, *ibid.* Deserted by his army, *ibid.* Proscribed, 84.
- general of Pompey receives the command from Cato, xiii. 229. Kills himself, 236.
- *Pub. Corn.* consulship, xiii. 516.
- over-reached by Hamilcar, xvii. 503. Success in Corsica, 509 (Q).
- *Lucius's* success against Aurinx, xviii. 55.
- success in Macedon, ix. 163.
- *Nasica's* success in Lusitania, xii. 346. Triumph over the Boii, 348. Affronted by the Carthaginians, 364. *seq.* Fury against Gracchus, 410, *seq.* Character, 460. Death, 462.
- *Salutio*, made a sham general by Julius Cæsar, xiii. 235 (C).
- † *Scio*, taken and levelled by Magnentius, xvi. 169.
- † *Sclavi*, who, xvii. 10. Join with the Avari against Heraclius, 21. Defeated by Constans, 27, *seq.* Forsake Justinian, 31. Cruelly punished for it, *ibid.* Invade the empire, xix. 605.
- † *Sclavonia*, where, and whence so called, xvii. 27.
- † *Sclavonians*, their original habitation, xix. 638 (H). Ravage Apulia, *ibid.* Defeated by Rhodoald, 639.
- Scolopitus*, settled in Thermosiris, vi. 83 (I).
- Scopas*, the Ætolian, ravages Macedon, vii. 240. Signal services in Egypt, ix. 229 (R). Defeated,

- Defeated, and taken prisoner by Antiochus, 230. Treasonable attempt against Ptolemy, 235. seq. His great riches, 236. (Z). Punished, *ibid.*
- *Scopetianus* heads an embassy to Domitian, xv. 70. Prevails with him to allow the cultivating of vines, *ibid.*
- † *Scopie* delivered up to Basilus, xix. 534.
- † *Scorai*, who, xii. 450. Defeat the Romans, *ibid.* Defeated by Didius, 451. By Metellus, 452. Repels the Danube, 454. Deceived by Minutius, 463. Assist the Romans, xiii. 526. Forbad the use of gold and silver, xviii. 626.
- † *Secdra*, a strong city of Illyria, taken by the Romans, ix. 152. (Z). See xiii. 440. (S). seq.
- † *Scorri*, the modern name of Olympia, vi. 264.
- Scorpions*, an extraordinary kind in India, described, xx. 69.
- † *Scots*, who. See *Caledonians*. Unconquered by the Romans, xiii. 498. (B). Invaded by Agricola, xix. 141. Irruption on the Romans, xvi. 216. Invade North-Britain, 296. 378. (U). Scots and Picts invade the Romans, 302. Are repulsed by Theodosius, 303. Receive and assist the Picts, xix. 72. Their origin, 73. Whether different from the Caledonians, 92. When first distinguished in history, 163. (U) Submit to Julian, *ibid.* Invade the Romans, 164. Repulsed by Constantine, 166. By Honorius, 168. Fresh invasions, 170. Retire into Ireland, 171. Repulsed by the Saxons, 179.
- † *Scotusa*, a city in Macedonia, viii. 389.
- † *Secur*, the battle of, xix. 124. (D).
- Scritus* among the Jews, an account of, x. 487. (E).
- Scribonia*, accompanies her daughter Julia in her banishment, xiii. 540. Divorced by Octavian, 450. (B).
- the wife of Crassus, put to death by Messalina, xiv. 338.
- Scribonius* made commander of the Bosphorians, x. 153. Seizes on the kingdom of Bosphorus, 154. Driven out by Polemon, *ibid.*
- Scriptures* of the old testament, by whom collected, x. 195. (Y) seq.
- Scudilo* sent to fetch Gallus into Italy, xvi. 185. Hatches his downfall, 186.
- Scutarii* among the Romans, what, xvi. 293.
- Scutus* as I. mediates a peace for Perdiccas, viii. 427. Mounts the Odrysian throne, 428. & x. 58.
- Scutbes* III. his wars with the Macedonians, x. 59. Defeated by Lyfimachus, *ibid.*
- Scythobomus* sends the Serapis into Egypt, ix. 369.
- † *Scylacum* retaken from Pompey, xiii. 456.
- Scylax*, Darius's admiral, his voyage, v. 210.
- discovers the mouths of the Indus, xx. 89.
- † *Scylla* and *Charybdis*, Argonauts sail between them, vi. 220. (I) How delivered from the danger of them, *ibid.*
- described, vii. 512.
- † *Scyras* river, in Lacedemonia. Whence so named, vi. 246.
- † *Scyri*, who, xvi. 370. Defeated by Theodosius, *ibid.* In Thrace, 506.
- † *Scyros* island, where, vi. 222. Taken by Cimon, 406. viii. 341. seq. Its inhabitants, government, &c. 342. Reduced by the Athenians, *ibid.* By the Romans, 343.
- city, its magnificent temple, viii. 342. (Z).
- Scyrale*, Spartan, what, vii. 90. (M).
- Scythia*, a fabulous founder of Armenia, ix. 490.
- Scythes*, the fabled father of the Scythians, vi. 56. (A). & 88.
- king of Scythia, killed for introducing the Greek customs, vi. 96. seq.
- king of Zante, banished, viii. 280.
- † *Scythia*, whence so called, vi. 56. (A). Described, 57. Its vast extent and boundaries, *ibid.* Northern and Southern Scythia, 58. The several nations who inhabited it, 59. Asiatic Scythia, its extent, *ibid.* Seas, mountains, rivers, &c. *ibid.* seq.
- in Europe, the extent of, vi. 58. Its boundaries, 60. seq. Rarities, 63.
- submits to Attila, xix. 222.
- † *Scythians*, the opinion of the fathers about their origin, i. 377. Whence so called, vi. 56. Descended from Japhet, i. 375. & seq. vi. 3. And from Magog, 8. Different from the Celtes, 6. Their migrations towards Europe, 8 & 10. Territories described, 57. seq.
- royal Scythians, where situate, vi. 63. Their government, laws, and justice, 64. Character, valour, &c. 65. (A). Contempt of wealth, *ibid.* Some singular customs, *ibid.* (B). Some tribes of a different character, 66. Their royal power, *ibid.* Superstitions, and barbarous customs, 67. seq. & 72. Religion, and deities, 68. Singular altars, 69. Human sacrifices, *ibid.* Other victims, 70. The Greek accounts of

- of them partial, *ibid.* seq. Their manner of contracting, 71. Valour, *ibid.* Their answer to their invaders, 72 (E). Their faithfulness and friendship, 73. Repentment and revenge, *ibid.* seq. Whether populous, 74. Languages, trades, arts, and commerce, 75. seq. Manufactures, 76. Agriculture little known to them, 77. Artificers, *ibid.* seq. Shepherds and martial men, 78. Polygamy, *ibid.* Feasting, 79. Funeral obsequies, *ibid.* How their women preserve their beauty, *ibid.* Chronology not to be attained, 87. Kings, 88. Discovery of the Amazons, 82 (I). Conquest of Asia, 89. Dispossessed by treachery, *ibid.* Their return opposed by their slaves, 90 (K). Specimen of their fabulous history, 97 (N). How explained, *ibid.* 98.
- invade Media, v. 31. Prevented from conquering Egypt, 33. Plunder the temple of Ascalon, vi. 89. Punished, *ibid.* Invaded by Darius, v. 208. seq. & vi. 92. Message to him, *ibid.* Brave defence against him, 94. Force him out of Scythia, 95. Betrayed by the Ionians, *ibid.* Outwit the king of Macedonia, 99. Overthrown by him, *ibid.* Some account of the other Scythian tribes, 97 (N). seq.
- defeated by Philip of Macedonia, vii. 472. Defeated by Alexander, 546. And reduced, 579. seq. Peace with him, 582. Driven out of Bactria, x. 159. Friendship to the Jews, 294. Court the friendship of the Romans, xiii. 494. Invade them, xv. 303. seq. Driven back by storms, 304. Invade Asia, 419. 435. 438. 443. Ravage Bythia, 434. Plunder Diana's temple at Ephesus, 435. Desperate defence at Peristhalba, xvii. 99. New invasion, 142. seq. Total defeat, 143. New war, 144. Repulsed before Adrianople, 145. Make peace with the Romans, 146. Invade and plunder them, 166. By John Comnenus, 154.
- of Bede, who, xix. 72.
- † *Hunns*, their savage and bloody character, xix. 205. Government, 207. The rest see under *Hunns*.
- Scythius*, Neptune, why so called, xvii. 279 (T).
- † *Scythopolis*, Bethshean, in Judea, so called by the Scythians, v. 33. Taken by Antiochus, ix. 219. Betrayed to Hircanus, 344. & x. 342. Made the metropolis of Palestina Secunda, xvi. 334.
- † *Sea*, salt and dead. See *Asphaltite*, ii. 419. seq.
- overflows in Gallienus's reign, xv. 435.
- Sea-fight* exhibited as a show at Rome, xiii. 542.
- Seal*, Royal, sacred among the Macedonians, viii. 402.
- † *Sebastia*, ancient Samaria, its ruins, ii. 439 (X) & (Y). Why so called, x. 424 (R).
- † *Sebastie*, a city in Cilicia, vi. 131.
- † *Sebastia*, the second city in Armenia, ix. 484. Whence named, *ibid.*
- in Pontus, ix. 533.
- Sebastian*, Julian's general, persecutes the christians, xvi. 260. Supplies Jovian with provisions, 284. Dismissed by Merobandes, 343.
- made colleague to Jovinus, 520. Murdered by Ataulphus, *ibid.*
- Sebat*, the fifth Jewish month, answering to our January, iii. 36 (K).
- † *Sebennytis* channel, whence so called, i. 408.
- Selta*, *Ceuta*, a maritime town in Africa, i. 285. Said to have been built by Shem, *ibid.* (I).
- Secession*, at Rome, what, xi. 400.
- Sechemites* are imposed on by Abimelech, iv. 17.
- Sects*, among the Jews, according to the Talmudists, iii. 236. Four principal ones described, x. 468. seq.
- Secular games* under Valerius, &c. xii. 54. Domitian, xv. 65.
- laid aside by Constantine, xv. 574 (M).
- Secundus Sarr.* a tool of Sejanus, xiv. 191.
- of Nero's rapines, xiv. 419.
- *Julus*, his writings and character, xv. 37 (Q).
- † *Secut*, the head of the Nile, xviii. 265.
- Secutores*, Roman gladiators, whence named, xii. 434 (H). Manner of fighting, *ibid.*
- Seditious*, Solon's remarkable law concerning them, vi. 310.
- Sedochus's* treachery to Anicetas, ix. 603. xiv. 575.
- Seducius* prosecutes some incontinent vestals, xii. 451.
- † *Sedusii*, who, and where situate, xix. 8.
- † *Segesta*, a city in Sicily, described, vii. 523. By whom built, *ibid.* Whence named, *ibid.* (N). & xvii. 500 (K). Surrendered to the Romans, xii. 161. Taken by the Romans, xvii. 500. Its present state, xii. 446 (A). See xiii. 524 (S).
- Segeftani* reduced, xii. 446.
- Segeftes*, a friend to the Romans, xiv. 82. The occasion of his quarrel with Arminius, *ibid.* Recurs to Germanicus, 93. Speech to him, 95.

- † *Segedunum*, *Secon*, a Roman station in Britain, where, xix. 90.
- † *Segelnessa*, a river resembling the Nile, xviii. 267 (G).
- Segimerus*, a German prince, submits to the Romans, xiv. 102.
- Segimundus*, ambassador to Germanicus from Segestis, seized and detained, xiv. 93 (Z).
- † *Segobrica*, *Segoriga*, capital of the Celtiberi, xviii. 483 (T).
- Segonax*, a Kentish king defeated by the Romans, xix. 128.
- Segontiaci*, submit to Julius Cæsar, xix. 127. Where situated, *ibid.* (F).
- † *Segontium*, in Wales, where situated, xix. 87.
- † *Segovia*, two cities of that name, where, and by whom built, xviii. 513 (K).
- † *Seguntium*, where situated, xix. 127 (F).
- † *Segusia*, Susa, metropolis of the Segusians, xi. 210. Taken by Constantine, xv. 558.
- † *Segusiani*, who, and where situated, xi. 210.
- Sejanus*, whence his hatred to the Jews. x. 522 (B). Promotes their expulsion from Rome, *ibid.* Made governor of young Drusus, xiv. 72. Ill offices to Agrippina, 102. Great sway, 161. Statue set up in the theatre, 173. Character and views, 175 (G), seq. 177. Gains the affections of the prætorian bands, *ibid.* Debauches Livia the wife of Drusus, 178. His attempt against him, *ibid.* seq. Against Agrippina and the young sons of Germanicus, 183, 185. Petitions to marry young Livia, 196. Is alarmed at Tiberius's answer, 198. Persuades Tiberius to retire, *ibid.* Hatches Agrippina's ruin, 201. and of her two sons, 207. Accompanies Tiberius when he leaves Rome, 205. Exposes his own person for him, 206, seq. Excessive arrogance, 215, 221, 223. Bold letter to the senate, 218, seq. New honours decreed him, 220. Chosen consul, 221 (B). Over-reached by Tiberius, *ibid.* seq. Forsook by his creatures and friends, 222, 223. Abandoned by all, 225 (C). Imprisoned, *ibid.* Insulted by the people, 226 (D). Put to death, *ibid.* His children put to death, 228.
- Sejanus*, L. affronting behaviour to Tiberius, xiv. 234.
- Scius*, the father of Sejanus, his extract, xiv. 175.
- Seif-cha*, *D'bu*, drives the Ethiopians out of Yaman, xviii. 427.
- the last of Hamyar's race, *ibid.*
- † *Seir*, mount, whence so called, i. 183 (X). The settlement of Elau, ii. 166.
- Selab*, capital of Arabia, ii. 178. Taken by Amaziah, *ibid.* and called Jocktheel, *ibid.*
- † *Selafia*, the famed passage of, described, vii. 232. The famed battle of, *ibid.* seq.
- Selene*, wife of Antiochus, keeps Ptolemais, ix. 349. Put to death by Tigranes, 352. An account of her, *ibid.* (Y). seq.
- † *Seleucia*, a city in Seleucis, ii. 256. Whence so called, *ibid.* Why called Pioria, *ibid.*
- † — a city in Cilicia, by whom founded, vi. 131. & ix. 179. 181. Whence named, *ibid.* Sometimes named Babylon, 183 (S).
- † — recovered from the Egyptians, on the Tigris, described, ix. 179.
- (Q)
- † — taken by Alexander Jannæus, x. 355.
- † — surrendered to Bardanes, xi. 52.
- † — submits to Chosroes, xi. 134.
- † — subdued by Trajan, xv. 137, 141.
- † demolished by Cassius, xi. 60. By Severus, xv. 216.
- † — the famous port of, built by Constantius, xvi. 157.
- Seleucidae*, whence so called, ix. 170. A list of them *ibid.* Their reigns, *ibid.* seq. End of their race, 354.
- † *Seleucis*, part of Asia, its situation and cities, ii. 256.
- Seleucus*, the son of Demetrius Nicator, murdered by his own mother, ix. 340.
- the son of Gryphus, defeats his uncle, ix. 345. His defeat and death, 346.
- king of Bosphorus, x. 149.
- *Callinicus*, mounts the throne by parricide, ix. 197. Invaded by Ptolemy, 199. and defeated, 200. His fleet destroyed by a storm, *ibid.* Makes peace with Ptolemy, 201. Invaded by his own brother, *ibid.* Drives him off, 203. Taken prisoner by Ariacus, *ibid.* Dies, 204. His issue, *ibid.* Why surnamed Callinicus and Pogon, *ibid.*
- *Ceraunus*, his character and death, ix. 204, 205.
- *Ceraunus*, his coin, ix. 356 (A).
- *Cybiactes*, why so called, ix. 439. His character and avarice, *ibid.* Sent to Rome, 349. Maec king of Egypt, 354. Murdered by his queen, *ibid.* (A), & 440.
- treasurer to Cleopatra, accuses her to Octavianus, ix. 478. Her resentment, *ibid.*
- *Nicator*, his lot after Alexander's death, ix. 20. Various attempts against Eumenes, 25. Attachment to Antigonus, 34. Falls out with him, 35, 172, seq. Recovers the province

- province of Babylon, 38. Abandons it, 41.
Marries Stratonice, 51. 180. Defeats and kills Antigonus, 50, 51. Becomes jealous of Demetrius, 56. Defeats him, 57. Demetrius surrenders to him, 58. His generous sentiments, *ibid.* Confines Demetrius, 59. Kindness to Ptolemy Ceraunus, 99, 100. Conquers Macedonia, 100. Prognostics of his future greatness, 170 (I). Founder of the Syromacedonian kingdom, *ibid.* Whence named Nicator, 100, 176 (O). Reception at the Egyptian court, 172. Invades Babylon, 173. Defeats Nicanor, 174. Gains Susiana, Media, &c. *ibid.* seq. Vast strength, *ibid.* Recovers Babylon from Demetrius, 175. Assumes the royal title, 176. Goes into India, *ibid.* seq. Builds Antioch, 177. Concludes a peace with Sandrocottus, *ibid.* Allies with Demetrius, 180. Strips him of Sicily, 181. Imprisons him, 59, 185, seq. Occasion of his war with Lysimachus, *ibid.* Yields his wife and part of his dominions to his son, 187. Defeats and kills Lysimachus, 188. Takes the name of Nicator, 189. Restores the Athenian library, 190. Basely murdered by Ceraunus, 189. His character, 190. His coin, 354 (A), seq.
Seleucus's friendship to the Jews, x. 236.
 — his treaty with Sandrocottus in India, xx. 100.
 — *Philopater's* success in Asia, ix. 249. Driven out of Pergamos, 251. Succeeds his father, 272. Plunders the temple of Jerusalem, 274. Poisoned by Heliodorus, *ibid.* His coin, 356 (A). See also x. 524.
 † *Seleucus Mons*, where situate, xvi. 175.
 † *Selga*, where situate, ix. 243 (F).
 † *Selgrova*, who and where situate, xix. 91.
 † *Selinuntinus*, who and where situate, vii. 559. First war with the Egestines, *ibid.* seq. Second war, 580, seq. Defend their city with great bravery, 582. Are barbarously used by the Carthaginians, *ibid.* See also, xvii. 356. Defeated by the Carthaginians, 361.
Selinus, king of Ægialea, gives his daughter to Ion, vi. 282.
 † — the city of, described, vii. 520, seq. & 530. Taken and rased by Hannibal, 532, seq. xvii. 391. Taken by Antiochus, ix. 232. Taken by Dionysius, xvii. 411.
 — When and by whom built, vii. 521.
 † — the river of, in Sicily, vii. 521. Whence named, *ibid.*
 † — temples of, plundered, xvii. 361.
 † — city in Cilicia, Trajan dies at, xv. 141.
 † *Sellasia*, the defeat of Cleomenes there, ix. 113.
 † *Selli*, who and where situated, x. 71 (C).
 † *Selymbria*, a city of Thrace, x. 50.
 † *Selymbria*, inclosed within Anastasius's long wall, xvi. 611. Noble defence against the Turks, xvii. 211. Taken, *ibid.*
Semele, daughter of Cadmus, and mother of Bacchus, vi. 194.
Semiramis, her statue at Hierapolis, ii. 285. Why figured pointing at Juno, *ibid.* Worshipped by the Assyrians under the form of a dove, iv. 255. Her birth, 280. Etymon of her name, *ibid.* Whence her name, *ibid.* (P). Supposed the origin of coats and crests, *ibid.* Has a son by him, 285. Married and carried to Nineveh, 282. Goes to Ninus's camp at Bactria, 283. Causes the city to be taken, 284. Married to Ninus, 285. Her character, 286. Builds Babylon, 287. The remarkable lake she dug, 288. Builds the temple of Belus, 289. Erects several large statues, *ibid.* and an extraordinary obelisk, *ibid.* Cruelty to her paramours, 290. Several very extraordinary works, *ibid.* Wars with the Medes, *ibid.* Invasion of India, 291. Mock elephants, 292. Passes the Indus, 293. Routed by Sabrobrates, 294. Assassinated by an eunuch, 295. Reflections on the romantic accounts of her, 296 (I). Her passing for her on Ninyas exploded, 285 (W). Her exploits in Media, v. 22. Her fabulous war with the Indians, xx. 84.
Semotbei, druids, why so called, xviii. 585 (D).
Sennon, king of the Logi, taken prisoner by Probus, xv. 474 (E). Released by him, *ibid.* xx. 333.
 † *Sennones*, *Sennones*, where situated, xiv. 13. (I). Ally with the Edui, xviii. 597 (C). Invade the Clusians, 603 (H). Noble answer to the Romans, *ibid.*
Sempronius's treachery to her husband, xii. 420.
Sempronian law, what, xii. 403. Causes new troubles at Rome, 417, seq. 419.
Sempronius Atratinus's speech against the agrarian law, xi. 427. Chosen consul, 504. Censor, *ibid.* Consul again, 512. Ill success against the Volsci, *ibid.* Tried and acquitted, 513. Tried again and fined, 514, 515.
 — *Blæsus* the consul, triumphs over Sicily, xii. 186.
 — *Sopbus*, chosen consul, success against the Æqui, 113. against the Picentes, 155 (M). Made general of the Roman horse, xii. 114. Defeated by the Hetrurians, *ibid.*
 — *Tuditanus*, sent to seize on Sardinia, xii. 212. Leads off the remains of the Roman army

- army after the battle of Cannæ, 267. seq. Takes Aternum, 289. Success in Gaul, 290. Chosen consul, 321. Makes peace with Philip of Macedon, *ibid.* Erects a temple to Fortune, 322. Repulsed by Hannibal, *ibid.* Defeats him, *ibid.* Killed by the Spaniards, 341.
- *Tiber. Long.* made consul, xii. 233. Defeats the Carthaginians, 234. Seizes the island of Melita, *ibid.* Sent against Hannibal, *ibid.* Joins Corn. Scipio, 247. Engages without the consent of his colleague, 247. Is defeated, 249. Bold journey to Rome, 250. Defeats Hanno, 281. The Gauls, 345.
- *Tiber. Gracchus*, made general of horse, xii. 271. Attempts to relieve Casilinum, 278. Chosen consul, 279. Defeats the Campanians, 281, seq. Saves Beneventum, 285. Defeats the Carthaginians, 286. Chosen consul again, 289. Betrayed and murdered, 292.
- *Gracchus*, debauches Julia, xiv. 63. Banishment and death, *ibid.* (N). seq.
- *Denius*, a valiant friend to Galba, xiv. 502. His death, *ibid.*
- a vile eunuch, made governor of Rome, xv. 332 (W). See *Saturninus*.
- *Sextus Jul.* revolts, xv. 476. Defeated and put to death, *ibid.* See *aturninus*.
- recalled against Hannibal, xvii. 602. Fatal rashness, *ibid.* Defeat, 603. Watches him at Luceria, xviii. 21. Surprised and slain, 31. Interment, *ibid.*
- † *Sena*, whence named, xi. 245. A river in Umore, 250.
- Sena*, where settled, ii. 451 (P).
- Sena Gallica*, a city of the Senones, xi. 213.
- *Sinigaglia*, a city of the Umbrians, xi. 245.
- on the Adriatic, colonized by the Romans, xii. 140.
- Sena*, was never king of Arabia, xx. 202.
- Senian*, druids, why so called, xviii. 585 (D).
- Senate* of Athens, vi. 309. Increased, 324. How chosen, 328. A new one of four hundred chosen, 474. Augmented to five thousand, 477.
- of Sparta instituted by Lycurgus, vii. 7, seq.
- of Rome, how and when instituted, xi. 278. Partiality to Heron, x. 398. Disobliged by Romulus, xi. 293. Assassinate him, *ibid.* Greatly divided, 401. Endeavour to allay the heat of the people, 410. Consent that Coriolanus be tried by them, 412. A scuffle with the tribunes, 448. An instance of their equity, xii. 358. Their partiality to Jugurtha, 456, seq. Power curtailed, xiii. 4. Threatened by Marius's faction, 22, 23, seq. Deputation to Sylla, 71. Cowardice to Pompey, 129. Fatal decree in his favour, 182. Affronted by Cæsar, 269. Divided on occasion of his death, 286. In great confusion thereupon, *ibid.* seq. General amnesty to the conspirators, 288. Base submission to Octavian, 346. and flattery to him, 463. How regulated by him, 485, seq. 488. Heap new titles, &c. on him, 487, seq. 491. and larger power, 496, 501. Reformed by him, 514. Regulated afresh, 531. Recommended to Tiberius, xiv. 35. Flattery to him, 56, seq. Their power enlarged by him, 65. Highly respected by him, 89. Base flattery to him, 122 (C). 169, 170, Honours to Germanicus, 147, seq. Servility to Sejanus, 221. Servility to Tiberius, 230, seq. To Caligula, 283, seq. & 296. Cruelty required by him, 301, 302 (N), (O). Makes a push for liberty, 321. Outwitted by Agrippa, 323 (P). Proclaims Claudius, 324 (I). Slavishness to Pallas, 358 (A). To Nero, 407 (T). 408 (U), 434. His bloody design to extirpate them, 420. Slavishness to Nymphidius, 480. To Otho, 503. Honours to Vitellius, 534. Joy at Domitian's death, xv. 88. Contempt of his memory, *ibid.* Partiality to their own body, 109. Honours to Trajan, 138. 141. Favour for Adrian, 179. Honours to Antoninus, 196, seq. Flattery to Marc. Aurelius, 243. To Commodus, 269 (I). Fury against him after his death, 271, seq. Acknowledge Pertinax, 276. And Julianus, 285. Proscribe him, 295. Submission to Severus, 196. Hatred against Caracalla, 342. Acknowledge Macrinus, *ibid.* Mean flattery of Heliogabalus, 350. Resentment against Maximin, 387, seq. Applied to for a new emperor, 469. Chuse Tacitus, 470. Restored by Constantine, 562. Embassy to Theodosius for the altar of victory, xvi. 424. Converted to christianity, 425. Carried prisoners by Totila, xix. 597. Set at liberty by John, 599. Restored by Totila, 603.
- of women, instituted by Heliogabalus, xv. 353.
- of Carthage, described, xvii. 250, seq.
- Senate-house*, burnt by the mob, xiii. 173.
- Senators* of Athens, their power and number, vi. 309, & 329. How punished with their wives and children, *ibid.* Their salary, 330.

- Senators* of Rome, the age required, xi. 401 (R), seq. Insulted by the decemvirs, 487, seq. Many leave Rome, 488. Their estates confiscated, *ibid.* Degraded for luxury, xii. 151. A new set of them raised, 279. Thirty-two of them struck out of the roll, 450. Their corruption, 456. Murdered by Marius, xiii. 66. Forty prescribed by Sylla, 83. Butchered by Catiline, 84, seq. Sixty-four degraded by Catulus, 128. Their cowardice, 131. Their number augmented to 900, 269. Three hundred more prescribed, 354. Their order discharged from acting on the stage, 504 (C). Carried away by Otho, xiv. 518. Ill treated by the soldiers, 533. seq. Reformed and augmented to one thousand by Vespasian, xv. 23. Insulted by Domitian, 69 (L). Honoured by Antoninus, 199. Forty-two put to death by Severus, 309. Forbid to live far from Rome, xvi. 203. How to be tried, 344.
- Seneca*, censured for condemning public libraries, ix. 374 (L). His character of Livy, xiv. 134 (U). His base adoration of Drusilla, 277 (O). Narrow escape, 289 (Y). Character of Caligula, 311. Banished by Claudius, 366. Made one of Nero's governors, 368. Blamed for his remissness to him, 373, (Q). 377 (W). The design of his books on clemency inscribed to Nero, 380 (Y). Charged with divers shameful crimes, 383. His reputation tarnished, 390. Advice about Agrippina's murder, 394. His conduct at her death censured, 397 (H). Accused of divers crimes, 403. Whether ever chosen consul, 402 (M). Accused to Nero, 404. Retires, *ibid.* Close confinement and abstinence, 420 (H). Accused by Natalis, 424. His behaviour in his last moments, 428. His death and character, *ibid.* & 429. Whether in the conspiracy against Nero, *ibid.* (O). His writings, 470 (U). Life and blemishes, 471 (U), seq. His extract and family, *ibid.* (U). Date of his works, 473 (U). His religious sentiments, *ibid.* (U). Forged letters to and from St. Paul, 474 (U). Where born, xviii. 495.
- Senecio*, a lewd favourite of Nero, xiv. 372. 380.
- *Tullus* conspires against Nero, 421. Turns informer, 425. Put to death, 432.
- put to death by Domitian, xv. 76. His crime, *ibid.*
- chosen consul, xv. 117.
- treachery to Constantine, xv. 574, seq.
- Senes*, whence so called, xvii. 494 (D).
- Seniachus* murdered in Gaul, xvi. 288.
- † *Senjar*, city, its situation, i. 324 (F). Called also *Samarra*, 325.
- † *Sennjar*, of Babylon, i. 324.
- Sennacherib*, Sankherib, king of Assyria invades Egypt, ii. 79. His miraculous defeat, *ibid.* Besieges Lachish, and oppresses Judah, iv. 162, seq. Proud letter to Ezekiah, 168. Succeeds Shalmanezar in Assyria, 39. Unsuccessful expedition against the Jews, *ibid.* seq. One hundred and eighty-five thousand smitten by an angel, 322. What is meant by it, *ibid.* (U). Tyranny to the captive Jews, *ibid.* Murdered by his two sons, *ibid.* (Y).
- † *Sennar*, watered by the Nile, xviii. 266. Whether different from Nubia, *ibid.* (E).
- † *Sens*, where, xvi. 196. The siege of, raised, *ibid.*
- Sentius Cneius*, made governor of Syria, xiv. 145. Defeats Piso, 146.
- bravery in Parthia, xv. 133.
- Senones*, their situation and cities in Italy, xi. 213, & xviii. 598 (D). Invade Etruria, xi. 531. By whom introduced, *ibid.* Defeat a Roman legion, xii. 124. Murder the Roman deputies, 144. Defeated, 145. Make an irruption into Etruria, xvi. 112.
- † *Sephar* and *Mesha* of Moses, where situated, i. 382. Various opinions about these mounts, *ibid.*
- Sepharavaites*, a Babylonish sect, iv. 368. Their inhuman practice, *ibid.*
- Sephoris*, made one of the five Jewish courts, x. 376. Taken by Herod, 402. Where situated, 511. Taken and destroyed, 513. Rebuilt and fortified by Antipas, 521.
- Sephelab*, plain, where situate and whence its name, ii. 416 (T).
- † *Septimium*, taken by the Romans, xii. 133.
- Septs*, among the Jews, what, x. 254 (W).
- † *Septa*. See *Centa*.
- September*, month, whence so called, xi. 300 (D). Why called Germanicus, xv. 60 (A).
- Septimius*, the base murderer of Pompey, xiii. 217.
- a centurion insulted by his soldiers, xiv. 77.
- his writings and character, xv. 376 (W).
- Septuagint* version, when, how, and by whom made, x. 239 (N). seq. Objections against the Jewish account of it, 243 (N). An anniversary feast in memory of it, 242. seq. This by some made a fast, 243. Claimed by the Samaritans, *ibid.* seq. Widom of providence manifested in it, 244. seq. (O).
- Sepulchres* of the kings of Jerusalem, why so named, ii. 446 (I). Their magnificence described,

- described, *ibid.* seq. iii. 174. seq. Their extraordinary doors, ii. 448.
- Sepulchres* of the common Jews, iii. 174. seq.
- that of David still to be seen, iii. 175 (S). Broken up by Hircan, and three thousand talents taken out of it, *ibid.* Another vast treasure taken out by Herod, 176 (S). The story examined, x. 337 (F). seq.
- at Athens, Solon's laws relating to them, vi. 315. Of the kings of Thebes, i. 399.
- † *Sequani*, who and where situate, xviii. 598. & 652 (N). Subject to the Avern, *ibid.* Invaded by the Germans, xiii. 161. Faithfulness to the Romans, xv. 15.
- Sequinius*, the famed story of, xi. 305.
- Seraiah*, recorder to David, iv. 68.
- one of the heads of the returning Jews, x. 180.
- Serapis*, not originally an Egyptian deity, ix. 369 (R). Nor the patriarch Joseph, *ibid.*
- † *Serapeum* described, ix. 370. The famed library of, 371. seq.
- Seraphs*, or Seraphims, serpents sometimes so called in scripture, i. 127.
- Serapion* murdered by Achilles, ix. 454.
- a Greek poet in Trajan's time, xv. 153 (K).
- Serapis*, one of the Egyptian deities, i. 468.
- Whether the same with Osiris, *ibid.* How represented, 470.
- oracle at Alexandria, i. 483.
- the statue of, brought into Egypt, ix. 367. Whence so called, 369 (H).
- directs blind and lame persons to Vespasian for a cure, xv. 21 (E).
- the temple of, demolished by Theodosius, xvi. 428.
- the statue of, broken, xvi. 428.
- Seras*, an informing philosopher, executed, xv. 107. Found innocent, 109 (E).
- † *Serbetis*, Yffer river, in Numidia, xviii. 131.
- † *Serbonis*, a dangerous lake between Egypt and Phenice, v. 292.
- Serena*, the celebrated daughter of Theodosius, xvi. 359 (D). Married to Stilicho, *ibid.* 444. Plunders the statue of Cybele, 445. Put to death, 504.
- Serenianus*, a worthless wretch protected by Gallus Cæsar, xvi. 182. Delivers up the city of Cyzicus, 324. Put to death by Marcellus, *ibid.*
- Serenus*, *Vib.* See *Vibius*, xiv. 183.
- † *Seres*, the same with China, xiii. 494 (A). xx. 121 (F).
- † *Seres*, or Chinese, court the friendship of the Romans, xiii. 494.
- † *Seres*, a people in India, described, xx. 103 (G).
- † *Seretium* city, where situate, xiv. 22.
- Sergia*, a poisoner at Rome, put to death, xii. 72.
- Sergius*, his account of Persia, xi. 65 (B).
- the martyr prayed to by Cosmæ, xi. 135 (E). Presents him a golden cross, *ibid.*
- *M.* chosen a decemvir, xi. 483.
- his ill conduct before Veii, xi. 522.
- seq. Is forced to abdicate the tribuneship, 523. And fined, *ibid.*
- his revolt and death, xvi. 627.
- patriarch of Constantinople, crowns Heraclius, xvii. 17. Left prime minister by him, 19.
- betrays Lazica to the Saracens, xvii. 33.
- governor of Sicily, raises a revolt, xvii. 39. Flies to the Lombards, *ibid.*
- Serica*, silk, whence so called, xiii. 494 (A).
- Seripbean*, frogs, dumb, viii. 316 (X).
- † *Seriphians*, who and whence, *ibid.* Their government, *ibid.*
- † *Seriphus* island described, viii. 315. seq.
- Calpurnius Severus confined to it, xiv. 187.
- Seren* defeated and killed by Judas Maccabeus, x. 277.
- Serpens* tempts Eve to eat the forbidden fruit, i. 122. Is cursed on that account, *ibid.*
- Whether the devil in the body of the serpent, 125. Josephus's notion of this, *ibid.* (F). Whether endowed with speech, *ibid.* (F). The body of, why used to tempt Eve, 126. What kind, 127. His accosting Eve, 128. His punishment reasonable, *ibid.* seq. Conjectures about the tempter, 126.
- Mahomedan traditions about it, i. 126. (H). (I).
- fiery serpents that annoyed the Israelites, their nature, iii. 429 (S).
- brazen one erected by Moses, iii. 429.
- craft of enchanting of serpents considered, iii. 491. & xiii. 228 (C).
- why used by the Babylonians as a symbol of God, iv. 367.
- a huge one killed by the Romans in Africa, xii. 179 (Y).
- a dangerous kind of them in Numidia, xvii. 459. which live upon dust, *ibid.* (Z). And their monstrous size, 517 (T).
- ten cubits long, sent as a present to Augustus from Porus, xiii. 510 (H).

- Serpents*, flying in India, described, xx. 69.
- Sertorius* assists Mithridates, ix. 567. His narrow escape in his first campaign, xii. 497. His bravery in Spain, xiii. 29. Against the allies, 38. He advances against Pompeius, 61. Proscribed by Sylla, 84. Success in Spain, 101. Forced into Afric, 102. Shipwrecked, *ibid.* Success in Mauritania, 103, *seq.* Heads the Lusitanians, 104. Excellent character and success, *ibid.* *seq.* Harasses the troops of Metellus, 105, *seq.* Challenges him to single combat, *ibid.* Defeats Aquinus, *ibid.* Civilizes the Lusitanians, 106, *seq.* Gains on their superstition, 108. Joined by Perpenna, 113. Success against Pompey, 114. Defeats him, 115. His political use of a hind, 108, 116. Contemptuous sarcasms on him, 114. 116. Second victory, 117. Forces him out of the field, *ibid.* and another general out of Spain, *ibid.* Offers to lay down his arms on conditions, *ibid.* *seq.* His great magnanimity, filial affection, and love for his country, 118, *seq.* Glorious treaty with Mithridates, 119. Conspired against, 120. Severity to the Lusitanian hostages, 121. Excused, *ibid.* (X). Assassinated, 123. His character, *ibid.*
- Serug*, idolatry supposed to begin in his time, i. 295. The supposed inventor of coinage 298 (U).
- Servants*, their condition at Athens, vi. 324.
- Servæus, Minut.* made governor of Comagene, xiv. 136. Saves himself by turning informer, 233 (M).
- † *Servia*, taken by Basilus, xix. 534.
- Servianus's* consulship, xv. 131. Trajan's esteem for him, 144 (F). Ill offices to Adrian, 154. Presents from him, 170.
- put to death, 175.
- † *Serviæ*, the fam'd lake of, in high Dauphine, vi. 20.
- Servii*, defeated by the Romans, xvii. 154, 157.
- Servilia's* love-letters to Jul. Cæsar, xiii. 142 (A). Divorced by Octavianus, 351 (E). Mother of Brutus, his ashes sent to her by M. Antony, 415.
- the daughter of Thrasea tried, xiv. 443. Noble defence before the senate, 444. Death, 445.
- Servilian law*, what, xiii. 4.
- Servilianus*, Roman consul, defeated by Viriathus in Spain, xii. 388. Concludes a peace with him, 390.
- Servilius, P.* made consul at Rome, xi. 390. Favours the people, 391. Appeals a tumult, 392. Defeats the Volsci, 394.
- Triumphs in spite of the senate, 395. Defeats the Aurunci, *ibid.* Being ill-used by the people, becomes their enemy, 396.
- *Quintus*, made general of the Roman horse, xi. 397. Chosen dictator, 516. Defeats the Æqui, and takes Ubicum, *ibid.* Resigns, *ibid.*
- *P.* Defeats the Hetrurians, xi. 441. Is accused and acquitted, 442.
- *Abala*, made general of the Roman horse, xi. 506. Kills Mælius, 507. Prosecuted, 508 (C).
- *C.* made general of the Roman horse; xi. 516, and 519.
- proconsul, killed at the battle of Cannæ, xii. 267.
- *C.* defeated by the slaves, xiii. 20.
- *Q.* murdered by the Aufculans, xiii. 20.
- a Roman prætor, insulted by Sylla's soldiers, xiii. 47.
- *P. Vatia*, chosen consul, xiii. 96.
- *Isauricus*, defeats the Pyrates, xiii. 119. Whence named, *ibid.*
- *Marcus*, Tiberius's generosity to him; xiv. 131.
- an accuser banished for bribery, xiv. 242, *seq.*
- *Annianus's* writings and character, xiv. 469 (U). Several of that name, *ibid.*
- *Sentius* defeats and takes Pilo prisoner, xiv. 146.
- success against the Carthaginians, xvii. 617. Defeated and killed, 623.
- Servius Maluginensis* dies, and is succeeded by his son, xiv. 185.
- Sesac's* conquests of Ethiopia, xviii. 304, *seq.* Civilizes it, 307. Conquests in India, xx. 87, *seq.*
- Sestibacus*, a German prince, submits to the Romans, xiv. 102.
- Sesechris*, king of Egypt, ii. 5 (E). His monstrous stature, *ibid.* *seq.*
- Sesosis*, king of Egypt; see *Pheron*.
- Sesosis's* fidelity to Cavades, xi. 98. Rewarded, 99. Put to death, 103.
- Sesostris*, king of Egypt, built a formidable fleet, i. 515, and a very large and beautiful vessel, 516. Sir John Marsham's account of him, ii. 46 (I). Perizonius's, *ibid.* *seq.* Mr. Whiston's, *ibid.* 50. Sir Isaac Newton's, 54 (I). Bishop Uther's, 56. Whence the Sheshac of scripture, 46 (I). or the Pharaoh who perished in the Red-sea, 50, *seq.* All the boys gathered that were born on the same day with him, 54, *seq.* Divides Egypt into thirty-six nomes, 60. Institutes military order, *ibid.* Conquest of Ethiopia,

- Ethiopia**, *ibid.* Infinites the maritime order, and his exploits by sea, 61. Over-runs Asia, and part of Europe, *ibid.* Plants a colony in Colchis, 62. His pillars and statues, 62. Return into Egypt, *ibid.* Miraculous deliverance from his bloody brother, *ibid.* seq. His religious, civil, and other works, 64. seq. Insolence, 66. Kills himself, *ibid.* See also xviii. 279.
- Sejoris**, a Cimbrian general, defeated and taken by the Romans, xiii. 18.
- † **Sessia**, Sessia, a river in Italy, xi. 211. 218.
- Sessian** church built by Constantine, xv. 565 (G).
- † **Sessarium**, the promontory of, where, xviii. 185.
- † **Sestium**, Sestino, a city of Umbria, xi. 246.
- Sestius** made governor of Suis, ix. 525. Opposes the Terentian law, xi. 479. Yields it to the Tribunes, *ibid.* Made decemvir, 480.
- Sevius**, P. receives the fises from Augustus, xiii. 501. His character, *ibid.*
- Sefforius**, his narrow escape from the Gauls, xviii. 648.
- † **Sestus**, where, vi. 394. Taken by the Athenians, *ibid.* Taken by the Romans, ix. 248.
- † **Sestus**, a city in the Thracian Chersonesus, x. 52.
- † **Sesuvii**, who, xiii. 165 (K). Subdued by the Romans, *ibid.*
- Seib**, the son of Adam, when born, i. 157. His offspring supposed to be meant by the sons of God, 161. Said by the Sabiani to have introduced idolatry, 160. (K). His descending to a religious life, 169. Defection, whence and when, 170. His name known in Egypt, *ibid.* (D). Line, according to Sanchoniathon, 304 (F). Worshipped by the Sabians, xviii. 333 (Q). Who meant by his children in Balaam's prophecy, ii. 132 (N).
- Serbis**, their impiety, i. 176.
- Serbon**, king and priest of Egypt, ii. 79. Miraculous victory over the Assyrians, *ibid.* His statue, why represented with a rat in one hand, ii. 80. See also xviii. 313.
- Seutles** procures a peace between Syacles and Perdicas, viii. 427. His reward for it, *ibid.* Made king of the Odrysians, 248. Is defeated by Lyfmachus, ix. 13.
- Seven**, why a remarkable number among the antediluvians and Hebrews, xvii. 269 (R). Held symbolical, 270 (R). Other curious remarks on it, *ibid.* 272 (R).
- Seventy years** captivity of the Jews, how computed, x. 171 (A). seq.
- Severa**, the wife of the emperor Philip, xv. 408. A good christian, 412 (Q).
- the mother of Gratian, divorced, xvi. 302 (R). Recalled by him, 344.
- Severianus**, father-in-law of Philip, made governor of Macedon, xv. 409. seq. Made one of his generals, 410. Recalled, 411.
- the son of Severus put to death, xv. 539. 550 573.
- defeated and killed by the Germans, xvi. 299 (P).
- Severinus** totally defeated by the Parthians, xv. 213.
- Severus**, *Cassius*, banished where, and on what account, viii. 316 (N).
- his success in Parthia, xi. 61. Whence summoned Parthicus, Arabicus, and Adiabenicus, *ibid.* (Y). His success in Persia, 67. seq.
- *Cecina* defeats Batto, xiv. 16.
- one of Nero's architects, xi. 416.
- *Cut.* made governor of Syria, xv. 160.
- *Julius* ends the war with the Jews, xv. 175. Equity to the Bithynians, *ibid.*
- *Aept.* governor of Bactra, xv. 225.
- *Attilius* banished when consul by Commodus, xv. 263.
- grandson of M. Aurelius, born, xv. 210 (Q). Made governor of Sicily, 269. Commendation of *Pesc. Niger*, *ibid.* Accused and acquitted, *ibid.* Sent into Illyricum, 268. Funeral honours to Commodus, 272. To Pertinax, 282. Becomes suspected, 287. His extract, rise, &c. 290. & seq. His character, education, employments, and family, 292 (U). Proclaimed emperor, 293. Proscribed by the senate, *ibid.* Refutes the copartnership with Julianus, 294. Acknowledged by all, 295. Reception of the hundred senators, 296. Disbands the Praetorian guards, 297. Entry into Rome, *ibid.* Speech to the senate, 298. & seq. Chooses a new guard, 299. Success against Niger, 300. Cruelty to all his friends, 302 (Z). Treachery to Albinus, 305. Damned piece of witchcraft, 306. Barbarity to Albinus, his relations and adherents, 308. Threats to the senate, *ibid.* (E). seq. Reception at Rome, 309. Cruelty to the senate, and others, *ibid.* Success against the Parthians, 310. seq. Bailed before Atræ, 311. xviii. 436. Expedition into Syria, Egypt, &c. xv. 312. Edict against the Christians and Jews, *ibid.* Partiality to Plantianus, 313. Disgusted at him, 314. Suffers him to be put to death, 315. Reformation of abuses, 316. Sever-

- city, parsimony, 317. seq. Expedition against Britain, 318. & xix. 160. His wall in Britain described, xv. 319 (N). seq. Taken ill at York, 320. Behaviour to the parricide Caracalla, *ibid.* Severity to his accomplices, 321. Last legacy and works, 322. seq. (Q). Death, funeral honours, and character, 322. (P).
- wall in Britain, where and when built, xv. 319 (N). & xix. 93 (E). seq. Severe expedition against the Caledonians, 160.
- one of Alexander's counsellors, xv. 357 (M).
- chosen Cæsar, xv. 505. Why preferred to Constantine, 532. His extract, character, &c. *ibid.* (H). seq. Share of the government, 533. Extortions in Italy, 536. Sent against M. xentius, 537. Chosen consul, 539. Deserted by his troops, *ibid.* Imprisonment and death, *ibid.*
- the successor of Marcellus in Gaul, xvi. 197.
- stands candidate for the empire, xvi. 301.
- *Acilius's* writings and character, xvi. 352 (W).
- a priest put to death by Theodosius, xvi. 551 (O).
- prefect of Rome ordered to suppress beggars, xvi. 370.
- raised to the empire by Ricimer, xvi. 585. Consulship, *ibid.* Death, 586.
- Valentinian's general sent into Britain, xix. 164.
- the senator, sent to treat with Genseric, xix. 355. His amiable character, *ibid.* Obtains the release of the Roman prisoners, *ibid.*
- † *Seville* taken by the Vandals, xix. 339. By Rechila, 362.
- † — the church of, given to the Arians, xix. 339.
- Sewers*, common, built at Rome by Tarquin, xi. 323 (X). seq.
- Sexagenary, calculus*, among the Chinese, explained, xx. 142.
- Sextia's* figural constancy and death, xiv. 438 (X).
- Sextilia* honoured with the title of Augusta, xiv. 542.
- Sexilius* defeats the Armenians, ix. 501.
- opposes Marius's stay in Africa, xiii. 56.
- a Roman prætor, surprised and carried off by pirates, xiii. 129.
- Sextius* revives the contest of the agrarian law, xi. 517. Stirs up the people against Posthumius, *ibid.* seq.
- a plebeian, chosen tribune, xii. 23. Consul, 30.
- *Tull.* speech to the dictator, xii. 42. seq.
- subdues the Salyes, xii. 426.
- Sextus, Cæsar*, made governor of Syria, x. 383. His threatening message to Ilircan, 385.
- Pompey's son's narrow escape, xiii. 217. Brings Cato the news of his death, 228. Follows him, 230. Kind reception of the proscribed citizens, 356. seq.
- his grandson chosen consul, xiv. 36. Swears allegiance to Tiberius, 55.
- *Catus*, a corrupt senator, xiv. 232 (M).
- the Sœic, an account of, xv. 249 (Q).
- *Condianus* condemned to death by Commodus, xv. 261.
- † *Seyde*, the modern name of Sidon, ii. 322.
- Shach*, or *Sbesbach*, a Babylonian deity, iv. 364.
- Shaddad*, king of the ancient Arabs, xviii. 420.
- Shadach, Mesbach*, and *Abednego*, miraculously preserved from the flames, iv. 402. Members of the synhedrim, x. 195 (Y).
- Shallum*, the murderer of Zecharia, iv. 149. Murdered by Manahem, *ibid.*
- son of Josiah, his name, why changed to Jehoahaz, iv. 181 (i). See *Jehoahaz*.
- Shalmaneser* succeeds Tiglath Pileser in Assyria, iv. 314. His various names, *ibid.* (E). Reduces Samaria, after three years siege, *ibid.* Transplants the ten tribes into Assyria, *ibid.* Defeated at sea, 371.
- Shamar Yacobs*, king of Arabia, xviii. 421.
- Shamgar* delivers Israel from the Philistine yoke, ii. 231. Kills six hundred with an oxgoad, *ibid.* iv. ii (B). This event not mentioned by Josephus, ii. 231. (S).
- Shammai*, a famed Jewish doctor, x. 386 (I). Opposes Herod's oath of allegiance, 429.
- Shunater D'Elu* deposed for his incontinence, xviii. 423.
- Shang-Ti*, the Supreme Being in the Chinese theology, i. 70. & xx. 126. seq.
- Sharazer* murders his father in the temple of Nisroch, iv. 322. The motive of his parricide, *ibid.* (Y). seq.
- † *Sharon*, the country of, described, ii. 415 (3).
- † *Shaveh*, the valley of, described, ii. 411. Famed for the meeting of Abraham and Melchizedek, *ibid.*
- Shi*, or *Sbe-Kia*, the first name of Foe, founder of a sect among the Chinese, i. 50. See *Foe*.
- Q 9 2 † *Shibm*,

- Sheba*, what countries peopled by him, i. 371.
383.
— raises a revolt against David, iv. 81.
Murdered, 82.
the queen of, several traditions about her, iv. 106 (S). Visit to Solomon, *ibid.*
A doubtful tradition of her, xviii. 284.
Her country, religion, &c. *ibid.* seq. The Abassines account of her, 303. How far credible, 304.
Sechem destitute of Dinah, Jacob's daughter, ii. 200. Offers what satisfaction he could, *ibid.*
The treachery and revenge of Simeon and Levi, 201.
† *Sechem* city, in the land of Canaan, where situate, iii. 289 (F). Made the metropolis of Samaria, viii. 544. x. 228. Beautiful, *ibid.* Taken by Hircan, 339.
Sechemites, and the men of Milo, who, iv. 17 (K). seq. Proclaim Abimelech king, *ibid.*
Sheep, why worshipped by the Egyptians, i. 480. The value of one at Rome, xi. 510.
Shekel, Jewish, an account of, iii. 215 (X). seq.
Shekbs, Arab, their office and power, xviii. 376 (P).
She-kia, who, i. 50.
Shelah, Juda's son by a Canaanitish wife, iii. 294.
Shelph, one of Joktan's sons, uncertain where settled, i. 382.
Sheliach, *Zibbar*, his office among the Jews, x. 220 (R).
Shells, &c. found far from the sea, how accounted for, i. 236.
Shem, his genealogy only intire, i. 264. His posterity, 283. When born, *ibid.* The pretended inventor of astronomy, 284. Why it is said, Blessed be the God of Shem, and not also of Japhet, *ibid.* Rabbinical traditions concerning him, *ibid.* Confounded with Melchisedeck, 285. His supposed works, *ibid.* His death, 286. Whether the same with Pluto or Typhon, *ibid.* (A). Whether his family was concerned in building Babel, 327. & (*il.*). Countries planted by his descendants, 367, xx. 110 (A).
Shemaia, a prophet of the Jews, iv. 114.
Shemeier, king of Zebouim, routed by Chedor-laomer, ii. 196.
Shemmata, the highest excommunication of the Jews, iii. 133. Import of the Word, *ibid.* seq. See *Excommunication*.
Shepherds, the irruption of, into Egypt, ii. 39. Hold that country two hundred and fifty-nine years, 40. Whence and when they were *ibid.* (C). Driven out of it. 41.
Build Jerusalem, *ibid.* Mistaken for Israelites, *ibid.*
Sheriff, the origin of that office, xix. 36.
Shesbach, a Babylonian deity, iv. 364.
Sheshai, the Son of Anak, driven out of Hebron by Caleb, ii. 209 (B). Import of his name, *ibid.*
Shetbarbozai, governor of Samaria, comes to Jerusalem, x. 188. Charged to see Cyrus's decree executed, 189.
† *Shewa*, the mountain of, where, xviii. 262.
Shew-bread, why called the bread of faces, iii. 57. How made, *ibid.*
— the table of, described, iii. 108. Its appurtenances, *ibid.* (A).
Sheshazzar, whether the same with Zerubbabel, x. 179 (C).
Shiboleth, a word by which the Ephraimites were discovered, iv. 26 (A).
Shikkab, among the Arabians, what, xvii. 238 (C).
Shikkah El Loudeah, lake described, xvii. 241. Whence named, *ibid.*
Shields, erected by the Romans in honour of illustrious men, xiv. 148 (M).
† *Shibr*, the country of, where, xviii. 356. Famed for its frankincense, *ibid.*
† *Shilab* city, where situate, ii. 464 (B). Its ruined state a proverb, *ibid.*
— what meant by Jacob in his prophecy, iii. 328 (G).
Shimei's villainous behaviour to David, iv. 77. How to be treated by Solomon, 89. Put to death, 91.
† *Shimrom*, where, ii. 206. The king of, defeated by the Jews, *ibid.*
† *Shinaar*, the plain of, where, i. 322. Extent, 323. Etymon, *ibid.* (D). Footsteps of it in authors, *ibid.* seq.
Shinab, king of Admah, defeated, ii. 196.
Shin-nong, the second emperor of China, his reign and improvements, xx. 139. seq.
Ship-building, the art of, teaching the barbarian made capital, xvi. 528.
Shirab and *Shuab*, two religious midwives in Egypt, iii. 341 (F). Rewarded for not obeying Pharaoh's bloody orders, 342. seq. (G).
Ships of the antient Egyptians, how built, i. 504.
Shishak, king of Egypt, defeats and plunders the Jews, iv. 114.
† — an encampment of the Israelites, iii. 455.
— wood, various opinions about it, iii. 99 (R).

- Sbi-wbangti*, emperor of China, his extravagant vanity, xx. 155 (D).
- Sboab*, the same with Jethro, xviii. 364.
- † — the cave of, one of the stations from Egypt to Mecca, ii. 161 (R).
- Sbobach*, an Assyrian general, defeated and killed by David, ii. 301.
- Sbobam*, or onyx stone, the meaning of it uncertain, i. 113.
- Short-hand* writing, by whom invented, xiii. 535 (Y).
- Shouting*, and making a great noise, an early practice at the beginning of an engagement, iii. 454 (U).
- Shower*, a Roman army said to be saved by a miraculous one, xv. 227. seq.
- † *Sbur*, the wilderness into which the Israelites entered, after passing the Red-sea, iii. 397.
- Sbun*, emperor of China, his excellent character and regulations, xx. 148. seq. Lived later than the Chinese believe, 152. seq.
- † *Sbur*, and *Cadesb*, two deserts, where situate, iii. 262. xviii. 343.
- † *Sbusban*. See *Susa*, v. 122 (C).
- a gate of the Jewish temple, why so called, x. 190.
- Siamek*, second king of Persia, according to oriental writers, v. 331.
- Siamese* hold the doctrine of the destruction and renovation of the earth, i. 51.
- Siavek*, son of Key-kaus, king of Persia, v. 360. Is falsely accused by Sandabah his mother in law, 361. Acquitted, *ibid*. Disgraced by her means, 362. Retires to Apherasia, *ibid*. Is assassinated, 363. His death revenged by Rustan, *ibid*.
- † *Sibacene*, a province of Armenia, ix. 483.
- Sibbetbata* kills a son of Goliath, ii. 250.
- Sibylline* books, a prophecy from them, x. 19 (D).
- brought to Tarquin, xi. 347. By whom kept, *ibid*. (C). Consulted, 524 (F). & xii. 135.
- a law for preserving them, xii. 26.
- 28. A prophecy from them, 158. 221. Cruel superstition, in consequence of it, 222.
- restored and consulted by Sylla, xiii. 89. An account of them, *ibid*. (A). seq. Purged by Augustus, 515.
- a new one proposed by Gallus, xiv. 235 (O).
- opened afresh, xv. 435. Answer to Maxentius, 560.
- Sibyls*, who they are, and how many, xiii. 89. (A).
- Sibyrus* promoted by Antiochus, ix. 34.
- Sica*, his great kindness to Cicero, xiii. 157 (C).
- † *Sicambri*, who, xiii. 168 (N). & xix. 358 (A). Defeated by the Romans, xiii. 516. By Drusus, 527.
- ravaged by Cæsar, xix. 63. Submit to Tiberius, 357. Why so soon extinct, 358 (A). Some notions about them exploded, 370 (A). seq.
- † *Sicaminum*, *al. Porphyreon*, city of, where situate, ii. 459 (Y). Names whence derived, *ibid*.
- † *Sicani*, who and whence, vii. 528. & xi. 222 (D). seq. Their kings, vii. 533.
- go over to the Carthaginians, xvii. 387.
- † *Sicania* and *Sicilia*, the antient names of Sicily, vii. 511.
- Sicanus*, a fabulous king of Spain, xv.ii. 566.
- Sicarii*, in Judea, their cruelties, x. 642 (C). Origin, *ibid*. Horrid infolence, 647.
- a new set of them, x. 648.
- † *Sicca*, the fidelity of its inhabitants to Galienus, xv. 440.
- Sicca menerea*, an antient deity, whence, iv. 357.
- probably Succoth Benoth, xvii. 295.
- † — city, where situate, xviii. 121.
- Siceleus*, a fabulous king of Spain, xviii. 507.
- Sictheus*, priest of Hercules, barbarously murdered by his nephew Pygmalion, ii. 369. seq.
- worshipped by the Carthaginians, xvii. 286.
- † *Sicben* city, where situate, ii. 463 (B). Its present state, *ibid*. Why called Shicar by the Jews, *ibid*.
- made the capital of the Samaritans, x. 228.
- Sicilian* vespers, an account of, xvii. 184.
- † *Sicilians* invade Andronicus, xvii. 161. seq.
- † *Sicily*, island, described, vii. 511. seq. Its situation, soil, climate, 513. Cities, *ibid*. Whether ever joined to the continent, 512 (C). Famed for learning, 527. First inhabitants, 528. Their antient historians, 532 (K).
- divided into two factions, vi. 451.
- The war of, *ibid*. seq. Quelled by Hermodrates, 458. Invaded by the Athenians, 468. & vii. 558. By the Carthaginians, 586. & viii. 14. seq. 81. seq. Give an invitation to Pyrrhus, 85. Oppressed by him, 86. Drive him away, 88. Reduced to a Roman province, 156. Various fates of its cities, 157.

- † *Sicily, Little, Naxos*, why so called, viii. 319. Invaded by the Romans, xii. 162. The island yielded to them, 206. Made a Roman province, 208. Revolts, 412. seq. War of the slaves in it, and the occasion of, 413.
- laid waste by them, xiii. 5. seq. & 10. Subdued by Pompey, 86. Conquered by Octavianus, 460.
- visited by Adrian, xv. 165. Infested with the banditti, 434.
- submits to Constantius, xvi. 172. Plundered by the Vandals, 550.
- ravaged by the Saracens, xvii. 29. Reduced by the Cathaginians, 334.
- subdued by Genseric, xix. 154. Yielded to Odoacer, *ibid.* Subdued by Totila, 605. Recovered by the Romans, 606.
- the theatre of, 695 (W). seq.
- Sicinius Bellutus*, chosen head of the revoltors, xi. 400. And last tribune, 404. Speech against Coriolanus, 409. seq. Accusation against him, 413.
- *Sabinus* defeats the Volsci, xi. 425.
- *Dentatus*. See *Dentatus*, xi. 475.
- *Cneius*, a buffooning tribune, baffled, xiii. 109. seq. Assassinated, 110.
- Sicinus* is employed by Themistocles to deceive the Persians, vi. 386. His success, *ibid.*
- Sicomulphus* made duke of Salerno, xix. 702.
- Siledorus*, in India, description of, xx. 105.
- † *Sicoris, Segre*, a river in Spain, xviii. 506.
- † *Siculi*, who and whence, and why so called, xi. 222 (D). & vii. 529. When took possession of Sicily, *ibid.* Defeat the Sanniti, *ibid.* Give name to the place, *ibid.* & (H). Their kings and government, 533. Various changes, 335.
- assist Hannibal before Agrigentum, xvi. 362. Dismissed by him, 364. Revolt from Dionysius, 390.
- Siculo*, the ionic coins, an account of, xvii. 308.
- Siculus Clælius* chosen Roman censor, xii. 20.
- † *Sicyon*, its names, vi. 147. Gives name to a kingdom, and to Peloponnesus, *ibid.* & 149. Situation, 148. Chronology uncertain, *ibid.* Kings, 149. Ruined by a pestilence, and why, 150 (A).
- the kingdom of, part of ancient Greece, vi. 138. Its situation, 147. seq. Kings, 149. Afterwards governed by priests, 150. Invaded by the Heraclidæ, *ibid.*
- accedes to the Achæan league, vii. 220.
- † *Sida*, city, where situate, ix. 253.
- † *Sidicin*, who and where, xii. 55. Being attacked by the Samnites, have recourse to the Campanians, *ibid.* seq. Subdued by the Romans, 70. seq.
- † *Sidon, Sidam*, the vale of, its various names, ii. 411 (H).
- invaded by Chedorlaomer, ii. 195.
- Five of its kings defeated by him, 196. Inhabitants destroyed by fire from heaven, 199 (T).
- Sido*, king of the Suevi, assists Vespasian, xiv. 550. & xix. 359.
- † *Sidon*, eldest son of Canaan, the founder of that city, ii. 321. & 359. The monument of Zebulun there, 329.
- the daughter of Pontus, inventress of hymns, i. 312.
- † — the metropolis of Phœnice, whence so called, ii. 321. Various opinions about the etymon, *ibid.* (E). Its harbour described, 322 (F). History, kings, &c. 359. seq. None mentioned in scripture until Jeremiah, *ibid.* Betrayed to Ochus, by Tenner and Mentor, 361. Set on fire by its inhabitants, 362. The ashes of it sold for a vast sum, *ibid.* Rebuilt by its absent citizens, *ibid.* Taken by Alexander the great, *ibid.*
- taken by Antiochus, ix. 230.
- † *Sidonians*, their extract, ii. 321. 359. Betrayed by Mentor and Tenner, 361. Forty thousand burn themselves and their city, 362.
- revolt from the Persians, v. 290. Betrayed by Mentor, 291. Were the first that submitted to Alexander, 307.
- assist the Jews in rebuilding their temple, x. 187.
- assist Cassius with a fleet, xiii. 342. Deprived of their liberty by Augustus, 507.
- Sidonius*, a zealous orthodox bishop, xix. 310. seq. His letter to Grecus, *ibid.* His character of Euric, 311 (B). Retreat from Lyons, 439.
- † *Siga*, where situate, xviii. 129.
- † *Sigæum*, a city in Phrygia minor, iv. 462. The subject of a war between the Athenians and Mytelenians, vi. 294. How decided, 295.
- Sigebert*, king of the Franks, defeats the Huns, xix. 250. Is invaded by the Allemanni, 410. Wounded by them, 411. Murdered by his son, 429.

- Sigeric* chosen king of the Goths, xvi. 526. Murders Alaulphus's children, *ibid.* Ill utage of Placidia, *ibid.* Assassinated, *ibid.*
- king of the Goths in Gaul, xix. 265. & 297. Assassinated, *ibid.* & 443.
- Sieg* made king of Franconia, xix. 259.
- Sigillaria*, at Rome, what, and whence named, xiv. 314 (A).
- Sigmund* lent to assist Manuel, xvii. 204. De-feat, and narrow escape, *ibid.*
- king of the Burgundi made a patrician, xix. 435. Submissive letter to Anastasius, *ibid.* & 442. Murders his son Sigeric, 443. Retirement and penance, 444. Defeated by Chlodis's sons, *ibid.* His death, 445.
- Sigisvult's* success against Bonifacius, xvi. 543.
- Sign*, a statue at Hierapolis, so called, ii. 285.
- Signet-ring*, by whom first worn in Persia, v. 337.
- † *Sigtunum*, in Sweden, built by the famed Woden, xix. 259.
- Sibon*, king of the Amoritcs, dispossessed the Moabites, ii. 128. The Ammonites, 201. The Moabites beyond Jordan, 202. Ransoms Moles a passage, *ibid.* Defeated by him, *ibid.* & iii. 431.
- Silana* divorced by Silius, xiv. 344. Accuses Agrippina, 373. Her character, *ibid.* Ba-nishment, 379.
- Silanus*, a fordid augur, betrays a project of Xenophon's, vii. 495. His motive to do so, *ibid.* (R).
- his success in Spain, xii. 315. Treaty with Mithridates, 316.
- *Yupulus* made governor of Vacca, xii. 475. His good administration, *ibid.* Betrayed by the inhabitants, and escapes, *ibid.* Prosecuted by Marius, 476. Con-demned and beheaded, *ibid.*
- *Julius*, chosen consul, xii. 515.
- *M. Caligula's* father in law, put to death by him, xiv. 276.
- *Caius's* trial and banishment for ex-tortion, xiv. 170. & 171 (Z).
- *Appius* betrayed to death by Messa-lina, xiv. 330.
- *Iucius* betrothed to Octavia, xiv. 351. Betrayed by Vitellius, *ibid.* Kills himself, 352.
- *Junius* put to death by Agrippina, xiv. 368.
- *Torquatus* put to death by Nero, xiv. 438.
- † *Silarus*, a river in Italy, xi. 218.
- Silas*, one of Christ's seventy disciples, x. 371 (I).
- Silentiarii* among the Romans, their office, xvi. 604.
- Silenus*, his writings, xvii. 318.
- Silia*, a senator's wife, banished by Nero, xiv. 442 (Y).
- † — river in India, the extraordinary quality of its waters, xx. 69.
- † *Silingians*, who and where, xix. 298. 338.
- Silias, Caius*, his success against the Catti, xv. 110. 118. Against Sacrovir, 165. Il-l trial, 186 (O). Death, *ibid.*
- *Publius* banished, xiv. 191.
- *Caius's* speech against pleaders, xiv. 341 (E). Becomes Messalina's stallion, 344. Marries her, *ibid.* Put to death, 347.
- *Italius* chosen consul, xiv. 454. De-posed by Nero, 459. Restored, 472.
- the poet. See *Italus*.
- celebrates Domitian's victories, xv. 67 (G).
- Silk*, when first brought into Europe, xiii. 494 (A). seq. Laws made against wearing it, 495 (A). xx. 108. 122 (I).
- Sillanus* chosen consul, xii. 466. Defeated in Gaul, 467. xiii. 141. Condemns Cati-line's conspirators, *ibid.*
- *M.* put to death by Caligula, xiv. 276.
- Silo's* falsehood to Antigonus, x. 399. To Herod, 400.
- † *Silozab*, the ceremony of fetching water from it, when introduced, iii. 28 (B).
- Silphium*, the famed plant, described, xviii. 234. Where it grows, *ibid.*
- † *Silvius*, who, and where situate, xix. 85. Brave defence against the Romans, 113. Subdued by Frontinus, 136.
- Silvanus, Plaut.* kills his wife, xiv. 187 (S). His trial and death, 183 (S).
- *Gran.* one of Nero's conspirators, xv. 421. Sent to accuse Seneca, 427. Kills himself, 433.
- falsely accused by Atilia, xvi. 558.
- Simeon*, Jacob's second son born, iii. 279. Kept by Joseph in Egypt, 300. Jacob's prophecy against him, 316. And how ful-filled, iii. 434. seq. & iii. 316 (I). His tribe, why omitted in Moses's blessing, iii. 443 (H). His lot in the promised land, and its cities, ii. 435.
- who he was, x. 466 (F). His testi-mony of the child Jesus, 467.
- a seditious Jew, burns and wastes Ju-dea, x. 511. seq. Beheaded, 512.

- Simon*, king of Bulgaria, his wars against the Romans, xvii. 78. Cruelty to them, *ibid.*
 New invasions, 84. Alliance with Romanus, 87. Poisons Bardas Phocas, 107.
 — his successes and ravages in Macedonia, xix. 524. & seq. Defeated, 525. Treachery to Leo, *ibid.* seq. Peace with him, 526. Falls out with Alexander, *ibid.* Takes Adrianople, 527. seq. Defeats the Romans, *ibid.* Cruelty to Leo, 528. Besieges Constantinople, *ibid.* Peace with the Romans, *ibid.* Defeated by the Chrobaty, 529. Dies, *ibid.*
Simoneites defeat and destroy the Amalekites, ii. 187.
Similis promoted by Adrian, xv. 159. His character, *ibid.* (D). seq. Resigns and retires, 162.
Simma adopts Simiramis, iv. 282.
 † *Simois* river, described, iv. 467.
Simon the just, high-priest of the Jews, his character, writings, &c. x. 236. & seq. (L).
 — II. Onias's successor's excellent character, x. 249. Death, 254.
 — made governor of the temple, x. 254. Falls out with Onias the high-priest, 255. His treachery, *ibid.* And banishment, 257.
 — the Maccabee's success in Galilee, x. 289. Exploits against Demetrius, 325. seq. Succeeds Jonathan, 326. Takes Joppa and Gaza, 325. Allies with Demetrius, 327. With the Romans, 330.
 — made general by Antiochus, x. 319. Takes Bethsura, 320. And Joppa, 322. Outwitted by Typhon, 324. Sundry alliances, 325. Letter to Demetrius, *ibid.* seq. Takes the title of prince, 326. His character, and high respect from the Jews, 328 (X). seq. Alliances with Rome, &c. 330. A coin described, 329 (Y). His answer to Antiochus, 331. Riches and death, *ibid.* seq.
 — father in law to Herod, made high-priest, x. 426. Deposed, 445.
 — son of Camith made high-priest of the Jews, x. 521. Turned out of that office, *ibid.*
 — *Peter* called, made an apostle. See *Peter*, x. 530. 547 (V).
 — the Canaanite, why so called, x. 547. Made an apostle, *ibid.*
 — a proud Pharisee, offended at Christ's charity, x. 551.
 — the leper, entertains Christ at supper, x. 587 (G).
 — a Cyrenian bears the cross after him, x. 600.
 — *Magus* converted, x. 623. Gives a new name to an old sin, *ibid.*
 — *Cantharus* made high priest, x. 636. Deposed, *ibid.*
 — a furly lawyer, mollified by Agrippa, x. 637 (U).
 — the son of Judas Galileus, crucified, x. 640.
 — a Jew of Scythopolis, his desperate end, 652 (N).
 — head of the Sicarii, raises an army against the zealots, x. 665. Invades Idumea, *ibid.* Marches against Jerusalem, 666. Besieges John in the temple, 667. Holds the city against him and the Romans, 672. Bloody ingratitude to Matthias, 679. Taken prisoner, 689. His punishment, 691.
Simonides, the poet, used kinoy by Hipparchus, vi. 352.
 — his wife instructions to Hiero, vii. 553.
 — two worthies of that name at Cos, viii. 314 (U). Their writings, *ibid.*
 † *Simple-Gades*, two dangerous rocks, where, vi. 219 (H).
Simplex, consul, Vitellius resigns his sword to him, xiv. 565.
Simplexius's opinion of the eleatic system, i. 13. Contender for the world's eternity, 28. Reflections against the Mosaic creation, *ibid.*
 — his banishment, xvi. 210.
 — vicar of Rome, his cruelties there, xvi. 315. Put to death, 344.
Simus, king of Arcadia, vi. 211.
 † *Simyla*, town and promontory, where, xx. 58.
 † *Simyra*, a city of Phœnice, ii. 321. Where situate, *ibid.*
 † *Sin*, wilderness of, an encampment of the Israelites, iii. 398.
 † — the famed desert of, xviii. 343.
 † *Sinai*, the Israelites encamp near it, iii. 404. The ten commandments delivered on it, 405. The sacred mount of, xviii. 343.
 † *Sinæ*, their territories described, xx. 65. seq.
 † *Sinda*, a city in Bosphorus, x. 147.
 † *Sindian* sea, where, xx. 62 (B). Whence named, *ibid.* (B).
 † *Sindi*, antient inhabitants of Bosphorus, x. 147.
 † *Sindia*, where situate, xviii. 337 (B).
 † *Sindemana* city surrenders to Alexander, viii. 632.

Entha, his remarkable present to Artaxerxes, v. 140 (S).

Enex's treachery and death, xvi. 543.

† *Singana*, where situate, xvi. 158. Taken by Sapor, xi. 81. Demolished, *ibid*.

— the famed battle of, xi. 79. xvi. 158.

324.
† *Singara*, surrendered to the Persians, xvi. 282.

† — city, yielded to the Persians, xvi. 282.

† *Singarus* taken by the Persians, xvi. 214.

† *Singas*, a river in Syria, ii. 257. Remarkable fishes in it, *ibid*.

† *Singidunum* taken by Attila, xix. 221. Described, *ibid*. (L).

† *Singillic* bay, in Macedon, viii. 395.

† *Singus*, an antient city in Macedonia, viii. 388.

† *Sinim* not the same with China, xx. 123.

Sinnaces conspires against Artabanus, xi. 49. Put to death, *ibid*.

Sinnis, a cruel tyrant, killed in single combat by Theseus, vi. 179 (H).

† *Sinope*, where, ix. 368.

— taken by Pharnaces, ix. 368. & 603.

— by Lucullus, ix. 583 (M). Lucullus's dream concerning it, *ibid*.

† *Sinopians* complain against the Greeks, vii. 492.

— Xenophon's answer to them, vii. 493.

— they seek his friendship, vii. 493.

— their reluctance to part with the statue of Serapis, ix. 368.

— their wars with the kings of Pontus, ix. 539.

† *Sintians*, antient inhabitants of Lemnos, viii. 347.

† *Sintica*, the country of, where situate, viii. 389.

Sintula carries off part of Julian's forces, xvi. 216. seq. And brings them back to him, 219.

† *Siphnus* island described, viii. 317. seq. Its riches, 270. & 318 (Y). Plundered by the Samian exiles, *ibid*.

† *Sipilus*, a city in Phrygia, iv. 439.

† *Sippara*, the city of the sun, where, i. 194.

Sira, a christian lady, married to Cosroes, xi. 136.

† *Sirbon*, the famed lake of, in Egypt, described, ii. 34 (B).

† *Siriad*, the land of, where situate, i. 169 (E).

† *Siris*, river, a remarkable battle near it, x. 90, seq.

† *Sirmium*, metropolis of Pannonia, xiii. 524 (S). Taken by Constantine, xv. 575.

burnt with lightening, xvi. 319

(D).

taken by Attila, xvi. 555. & xix.

— taken by the Avari, xvii. 7.

— taken by the Gepidæ, xix. 16. seq. (L). Described, 221 (L). Granted to the Gepidæ, 463.

Siræ's treason and parricide, xi. 139. Peace with the Romans, *ibid*. Death, 140. seq.

See xvii. 22. seq.

Siromis, king of Salamis, viii. 245.

Sirpicius the centurion, whence so called, xiv. 71. His narrow escape, *ibid*. (A).

Sisacchia, at Athens, what, vi. 307.

† *Sisaris*, a river in Numidia, xviii. 130.

Sisebaldus, *Sisenand*, kings of the Visigoths in Gaul, xix. 265.

Sisera, king of Jabin, ii. 212. Routed by Deborah and Barac, 213. Killed by Jael, 214.

Sisbac, king of Egypt, strips the temple of Jerusalem, iv. 114.

† *Sisimebræ Petra*, a city in Bactria, x. 157.

Sisygambis, how treated by Alexander, v. 304. seq. viii. 527 (K). & 553.

• her death, ix. 12.

Sisyphus, the supposed founder of Corinth, vi. 231. His punishment in hell, *ibid*. (A).

— where born, viii. 306 (T).

† *Sitaca*, or *Sitace*, where situate, iv. 247. & vii. 447. Capital of Sittacene, a province of Assyria, *ibid*.

Sitas, king of the Deuceletæ, wars against the Bastarnæ, x. 54.

† *Sittaceni*, antient inhabitants of Bosporus, x. 147.

Sitalces put to death for oppression, viii. 639.

— I. king of the Odrissæ, x. 57.

— II. his warlike reign, *ibid*.

† *Sitisi*, where situate, xviii. 129.

Sitius's signal services to Julius Cæsar, xlii. 245 (P). Rewarded, *ibid*. (O).

— *Publ.* succeeds in Numidia, xviii. 169. Death, *ibid*.

— his success against Juba rewarded, xviii. 171.

† *Sittana* taken by the Romans, xvii. 508.

Sittas, his defence of Martyropolis, xi. 104.

Outwits Memorus, 105. Betrays Martyropolis to the Persians, xi. 128. Burnt alive, xi. 134.

† *Sittonen*,

- † *Sittones*, who, and where situated, xix. 253.
- Sivian*, the month of, answering to our May, iii. 36 (K).
- Skeletons*, two monstrous ones, xviii. 112 (D).
- Skjold* make king of Jutland, xix. 259.
- Skull*, a remarkable difference between those of the Egyptians and Persians, v. 192 (N).
- Slander*, Solon's law against it, vi. 311.
- Slanders* encouraged by Adrian, xv. 156.
- Slavery*, a punishment for theft among the Jews, iii. 150 (Z). Conditions of it in different circumstances, *ibid.* seq.
- not allowed among the Indians, xx. 74.
- Slaves*, how used at Athens, vi. 324. seq.
- at Sparta, vii. 22 (A).
- how named by the Romans, xi. 314 (O).
- favoured by Scrvius, xi. 334.
- how made free by the Romans, xi. 389 (M).
- their conspiracy and punishment at Rome, xi. 381. seq. A new one formed to burn the city, 515.
- a third conspiracy* discovered by Errius, xii. 172.
- insisted in the army, xii. 271.
- raise a rebellion in Sicily, xii. 413. seq.
- an instance of humanity among them, in the midst of fury, xii. 414.
- at Capua, stirred up by Vettius, xiii. 5.
- make an insurrection in Sicily, xiii. 6.
- Their desperate end, *ibid.* Make a fresh insurrection, *ibid.* Chase a king, *ibid.* Lay siege to Morgantia, *ibid.* Are forced to raise the siege by the slaves of the place, 7.
- A fresh insurrection raised by Athenio, *ibid.*
- defeated by Licinius, xiii. 20.
- defeated by Aquilius, xiii. 21. Their desperate end, *ibid.*
- revolt over to Cinna, xiii. 63.
- butcher the Romans, xiii. 66.
- ten thousand made Roman citizens by Sylla, xiii. 91.
- new revolt in Italy, xiii. 124. Defeated by Crassus, 125. seq.
- generosity of some to save their masters, xiii. 355.
- cruelly used by Lucius, xiii. 430.
- their oaths, how admitted in courts by Augustus, xiii. 532.
- sent out of Rome, xiv. 12. Insisted, 15.
- a severe law against them, xiv. 382.
- four hundred of them executed by it, xiv. 401. seq.
- forbid to inform against their masters, xv. 107.
- Adrian's law concerning them, xv. 181 (B).
- a law against admitting them as evidences, xv. 471.
- their manumission facilitated by Constantine, xv. 574. 577 (O).
- encouraged by Honorius to take up arms, xvi. 496.
- forty thousand desert over to Alatic, xvi. 507.
- Slavonians*, *Sclavonians*, their signal hospitality, xviii. 635 (H). seq.
- Slada*, king of the East-Saxons, xix. 193.
- † *Slefwick*, the antient seat of the Angles, xix. 174.
- † *Smnus* river, in Lacedæmon, vi. 246.
- Smertus* put to death by Cambyles, v. 195.
- the magr, substituted to the real one on the throne, v. 197. seq. Discovered by the want of ears, 200. Murdered by the Persian nobles, 202. Called Ataxerxes in scripture, 203 (Q).
- king of Cappadocia, x. 8.
- Smoke*, the felling of at Rome, what, xv. 362 (P). Its punishment, 363 (P).
- † *Smyna*, a city in Lydia, iv. 430. Where situated, vii. 409. By whom built, 410. Described, *ibid.* seq. Valuable pieces of antiquity found there, *ibid.* (B). seq. One of the wealthiest cities in Asia, 411.
- the modern one described, vii. 412. Subject to earthquakes, *ibid.* (I). Treacherously seized by the Ionians, *ibid.* Its inhabitants dispersed among the eleven Ionian cities, 413.
- Their character, *ibid.* Besieged by Antiochus, ix. 233. Repaired by M. Aurelius, xv. 243.
- † *Smyrnæans* surprised by the Colophonians, vii. 412. Build a temple to Stratonice, ix. 193. Confederate with Seleucus, 201. Their treaty with him to be seen at Oxford, *ibid.* (C). Build a temple to Tiberius, xiv. 185. Contest with ten other cities about it, 202 (D).
- Snake* worshipped under the statue of Esculapius, xii. 135 (I). Transported to Rome, *ibid.* seq.
- So*, in scripture, probably the same with Sab-baco, ii. 78.
- † *Sœana*, a river in Albania, x. 141.
- † *Socrates*, *Prytanis*, the philosopher of Athens, believed he had a tutelar angel, i. 103.
- Hic

- His singular integrity, vi. 484. Several instances of his bravery and good-nature, 493. Character, *ibid.* seq. His accusation, 494. Noble defence, 495 (Y). His steady justice, 494. The cause of his death, *ibid.* His glorious end, 497 (Z). seq. Repentment shewn to his enemies, 499 (Z).
- courted by Archelaus, viii. 433.
 — why he ordered a cock to be sacrificed at his death, xii. 137 (I).
- vindicated from novacism, xvi. 560 (R).
 His writings and character, *ibid.*
- a Grecian chief, treacherously seized by Tisaphernes, viii. 451. And put to death by order of the Persian king, 452. His character, *ibid.* (H).
- *Corsus* made king of Bithynia, ix. 547.
- † — island, where, xviii. 366.
- † *Sodii*, the ancient inhabitants of Iberia, x. 138.
- † *Sodom* and *Gomorrab*, where, ii. 194. Taken by Chedorlomer, 196. Destroyed by fire from heaven, 122. seq.
- Sodomy*, whence so called, ii. 199.
- punished capitally by Theodosius, xvi. 430.
- † *Soducenæ*, a province of Armenia, ix. 483.
- Soems*, the mother of Heliogabalus, xv. 346.
- Signal bravery, 348. Vile character, 350. Made president of the petticoat senate, 353. Murdered, 355.
- Soenus* appointed prince of the Arabs, xiv. 273.
- Sofb*, the name of the Persian bible, v. 154.
- † *Sogdia*, where, viii. 575. Invaded by Alexander, *ibid.* seq.
- Sogdian* captive, remarkable account of, viii. 584 (U).
- † — rock, described, 601. Taken by Alexander, viii. 602.
- Sogdians* revolt against Alexander, viii. 598. Defeated by Cæsar, 599.
- Sogdianus* murders Xerxes, v. 260. His cruelties, *ibid.* Mounts the throne, *ibid.* Cruel death, 261 (O).
- † *Sogdii*, where situate, xx. 57.
- Soham*, a Persian vizir, his history, v. 347. seq. His death, 350.
- † *Sobar*, where situate, xviii. 358.
- Sobemus* betray's Herod's bloody orders to Mariamne, x. 418. Put to death for it, 420 (M).
- made king of Sophene by Nero, xiv. 371.
- king of Edessa, declares for Vespasian, xiv. 546.
- driven from his throne, xv. 212. Restored by M. Verus, 215.
- Soib*, *Henry de*, erects a new monument to Arthur, xix. 190 (L).
- † *Soffans* city, made a metropolis by Clovis, xix. 408.
- Soldiers*, Roman, mutiny in their camp, and kill their general, xi. 517. Are prosecuted and punished, 518. Their pay per day, how much, 520 (D). & xiv. 67 (S). Raise Otho to the empire, 500. Become too powerful under him, 503. Relieved from a grievous impost, 504.
- esteemed by the Spartans, vii. 14. *Lycurgus's* laws concerning them, 20.
- how regulated at Macedon, viii. 408.
- Soduri*, among the Gauls, what, xiii. 107 (O).
- Solecism*, whence derived, vi. 131.
- † *Soli*, *Solæ*, a city in Cilicia Propria, vi. 131.
- taken and fined by Alexander, v. 302.
- by whom founded, viii. 199. Allotted to Antiochus, *ibid.*
- taken by him, ix. 231.
- in Cyprus, why so called, viii. 237.
- Taken by the Persians, 247.
- Solis*, who, viii. 108. Discovers a conspiracy against Hieronymus, *ibid.*
- † — *mons*, the promontory of, xviii. 185.
- Solemena*, and her seven sons, martyred, x. 270 (N).
- Solomon*, several kings of that name before Adam, according to oriental writers, i. 107.
- king of Judea, born, iv. 71. Proclaimed, 87. Having several things in his choice, prefers wisdom, 91. Puts Adonijah, Joab, and Shimei to death, 211 marries Pharaoh's daughter, *ibid.* Signal proofs of his wisdom, 92. Magnificence, *ibid.* (C). Hiram's embassy and treaty with him, 93. Great peace and plenty in his time, *ibid.* Builds the temple, 95. Dedicates it, 97. seq. Its utensils, 98 (K). Vast number of victims, 99 (N). His splendid palaces, 100 (O). His magnificent porch, and throne, *ibid.* (P). His navy, 102. Visit from the queen of Sheba, 106. Defection from God, 108. Idolatries, and death, *ibid.* Whether he ever repented, *ibid.* (W). His writings, 110 (X).
- his temple, ii. 466 (E). seq.
- explained at large, iv. 193. 223.
- Solon*, the Athenian lawgiver, his memorable saying to Cræsus, v. 187 (K).

Solon, built the city of Soli, vi. 131.

— his extract and character, vi. 299. & 300 (G). E'egy on the loss of Salamis, *ibid.* Recovers it from the Megareans, 301. Gains his cause against them, 303. Stratagem against the Cyreans, 304. Chosen archon, 306. His true patriotism, *ibid.* Made popular by a wife saying, *ibid.* (H). His letter to Phocus, *ibid.* Composes the dissensions of the Athenians, 307. Ill-us'd by some of his friends, *ibid.* Cleared from groundless aspersions, *ibid.* Legislator, 308. seq. Cancels Draco's laws, *ibid.* Divides the people into four ranks, *ibid.* Raises the reputation of the Areopagites, 309. Regulates the senate, *ibid.* His body of laws, 310. seq. Regulation of the Athenian months, 316 (H). Causes his laws to be conserved in different tables, 317. Absents himself from Athens, and the reason thereof, 318. Travels into Egypt, Cyprus, &c. 337. seq. His remarkable interview with Thales, *ibid.* (P). With the sophists Cræsus and Ælop, *ibid.* & 121. 338 (I). Returns to Athens, *ibid.* His remarks on first seeing a tragedy, 339. Quells the Athenian factions, *ibid.* Just reproof to Thespis, 340. Letter to Epimenides, 341. (Q). Answer to Pisistratus, 343. Is praised by eminent Greek and Roman writers, *ibid.* His letter to Periander, 344 (S). Death, 343. seq. (S).

— his laws introduced at Rome, xi. 478.

† *Solana*, a city of the Lingones, xi. 213.

Solinus, son of Gallienus, made governor of Gaul, xv. 428. Murdered, *ibid.*

† *Solas*, in Cyprus, whence so called, vi. 337.

† *Sakæ*, the metropolis of Noricum Mediterraneum, xiii. 519 (N).

Solyman's irruption into Thrace, xvii. 39. Death, *ibid.*

— the son of Cutlumoses, makes peace with Rome, xvii. 139.

— attempts to save Nice, xvii. 149.

— the successor of Orchades, invades Europe, xvii. 202.

† *Solyms*, who, ii. 465 (C).

Sons of God, who meant by, i. 161. 170. seq.

Sopater, his speech to the Syracusians, vii. 117. His writings and character, xvi. 150 (O). Put to death, 151 (O).

Sophagastenus, king of India, his alliance with Antiochus, ix. 227.

† *Sopbene*, a province in Armenia, ix. 483.

— where situate, xv. 500. Yielded to the Romans, *ibid.* See also *Zobab*, ii. 281. seq.

Sophia the empress instigates Justin to cruelty, xvii. 4. seq.

— moving letter to Cosrhoes, xi. 124. xvii. 5.

— obtains a three years truce from him, xi. 124. xvii. 6. Cabals against Tiberius, *ibid.*

Strip of her treasure for it, 7.

— the famed church of, built by Constantine, xvi. 229.

† *Sopbitian* kingdom, where, xx. 124 (I).

Sopbocles, his first performance, on what occasion exhibited, viii. 343 (A). Got the prize from Æschylus, *ibid.*

Sophonisba, married to Syphax, xii. 321. To Massinissa, 328. Her character and death, 329. See also xviii. 64. seq. 147.

Sopbronius yielded to Moxentius, xv. 552 (W). Kills herself, *ibid.*

Sopbronius Tigellin, banished by Caligula, xiv. 296. See *Tigellinus*.

Sopbus, *Sempr*, conquers the Picentes, xii. 155.

† *Sora*, where, xii. 97. Taken by the Romans by stratagem, 98.

† *Soracte*, a mountain in Etruria, xvi. 25.

Soranus, *Bareas*, unjustly accused, xiv. 443. Condemned, *ibid.* Signal intrepidity and death, 445.

† *Sorec* river, in Palestine, described, ii. 427 (L).

— valley, famed for its wine, ii. 427. (L).

Soreridas, his bold speech to Xenophon, vii. 465.

Sorex, a companion of Sylla's debauches, xiii. 98.

Sosarmus, king of Media, his reign, v. 23.

Soss, a measure of time in Berosus, i. 192 (U).

† *Sossia*, the metropolis of New Dacia, xv. 463 (A).

Sosibius, Philopater's wicked minister, ix. 396.

Persuades Ptolemy to kill his brother, *ibid.* Murders the queen, 401. Turned out, 402.

— the younger made guardian of Epiphanes, ix. 403. His character, *ibid.* (K).

— the false accuser of Valerius, xiv. 339. Put to death by Agrippina, 355.

Sosicles dissuades the Spartans from restoring Hippis, vi. 361.

Sosicrates unjustly put to death, vii. 317.

Sosigenes, an astronomer of Alexandria, assists J. Cæsar in rectifying the Calendar, xiii. 256 (X).

Sosipater chosen one of the magistrates of Syracuse, viii. 114. See *Sopater*.

Sosipater

- Sophater*, a Macedonian general, taken prisoner by the Romans, xii. 334.
- *Cbar*, his writings and character, xvi. 538 (G).
- Sophis*, head of a faction at Syracuse, viii. 112. Escapes a massacre there, 125.
- Sosistratus*, tyrant of Syracuse, drives Agathocles from thence, viii. 70. Is deposed, 71. Opposes Tamon, 85. Revolts from Pyrrhus, 87. xvii. 431. Applies to the Carthaginians, *ibid*. Received again at Syracuse, 432.
- Sosius* left governor of Syria, xiii. 449. & 404. Assists Herod, x. 405. Contempt of Antigonius, *ibid*. (L).
- the consul retires to M. Antony, xiii. 468. Defeated and killed, 475.
- Sosibenes*, chosen general of Macedonia, ix. 102. Refuses the crown, *ibid*. Slain by the Gauls, 103.
- Sosibenes*, one of Christ's seventy disciples, x. 571 (T).
- Sotiratus*, priest of Venus, favourite of Vespasian, viii. 243.
- conspires against Alexander the great, viii. 595. Stoned to death, 596.
- builds the tower of Pharos, ix. 366 (G). Outwits Ptolemy in the inscription, *ibid*. seq.
- foretells Titus's advancement, xiv. 545.
- Sotades*, the Cyndic poet put to death, ix. 381 (P). His vile character, *ibid*.
- Sotericus*, his writings and character, xv. 513 (K).
- Sotirmus*, king of the Odryæ, x. 60.
- Soul of man*, a spiritual substance, i. 96. How infused, *ibid*. Various opinions about it, *ibid*. seq. Whether the souls of all mankind were created at once, *ibid*. Of their pre-existence and transmigration, *ibid*. seq. Its immortality maintained by the pharisees, x. 469. The essenians' notion of it, 482 (A). The Etruscans opinion of, xvi. 59.
- Soul of the world*, this an antient as well as modern opinion, i. 16. The chief part of the system of the stoics, and Spinosa, *ibid*. The Chinese opinion concerning it, 49.
- Sous*, king of Sparta, his valour and conquests, vi. 259. His noble stratagem, *ibid*.
- Sovu* sacrificed in ratifying of treaties, ix. 269. xi. 306 (H).
- with pig sacrificed to Juno, xii. 54 (O).
- Soncomen's* account of Sapor II. his persecution of the christians, xi. 77 (F).
- other writings and character, xvi. 560 (R). seq.
- † *Somopetra* destroyed by Theophilus, xvii. 69.
- † *Sosopolis* taken by stratagem, xvii. 154.
- † *Spain* described, xviii. 457. Its limits, names, &c. *ibid*. seq. How divided, 459. Its cities, colonies, &c. 461. seq. How governed under the Romans, 490. Suffers a twenty-six years drought, 510 (I). By what nations invaded, 511. When and how subdued by the Carthaginians, 514. seq. By the Romans, 515. Strip of its immense riches, 516 (A). seq. Roman governors of it, 519. seq. Gothish kings, 521. 528. Divided among the Vandals, Suevians, &c. xix. 338. Abandoned by the Vandals, 341.
- first inhabited by Celtes, vi. 9 (E). Why called Iberia, *ibid*.
- its total reduction by Scipio, xii. 318.
- made a Roman province, 341. Revolts, *ibid*.
- sundry revolts, xii. 341. seq. 362. 456.
- recovered by Metellus, xii. 387.
- reduced by Julius Cæsar, xiii. 193. 267.
- when totally reduced, xiii. 492.
- declares for Vespasian, xiv. 561.
- visited by Adrian, xv. 163. seq.
- invaded by the Franks, xv. 440 (K).
- its diocese, xvi. 142 (L).
- submits to Constantius, xvi. 172. To the British Constantine, 498. seq.
- invaded by the barbarians, xvi. 511. Divided amongst them, 512.
- part of, subdued by Attila, xvi. 557. By the Goths and Suevi, 597.
- when first invaded by the Carthaginians, xvii. 342. seq.
- abandoned to the Vandals, xix. 336. Its dreadful state, occasioned by it, 337 (B).
- † *Spulato*, the palace of, described, xv. 506.
- † *Spaniards*, their extract, vi. 17. seq. xviii. 458. seq.
- declare for the Pompeii, xiii. 257. Subdued by Augustus, 492.
- antiently brave soldiers, xvii. 345. seq.
- begin to court the Romans, xviii. 38.
- Revolt under their reguls, 59. Defeated, 60. Take up arms, 62. Forced to peace, *ibid*. seq.
- their religion, xviii. 487. seq. Liturgy, *ibid*. The simplicity of their worship, 488. First christians arians, *ibid*. Suppressed by the pope, 489. Government, 490. Laws, 492. Valour and discipline, 493. Why so hardly conquered, *ibid*. seq. (E). Arts, sciences, &c. 495. seq. Antient language, *ibid*. seq. Why mixed with Hebrew, 496 (F). When exchanged for the Latins, 497. Writing,

- Writing, 498. Odd way of computing time, 499. Education of their children, 500. Riches and commerce, *ibid.* Character, 501. Fabulous history, 502. *seq.*
- Spanish bishops*, zeal for their flocks, xix. 337 (A).
- women, their hardness, xviii. 475.
- Spaco*, wife of Mithridates, and nurse to Cyrus, an account of her, v. 170. *seq.*
- Spadages*, king of the Sauni, his interview with Adrian, xv. 166.
- † *Spanbawm*, a large city of Persia, various accounts of it, v. 66 (L).
- Sperius*, his present of a fawn to Sertorius, xiii. 103.
- † *Sparta*, whence so called, vi. 242. *seq.* Described, 243. *seq.* The metropolis of Laconia, 245. Betrayed to the Heraclidae by Philonemus, 258. Sedition there, vii. 24. Damaged by an earthquake, 71. Defended by the valour of her women, 128. Taken by Antigonus, 234. Burnt by the Heruli, xv. 443.
- Spartacus* I. king of Bospotus, x. 149.
- II. x. 149.
- III. surnamed Satyrus, x. 150. Wars, *ibid.* Tribute to Demosthenes, *ibid.*
- IV. x. 152.
- a famous gladiator, xii. 432 (H).
- head of the Capuan slaves, xiii. 124. Defeats the consuls, *ibid.* Defeated and killed, 125. xviii. 650.
- † *Spartans*, their origin, vi. 47 (O). Whence so called, 241. Treatment of Darius's heralds, v. 219. Brave defence against Xerxes, 235. *seq.* Defeat, 239. Their demands of the Athenians, vi. 436. Their terms rejected, *ibid.* Defeated by the Messenians, vii. 38. Their vain attempt on the Thebans and Boeotians, 166. They are defeated at Leuctra, 173. A consecration against them, 167. Peiropidas's success against them, *ibid.* Are totally defeated, 168. Their kings, 4. See *Laconians*.
- Spartian*, his servile addrefs to Dioclesian, xv. 509. (I). His writings and character, 510 (K).
- Spartum*, a shrub, its use, xvii. 616.
- Spartus*, whose son he was, vi. 243.
- † *Spauban*, *Ilspaban*, the metropolis of Persia, described, v. 64 (L). *seq.* By whom built, according to oriental writers, 358.
- Speeb*, the origin of it, i. 341. How formed, 342. Whether under more tongues before the flood, 344. Which was the original one, 345 (U). *seq.*
- Speluncæ*, in great use among the Romans, xiv. 206 (K).
- Spendius* raises a tumult among the Carthaginian mercenaries, xvii. 545. Sent against Hamilcar, 556. Defeated, 557. His crafty cruelty, *ibid.* *seq.* Seized by him, 562. Crucified, 563.
- Spendolbalus* makes peace with the Romans, Cut off by the Patzinacæ, *ibid.*
- † *Spermatopagi*, their situation, food, &c. xviii. 260.
- † *Sphælericæ* islands, where situate, viii. 361. Taken by the Lacedæmonians, vi. 454. Retaken by the Athenians, 455.
- Sphingellus* taken prisoner by the Romans, xvii. 98.
- † *Sphæcia*, Cyprus, whence so called, viii. 236. *seq.*
- Sphinxes* shewed the beginning of the Nile's rising, i. 415. Relicks of them, *ibid.* *seq.* Described, vi. 198 (N). Riddle expounded, *ibid.*
- Sphordrias*, a Spartan officer, his attempt on the Paræum, vi. 50. Is tried and acquitted, *ibid.* vii. 112.
- Sprillus*, a gladiator, refuses to dispatch Nero, xiv. 463. His dreadful death, 466. (R).
- Spuler* immense, the cause of all things, according to the pendicks, 1. 48.
- Spies*, twelve sent to view the promised land, iii. 420. Bring an ill report of it, 421. Destroyed by sudden death, 422.
- sent by Joshua to Jericho, 456. Concealed by Rahab, *ibid.* Swear to save her and her's, 457. Their return, and brave report, *ibid.*
- the way of, what, ii. 202 (X).
- † *Spix*, city, by whom built, xi. 221.
- † — an ancient city in Italy, where, and by whom built, xvi. 68.
- Spizius*, the first who reduced atheism into a system, i. 12. By whom he was led into his opinion, *ibid.* 14. His monstrous system of the universe confuted, 17. *seq.* Of the sun standing still confuted, iii. 466.
- Spurber*, his foolish conceits before the battle of Philata, xiii. 203 (P).
- Spurrie* driven from Rome, xiv. 267.
- † *Spires* taken by Annib. xvi. 567.
- Spirits*, good. See *Angels*, i. 10. *seq.*
- evil, not mentioned by Greeks or Romans, i. 107.
- Spitamenus* delivers up Bessus to Alexander, v. 324. viii. 576.
- besieges Maracanda, viii. 580. Defeats Pharnaces, 582. Driven off by Alexander, 583. Heads the revolted Sogdians, 598. Defeated by Cæsus, 599. Murdered by the Scythians, 600.

- Spithrobates*, his combat with Alexander the great, v. 297.
- Spoils*, among the Romans, how bestowed, xi. 394 (O).
- † *Spoletium*, Spoleto, a city of Umbria, xi. 249. Made capital of Umbria, xix. 508. Taken by Belshazzar, 598. By the Lombards, 508.
- the dukes of, xix. 646. 656. Extent of their territories, 694.
- † *Spoletum* plundered by Sylla, xiii. 85.
- Spolia opima*. See *Opima*, xi. 284 (K).
- Sporarium*, among the Romans, what, xii. 432 (H).
- Spondylus* defeated by the Saracens, xvii. 112. seq.
- Sporaces*, prince of Anthemusa, declares for Trajan, xv. 133.
- † *Sporades* islands, in Ethiopia, xviii. 272. Whence so called, viii. 288. Described, *ibid.*
- Sporus*, a catamite, married to Nero, xiv. 411 (Y). Flies with him, 464.
- Spirinna*, the augur, his warning to Cæsar, xiii. 275 (I).
- *Vesivius*, commands in Placentia for Otho, xiv. 520. Success against Cæcina, 521.
- Spurius*, M. one of the conspirators against Cæsar, xiii. 273.
- † *Squirri*, Scirri, who and where, xiv. 214. Defeated by the Romans, *ibid.* Submit to Attila, 222. Regain their liberty, 244. Settled in Mylia, 316. Defeated by the Ostrogoths, 317.
- Staberius* surrenders Apollonia to J. Cæsar, xiii. 196.
- † *Stabie*, where, xiii. 43. Taken by Sylla, *ibid.* A dreadful earthquake there, xv. 43. Kills Pliny the elder, *ibid.*
- Stabrobates*, king of India, defeats Semiramis, iv. 294. xx. 84.
- † *Stadia*, an ancient name of Rhodes, viii. 157.
- † *Stachades* islands, where, xiv. 501.
- † *Stæni*, who, and where situate, xii. 449. Their desperate end, *ibid.* xviii. 647.
- † *Stagira*, a city in Macedon, viii. 337.
- Standard* of Persia, remarkable, v. 341. seq.
- Standards*, Roman, why abhorred by the Jews, x. 523. Brought into Jerusalem, *ibid.*
- how respected by the Romans, xi. 399 (Q).
- Staquinus*, king of the Zydyetæ, his interview with Adrian, xv. 166.
- Star*, miraculous, at Christ's birth, x. 463. seq. (C).
- a blazing one, before Valentinian's death, xvi. 319 (D).
- Stars*, fixed, no part of this creation, i. 88. Why worshipped by the Arabs, xviii. 379. Their names, worship, &c. *ibid.*
- Stasander*, his lot after Alexander's death, ix. 20.
- Stasileus*, an Athenian general, killed at the battle of Marathon, vi. 369.
- Stasidor*, his lot after Alexander's death, ix. 20.
- Stater*, Roman, what, x. 568 (Q).
- a beautiful Cyzician coin, vi. 101. Its weight and impression, *ibid.* (S).
- Statianus*, with 10,000 Romans, cut off by the Parthians, xi. 42.
- Statilia*. See *Meffalina*, xiv. 437.
- Statilius*, a young Roman, his bravery, xiii. 239 (I, K). His death prevented, 244 (O). 273 (H). Answer to Brutus, *ibid.* Slain by the triumvirs army, 406.
- *Taurus* defeats Antony, xiii. 397. Lands in Sicily, 456. Chosen consul, 491.
- falsely accused, xiv. 362. Kills himself, *ibid.*
- general of a confederate army against the Romans, killed, xii. 145.
- L. a knight, joins Cataline, xiii. 135. Seized, 140. Put to death, 142.
- Statira*, Artaxerxes's wife, her cruelty, v. 265. seq. Poisoned by Parysatis, 271.
- her death and burial, viii. 544.
- daughter of Darius, married to Alexander, viii. 643. Murder'd by Roxana, ix. 11.
- wife of Darius, her death, v. 312. Is splendidly buried by Alexander, *ibid.*
- wife of Mithridates put to death, ix. 579 (H).
- Status*, *Geff*. a Samnite general, taken prisoner, xii. 113.
- the poet, an account of, xv. 91 (X). seq.
- *Priscus*. See *Priscus*, xv. 213.
- a tribune, made the executor of Plautius Lateranus, xiv. 426.
- *Annaus*, a friend of Seneca, gives him poison, xiv. 429.
- † *Statonica*, a town in Etruria, xvi. 28. Hence
- † *Statoniensis Lacus*, a lake there, *ibid.*
- Sator*, Jupiter, whence so called, xi. 286 (N).
- Satorius* sent to discipline the Numidian youth, xviii. 26.
- Statuary*, in great perfection in Egypt, i. 504.
- Statues*, how, and to whom erected by the Romans, xiv. 148 (M).
- of emperors, become sanctuaries, xiv. 163. Abuse of this corrected, 164. The excess of them regulated, 335.
- heathenish, demolished in Egypt, xvi. 384 (Z).
- † *Stella*, a famed mount in Pontus, ix. 533. (C).

- † *Stallatus*, who, xii. 358. The equity of the Roman senate to them, *ibid.* Subdued by the Romans, *ibid.* seq.
- Stembal*, the son of Massimila's old age, xviii. 150.
- Stenobea*, the unchaste wife of Pæetus, vi. 157. Falsely accuses Bellerophon, *ibid.* Had 43 daughters, *ibid.*
- Stephanophorus*, the priest of Ceres, why so called, vii. 377 (Z).
- Stephanus* conspires against Domitian, xv. 86. Stabs him, 87. Killed in the fray, *ibid.*
- Stephen*, the protomartyr, his character and death, x. 622.
- one of Christ's seventy disciples, x. 571 (T).
- ordained one of the first deacons, x. 621 (L).
- a cruel minister of Justinian, xvii. 32. Burnt alive, 33.
- the son of B. Sitor, turns monk, xvii. 75. Made patriarch of Constantinople, 78.
- the son of Romanus, crowned, xvii. 86. Deposes his father, 88. Proclaimed emperor, *ibid.* Banishment and death, *ibid.*
- his treachery to Basilus, xvii. 105. xix. 531. seq.
- king of Hungary, his success in Bulgaria, xix. 539.
- third pope, makes peace with the Lombards, xix. 675. Invaded by Astolph, 676. Goes to king Pepin, 677. Stuns him up against the Lombards, *ibid.* seq. Enriched by him, 681. seq. Bought off by Desiderius, 684.
- *Subastophorus* defeated by Maniaces, xvii. 119. Taken by the Turks, and sold for a slave, 121.
- a violent oppressor, complained of, xix. 625.
- Stertinius*, his success against the Bructeri, xiv. 96. Sent against Arminicus, 112. Interposes between him and his brother, 113. Sent against the Cherusci, 115.
- Stefagoras*, king of the Dolonci, vi. 375 (U).
- Stefanor*, his lot after Alexander's death, ix. 20.
- Sisenor*, king of Curium, his treachery to the Salerninians, viii. 247.
- Stesichorus*, the poet, where born, vii. 524.
- Stesimbrotus*, an account of him, viii. 351 (D).
- Sthenelaides* decrees war against Athens, vii. 74.
- Sthenelus*, king of Argos, vi. 185.
- Sthenis*, his brave answer to Pompey, xiii. 87.
- Stibnum*, an Ethiopian mineral, xviii. 275.
- Stilicho*, his revenge on the Bastarnæ, xvi. 432 (L). Commands the Romans against Eugenius, 441. Plunder Jupiter's temple, 445. Made guardian to young Honorius, 456. His rise and character, 457. Avances, 458. Hatred against Rufinus, *ibid.* Assumes an unlimited power, 460. Peace with the Germans, 461. Stopped short by Arcadius, 462. Defeats Alaric in Greece, 465. Suffers him to escape, *ibid.* Undermined by Eutropius, *ibid.* (C). 466. Falls out with St. Ambrose, 469 (H). His regret for his death, 471. Success against Gildo, 473. Treachery to Marcæzel, 475. Explores in Britain, 476 (N). Chosen consul, 477. Suspected to have stirred up Alaric, 480. Marcæzel against him, *ibid.* Peace with him, 491. Success against Radagaisus, 495. seq. Invites the northern nations into Gaul, 496. Private correspondence with Alaric, 499.
- secures Britain against the Picts, xix. 165. seq. (W). Success against the Huns frustrated, 211. His victory over the Radagaisus, by their assistance, 213. March against the Goths stopped, 291. Partiality to them, *ibid.*
- disgraced and put to death, xvi. 500. And all his friends after him, *ibid.* (Y). His character, *ibid.* 502. Estate confiscated, *ibid.*
- causes the sybilline books to be burnt, xiii. 91 (A).
- Stilpo* held the eternity, &c. of the world, i. 12.
- † *Stobi*, a city in Macedonia, viii. 389.
- Stoics*, their two principles, one active and one passive, i. 46. Notion of the deity, *ibid.* seq. Confounded it with nature, *ibid.* Their notions not unlike those of the poets, 48. And of the sophists of Persia, *ibid.* Allowed the possibility of a deluge, 218. Whence named, vi. 321.
- Stone*, *Molot's*, a combustible one so called, where found, ii. 420 (Z). seq.
- † *Stonehenge*, by whom reared, xix. 95. Whence so called, 96. Not a Roman temple, 97 (H). Errors about it confuted, *ibid.* (H, I). seq. The fabric described, 99. Prospect from it, 100. seq. New conjectures concerning it, 102. seq. Its stones, whence brought, 104. Huge bulk and weight, 105. Dispositions, 106, 108.
- Stones*, rain of, on the Canaanites, iii. 474. seq. Instances of the like nature, 476. seq. (N). How engendered, 477 (N).
- worshipped by the Arabians, xviii. 387.
- their growth seen at Obaros, viii. 319.
- one of an incredible size at Balbek in Syria, ii. 270.

- Stoning*, the capital punishment of the Jews, iii. 130. Crimes that deserved it, 131. How performed, *ibid.* 127 (I).
- † *Stora*, the gulph of, where, xviii. 120.
- Strabo*, the geographer, where born, ix. 132. His writings and character, xiv. 239 (F). His description of Numidia, xviii. 110, seq. — His grandfather deserts Mithridates, ix. 579.
- † *Straberrum*, a promontory in Numidia, xviii. 123.
- † *Stramulippa*, the modern name of Bœotia, vi. 190.
- Strangers*, Solon's law about their naturalization, vi. 116. Licurgus's regulations concerning them, vii. 10.
- Strangling*, a capital punishment of the Jews, iii. 130 (W). For what crimes, *ibid.* How performed, *ibid.*
- † *Strasbourg*, taken by Attila, xvi. 467. Its situation and great antiquity, xix. 77 (R). Its famous well, *ibid.* Clock, 14 (S), seq. — battle of, xvi. 201. xix. 414.
- † *Strata Julia & Marcia*, Roman ways in Britain, by whom made, xiv. 111.
- Strategi*, *Ætæan*, their office, vii. 225.
- Strategus* assists Procopius, xvi. 372.
- Stratopulus Alex* surprises Constantinople, xvii. 181. Greatly honoured on the account, 182.
- Stratone*, the battle of, xix. 151 (M), seq.
- Strato*, of Lampascus, his opinion of the origin of things, doubtful, i. 14. Phylarch's account of his opinion, *ibid.* Lactantius's account of it, 15.
- A lewd king of Sidon, deprived by Alexander, ii. 362. St. Jerom's account of a king of that name, 363.
- King of Tyre, only saved by his slave in a general massacre there, ii. 374. How raised to the throne, *ibid.* seq.
- King of Arados, submits to Alexander, viii. 529.
- the murderer of Brutus, xiii. 407 (Z).
- † *Stratoccha*, a city in Bosphorus, x. 147.
- Stratocles*, his device to alter the Months, vi. 529 (G).
- † *Straton's* tower, by whom built, x. 414 (R). See also *Cæsarea*.
- a gallery in the royal palace so called, x. 347 (U).
- Stratonice* builds the famed temple at Hierapolis, ii. 287. Her story with relation to Combabus, *ibid.* seq.
- married to Seleucus, ix. 44. Yielded by him to his Son, 187. Temple built to her by the Smyrneans, 193.
- married to Seleucus, ix. 41, 180.
- † — three cities of that name, where, ix. 184. x. 45 (P).
- Stratonice* delivers up the castle of Symphori to Pompey, ix. 493. Is generously rewarded, 494. Punished by Mithridates, *ibid.*
- † *Stratzburg*, the Metropolis of the Treux, xix. 22. Its great antiquity, *ibid.* (R). — the battle of, xvi. 201, seq. (Q). xix. 464.
- † *Stridon*, the native city of St. Jerom, where situate, xiii. 124 (S).
- † *Strongyle* islands, where, xiii. 436.
- † *Strophades* islands described, viii. 361. Whence named, *ibid.*
- † *Stromptiza*, where, xix. 535. Taken by Bassius, *ibid.*
- † *Struthophagi*, who, and where settled, xviii. 159. Their method of catching ostriches, 207.
- † *Strymon*, a river in Macedonia, viii. 39, 104. The boundary of the Persian empire, vi. 78. And of Macedonia, xii. 589 (C).
- † *Strymon*, a river in Thracia, x. 52. Its course, *ibid.*
- † *Strymonæ Bay*, where, viii. 39.
- St. S.*, the Saxon, arrives in England, xix. 107.
- Strelky*, his noble description of S enchange, xix. 95-103.
- Sygnus*, the hermit, foretells the ill success of the Vandals, xix. 350.
- † *Syina*, a city of Thracia, x. 50.
- Symphian Birds* killed by Hercules, vi. 171 (I 201).
- † *Syrphalis*, a lake, where, vi. 207.
- † *Syrphalis*, a city in Arcadia, vi. 202, 205.
- † — a mountain in Arcadia, vi. 106.
- Syrax* defeated and sent prisoner to Rome, xix. 216.
- † *Syre River*, why the gods swear by it, i. 35.
- † — in Arcadia, described, vi. 202.
- † *Sæni*, who, xix. 616. Defeat the Saxons, 617.
- Swastus* sent to the king of the Heruli, xix. 470. Rejected by them, *ibid.*
- † *Susa*, a city of Umbria, xi. 246.
- Subalpinæ Gra* described, xi. 210.
- Subletius's* bridge, how, and by whom built xi. 316. Whence named, *ibid.* Thrown down, xiv. 517. xvi. 89.
- † *Subar* river in Tingitania, xviii. 184.
- Subarhanicæ provinciæ*, what, xvi. 143.
- Suburbanus*, Trajan's memorable saying, xv. 115.
- Suberrana*, a Roman tribe, xii. 230.
- † *Subus* in Gemilia, xviii. 215.
- † *Succba*, where situate, xviii. 259.
- † *Succosi*, where settled, xviii. 176.
- † *Succoth*, a city in Canaan, why so called, iii. 29 (C).
- † — one of the encampments of the Israelites, iii. 385. Different from the former, 387 (O). Called by Josephus, *Lotopoli*, *ibid.* Severely punished by Gideon, iv. 15.
- *Benoth*, the Assyrian Venus, iv. 336. Conjectures concerning her, 79.
- † *Succosi*, who, and where situate, xviii. 176.
- † *Succuba*, a city of Bætica in Spain, xv. 208.
- † *Sura*, a river in Tarraconian Spain, xiii. 115. Floody battle on its banks, *ibid.*

- † *Suidowa*, the famed pass of, xvi. 225. Taken by Julian, *ibid.*
- † *Surfisa Aurunca*, a city in Campania, xi. 216.
- † — *Pometia*, a city of the Volsci, where situated, xi. 344. (B). Taken and plundered by Tarquin, 345. By Servilius, 391.
- † *Surfones*, now the Sossanons, xiii. 164. Reduced by J. Cæsar, *ibid.*
- Sutorius*, censured for a mistake, xiii. 291 (E). Disgraced by Adrian, xv. 163. His writings and character, 189 (D), *seq.*
- *Paul*, his success in Britain, xix. 135. *seq.* See also *Paulinus*, xiv. 322, *seq.*
- † *Suavi*, who, and where situate, xiii. 169, (O). Invade the Romans, xv. 55. Rhætia, xvi. 198. Enter Spain, 511, 556. Defeat the Romans there, *ibid.* Take Lishon, 583. Defeated by the Vandals, xix. 341. Submit to Theodoric, 101. Chase Malaria their king, *ibid.* Other settlements, 10 (D). 31. 174. Submit to Attila, 222. Defeated in Spain, 301. Retire into Galicia, 304. Assist the Vandals, 335. Re-enter Spain, 216. Their territories there, 338. Various tribes, 356. Origin uncertain, *ibid.* Whence called Suevi, *ibid.* *seq.* Their Government, 357. Submit to Augustus, *ibid.* Part settle in Gaul, *ibid.* Some in Friesland, 319. Defeat the Romans in Pannonia, *ibid.* Defeated in Italy, 360. Divide Spain, 361. Defeated by Ætius, *ibid.* By Vallia, *ibid.* Shut up in Sicily, *ibid.* Defeated in Germany, *ibid.* Ravage Galicia, 361. Submit to Theodoric, 361. War against each other, 366. Kill the Romans on Easter-day, 367. Turn Christians, 368. Infected with Arianism, *ibid.* Ravage Spain, 366. Settle in Gallia, 370.
- † *Suavia*, a nation, where, xix. 366.
- † *Suavis*, a river, where, and why so called, xix. 366.
- Suffes*, advises the burning of the Capitol, xiii. 26. His death, 27.
- Suffes*, at Carthage, what, ix. 237.
- Suffes*, judges, who governed at Tyre for some years, ii. 373. Etymon of that name, *ibid.* (C).
- at Carthage, their office, xvii. 219 (E), *seq.* (F). Whence so called, 254 (I).
- Suffitius* king of the Albans. See *Æglistus*, xi. 203.
- † *Sugab rei*, where situate, xvi. 313. Surprized by Theodosius, *ibid.*
- Sulius* his trial and banishment, xiv. 383. His adventures against Seneca, *ibid.*
- Sunibis* king of the Visigoths, xix. 260.
- † *Sunones*, who, and where situate, 53.
- Sunus*, a Chærese prince and astronomer, his discoveries and improvements, xx. 137.
- † *Suæzæri*, invade Gilita Narbon, xii. 496.
- † *Sukkim*, who, and where situate, i. 373.
- † *Sukri*, a city in Samaria, xii. 175. Hannibal crucified there, *ibid.*
- † *Sulmonæ*, consecrated by Sylla, xiii. 85.
- Sulpicius Patricus*, chosen dictator, xii. 42. Goes against the Gauls, *ibid.* His soldiers mutiny and force him to engage, *ibid.* Attacks them, 43. His gallant behaviour, *ibid.* Gains a complete Victory, 44.
- *S.* sent to collect the laws of Greece, xi. 478. Chosen Decemvir, 480.
- *Saverrius*, chosen Consul, xii. 113. Defeats the Æqui, *ibid.*
- *Patriculus*, chosen Consul, xii. 173. Surprizes the Carthaginian fleet, 175.
- Sulpicia* consecrates a temple to Venus, xii. 451. Famed for her chastity, 452.
- writes a bitter Satyr against Domitian, xv. 79 (Q).
- Sulpicianus Flavius*, brings up Pertinax's Son, xv. 276 (O). Sent to quell the Pretorian troops, 280. His baseness to them, 281.
- Sulpicius*, the Roman Prætor, defeats Philip at Elis, vii. 264. Invades Sicily, 333. Returns to Ægina, 331. Assists the Athenians against Philip, 381. Sent against Macedon, vii. 190. xii. 39. Relieves Athens, *ibid.*
- sent to Antiochus, ix. 2, 3.
- *P.* his sad character, xiii. 41. Popular laws, *ibid.* Treacherous attempt on the Consuls, 46. Prescribed and beheaded, 49.
- *Serv.* defeats the Belgians, xii. 40. Subdues the Marruccini, 41.
- *Apollinar.* his writings and character, xv. 207 (O).
- the Consul, subdues Sardinia, xvii. 512.
- his answer to Minio's speech, ix. 245.
- Roman Consul defeats Pyrrhus, x. 98, *seq.* (N).
- discovers a conspiracy of the Roman slaves, xi. 382.
- chief of the Curones, dies of the plague, xi. 353.
- treats with Brennus about the surrender of the Capitol, xi. 339.
- *C.* made Roman Consul, xii. 98. Defeats the Samnites with great slaughter, 99. Honoured with a triumph, *ibid.* Made Dictator, 100.
- Sunne*, two in Ægypt, i. 417.
- Sun*, when created, i. 72, 88. Its inverted course out of Herodotus, 138 (X). When began to be worshipped, 183. (U). Stands still upon Gibeon, what meant by it, iii. 461 (U). Maimmon's and Spinofa's account of it exploded, 266. That of Grotius and La Clerc confuted, 467. 170. Its going back ten degrees, how understood, iv. 163 (R). The Persians notion of the Sun, v. 151.
- in what sense worshipped by the Persians, v. 149. The deity of the Persians, 204.
- darkened at the crucifixion of Christ, x. 603 (C). Worshipped by the Parthians, xi. 7. At Carthage, xvii. 280. By the Numidians, xviii. 134. By the Mauritanians, 196. By the Ethiopians, 281. By the Gauls, 573. Germans, xix. 27. Saxons, 177.
- † *Sun*,

- † *Sun*, a magnificent temple built to it by Aurelian, xv. 461, seq. Consecrated, *ibid*.
 — a celebrated deity of the Etruscians, xvi. 40.
 + — the Fountain of, xviii. 30 (B).
 † *Suna*, a large city of the Sabines, its situation, xi. 266.
Sunday, work forbidden on by Constantine, xv. 579.
Sunator, his treachery to the Carthaginians, xvii. 248 (K).
Sumeric sent against the Suevi, xix. 366.
Sunites defeated by the Romans, xvi. 617.
 † *Sunium*, the promontory of, vi. 470. Fortified by the Athenians, *ibid*.
Sunno, chief of the Franks, his interview with Valentinian, xvi. 427. Kill'd by his own people, 461 (A).
Suomarius, sues for peace to Julian, xvi. 707.
Suotauralia, the sacrifice of, when instituted, xi. 337.
 † *Supera Emporium*, where situate, xx. 8.
Supér, or *Sophi*, a Persian sect, their notions, v. 443 (Z).
Supbian repulsed before Constantinople, xvii. 39. Defeated by Florus, 29.
Suphis, king of Memphis, strange things reported of him by the Egyptians, ii. 6 (C).
 † *Sut*, the famed desert, xviii. 343.
 † — the modern name of Tyre, ii. 324. •
 † *Sura*, a city in Iberia, x. 138.
 † — a city on the Euphrates, xi. 111. Reduced by Chitres, *ibid*.
 — chosen Consul, xv. 123. His extract, *ibid*. (M). Death and honours by Trajan, 14 (M).
 — *Brattius*, his cruelty to the Sciathians, viii. 343.
 — *Palfurius*, his writings, xv. 425 (M).
Surrena, restores Orodes to the throne of Persia, xi. 12. Sent against the Romans, 18. Recovers Mesopotamia, 19. Strategem against the Romans, *ibid*. 21, 23, 29. Defeats them, 26. Takes Crassus, 30. Mock cavalcade, 32. Put to death by Orodes, 33.
Surgery, when, and by whom first brought into Rome, xii. 231 (H).
 † *Surrentum*, a city in Campania, xi. 216.
 † *Susa*, or *Susyban*, metropolis of Persia, v. 122 (C). Taken by Alexander, 317. viii. 541. By whom built, v. 313. Taken by Trajan, xv. 138 (Y). By Constantine, 538.
 † *Susiana*, a part of Elam, taken to be part of Assyria, i. 367.
 † — a province of Persia described, v. 70, seq.
 † *Suffex*, seized on by the Saxons, xix. 133.
Sufurbulus, made guardian of Bulgaria, xix. 529.
 † *Sutbul*, a strong hold in Numidia, xii. 468. Besieged by the Romans, *ibid*. Where situate, xviii. 122.
 † *Sutrium*, where situate, xii. 4. Taken by the Meturians, xii. 4. Recovered by Camillus, 5, 7.
Swallow, a country where they do not breed, vi. 230 (S).
 † *Swardones*, who, xix. 14.
 † *Sweden*, Woden settles there, xix. 259.
Swine, abhorred by the Scythians, vi. 70.
 — the herd of, drowned by the devils, x. 556. Vindicated, *ibid*. (E).
Swinton, his Etruscan alphabet the most complete, xvi. 45.
Swird, flaming, in paradise, what, i. 133, seq.
Swords of the ancient Jews, what sort, iii. 179. Not wore but in the time of action, 180 (X).
Syagrus governor of Soissons, xix. 408. Defeated by Clovis, *ibid*. Beheaded by him, *ibid*.
 — Son of Timastus, is accused and makes his escape, xvi. 463 (E). Rescues his Father, *ibid*.
 † *Sybaris*, a river in Italy, xi. 218.
 † *Sybarites*, an ancient people of Italy, vi. 423. Defeated by the Crotonians, *ibid*. seq. (C). Restored by the Athenians, *ibid*. Join in the Achæan League, vii. 219.
Sybirius, his lot after Alexander's death, ix. 29.
 † *Sybeta island*, where situate, viii. 319.
Syrie, in the Phœnician records, who, 1. 305 (b).
 † *Sydon*, the antiquities of, to be still seen, i. 329.
 — series of the kings of, ii. 353. Assist the Jews, x. 187.
 † *Sydera*, a city in Cilicia Aspera, vi. 170.
 † *Syebi*, who and where situate, xix. 259.
 † *Syene*, an ancient city of Ethiopia, i. 100, seq.
 Distance from Meroc, xviii. 212 (N).
Syensis, lit. Eld. and Illid. kings of Cilicia, vi. 13.
Sylla sent against Mithridates, vii. 386. iv. 547. Besieges Athens, vii. 387. Plunders the Greek temples, 388. Turns the town into a blockade 397. Takes it, 399. Severity to the Athenians, *ibid*. seq. His Severity to the Ephesians, 420. Vast tribute extorted by him, 427. Chosen dictator, ix. 44. Success against Mithridates, 55. Defeats Dorylaeus and Archelaus, 57. His Ambassadors put to death by Fimbria, 511. Interview with Archelaus, 561. Conference with Mithridates, 561. Peace with him, *ibid*. Returns to Rome, 564. Marches against Fimbria, 563. Fimbria's treacherous design against him, *ibid*. Rebuilds Troy, 56. Brings several libraries from Asia, *ib*. (R). Haughty behaviour to the Parthians, xi. 12. Chosen Questor, xii. 486. Sent into Numidia, *ibid*. His change of conduct and diligence, *ibid*. seq. His gallant behaviour, 487. Chosen proquestor, 489. Suspects Volux of treachery, 490. Passes thro' the army of Jugurtha, 491. Whence filed the

- the fortunate, *ibid.* Interview with Bocchus, *ibid.* seq. Has Jugurtha betrayed to him, 494. First cause of his war with Marius, *ibid.* (M). Success in Gaul, xiii. 4. Gains over the Marfi, 9. Rivals Marius at Rome, 31. Publick shews, 33. Receives an embassy from Arhaces, *ibid.* Defeats Gordius, *ibid.* Restores Anobarzenus to his throne, *ibid.* Defeats the Maiconi, 40. Baffles the allies, 43. Defeats the Samnites, 44. Consulate and triumph, *ibid.* Opposed by Marius, 45. Retires from Rome, 46. His narrow escape from Sulpicius, *ibid.* Marches with an army against Rome, 47. Enters it, 48. His new laws, 49. His treatment of Sulpicius's treacherous slave, *ibid.* Disobliges the people and senate, *ibid.* seq. Prosecution of Marius, 49. Cried to give an account of his conduct, 58. Sails for Asia, *ibid.* Proscribed, 64. Success in Pontus, 64. Expostulatory letter to the senate, *ibid.* Answer to the senate, 71. Lands in Italy, 73. Outwits L. Scipio, 74. Defeats young Marius, 76. Enters Rome, 77. Defeats the consuls over and over, *ibid.* seq. Defeated by the Samnites, 80. Is in great danger, *ibid.* Bloody revenge on them, 81. Speech to the senate, 82. Is much degenerated, *ibid.* Barbarity to the Prenestines, 83. Horrid proscriptions and butcheries, *ibid.* seq. Perpetual dictatorship, 87. Equestrian statue erected to him, 88. New set of laws, *ibid.* seq. Tyrannic speech, 88. Makes ten thousand slaves Roman citizens, 91. Grand triumph, *ibid.* seq. Grows jealous of Pompey, 93. Profuse consulship, *ibid.* Both dictator and consul at the same time, *ibid.* Unwilling to allow Pompey a triumph, 94. Marries Valeria, 94 (D). Envy to Cæsar, 95. Abdicates his dictatorship, 96. Speech on that occasion, *ibid.* seq. Speech to young Pompey, 98. Debauched life in the country, *ibid.* Death and character, 99. Funeral honours, *ibid.* Epitaph, 100.
- *P. Cornel.* conspires with Cautine, xiii. 133. Disqualified from being consul, *ibid.* Marries Antinia, xiv. 338 (A). Banished and confined to Marseille, 385. Assassinated there, 405.
- *Fauftus*, joins Cato at Utica, xiii. 250. Defeated and killed by Cæsar's lieutenant, 236, 245 (P).
- *Publius and Servius*, Roman senators in Catiline's conspiracy, xiii. 130.
- Syllax* presents the head of Cassius to Qrodes, xi. 32.
- Syllax*, his hatred to Herod, whence, x. 440 (L). Accusation of him to Cæsar, 441. Put to death, *ibid.* (M).
- treachery to Augustus, xiii. 496, seq.
- to *Ælius Gallus*, xiii. 496. xviii. 434. Punishment, *ibid.*
- Syllax*, a squadron of horse so called, declares for Vitellius, xiv. 511. Bring several cities with them, *ibid.* 520.
- Syllianus jun.* accused by the Macedonians, ix. 168. Condemned by his own father, *ibid.* Hangs himself, *ibid.*
- retires from Anthony, xiii. 471 (M).
- joins with Gordian, xv. 336.
- left to awe the Spaniards, xviii. 39. Brings Massinissa over to the Romans, 57. Retires to Tarraco, 58.
- Sylphon I.* enslaves the Samians, viii. 265. By what stratagem, *ibid.*
- II. invades Samos, viii. 278. Cruelty to them, 279.
- Sylvanus* raises a revolt in Gaul, xv. 428. Put to death, *ibid.*
- goes over to Constantius, xvi. 169. Betray'd by Arbetio and Dynames, 189. Assumes the purple, *ibid.* Acquitted, 190. Murdered, 191. His character, *ibid.*
- † *Sylvi*, ancient inhabitants of Iberia, x. 138.
- Sylvius*, the son of Æneas and Lavinia, born, xi. 232. Made king of Alba, *ibid.* His death, 233. And succession, *ibid.*
- *Latinus*, his reign in Latium, xi. 231.
- Symphatus*, a patrician, his treachery punished, xvii. 75.
- † *Symbolon*, steights of, where, xiii. 386.
- Symmachus* intercedes for the Cæsareans, xvi. 311 (W). Sent deputy to Gratian, to intercede for the Pagans, 371. Made prefect of Rome, 388. Answer to Theodosius, 424. Recalled and promoted by him, *ibid.* Sent by the heathens to Valentinian, 433. His writings and character, 448 (Y) seq. Extract and rise, 449 (Y) seq.
- translated the old testament into Greek, x. 245 (O). Corresponded with Probus, xvi. 317 (C).
- pope, confirmed by Theodoric, xix. 547. Put to death by him, 552.
- † *Symphori* castle delivered to Pompey, ix. 593.
- Synadenus*, his success against the rebel Andronicus, xvii. 192, seq.
- Synagogue*, the grand, the rabbies account of, consulted, x. 190 (Y).
- Synagogues*, when first brought into use, iii. 233. x. 220 (R). How regulated, *ibid.*
- † — Jewish in Alexandria and Egypt, prophaned or demolished, xiv. 578.
- Synecllus*, his series of kings considered, ii. 21, 26. His succession of Assyrian kings, iv. 260, seq.
- † *Synada*, a city in Phrygia Salutaris, iv. 439.
- Syphax*, king of Maesysia, takes arms against the Carthaginians, xii. 290. Is defeated by Masinissa, *ibid.* Marries Sophonisba and allies with the Carthaginians, 321. Writes to Scipio, *ibid.* Declares against the Romans, 324. Defeated and his camp burnt, 325. Defeated again, and taken prisoner, 327. Sent to Rome, 329. Whether led in triumph, 331 (R). Allies with the Roman, xviii. 26. Gained by Scipio, 58. Brought off by Afrubus,

- drubal, 64. Letter to Scipio, 65. Defeated, 68. Joins Aidrubal with fresh forces, 70. Taken prisoner, 71. Defeated by the Numidians, 143. Success against Masinissa, 146. Dethroned by him, 147. His End, *ibid.*
- Sypilene*, the Cybele of the Lydians, vi. 113. Whence named, *ibid.*
- † *Sypilus*, mount, in Lydia, vi. 120.
- † *Syracuse*, head of the Doric faction, vi. 451. Besieged by the Athenians, 469 (T). Relieved by Gylippus, *ibid.*
- † — metropolis of Sicily described, vii. 516. By whom built and whence named, *ibid.* Its harbour, 518. By whom founded, 530. Adorned, 537. Besieged by the Athenians, 564. By the Carthaginians, viii. 19. Surprized and plundered by Nypsius, 52. Put to the sword, *ibid.* seq. Relieved by Dion, 54. Reduced by Timoleon, 64. Repopled by the Corinthians, 65. Besieged by the Carthaginians, 74. In great confusion, 79. The siege raised, *ibid.* Its distracted state after the death of Agathocles, 85. Invested by two consular armies, 100. Besieged by Marcellus, 126. Under a grievous pestilence, 139. Forced to capitulate, 140. Its governor assassinated, 141. Speech of their deputies to Marcellus, *ibid.* seq. Disturbances raised by the Roman deserters, 142. Taken, 144. Its walls and temples, repaired by Caligula, xiv. 277 (O). Plundered by the Saracens, xvii. 29. Taken by them, 76. By the Franks, xix. 381. By Totila, 605. The rest see under *Syracusians*.
- a three-headed monster born at, xiv. 491. How interpreted, *ibid.* (T).
- † *Syracusians*, the origin, government, &c. vii. 532. Chuse Gelon their king, 546. Defeat the Carthaginians, 544. Set up a popular government, 55. Repeal the law of petalism, 556. Tyrannize in Sicily, *ibid.* War with the Siculi, 557. And the Leontines, *ibid.* Why invaded by the Athenians, 559. Outwitted by Nicias, 563. Streighty besieged by him, 564. Defeat the Athenians by land, 567. Beaten at sea, *ibid.* Beat them before Syracuse, 569. And at sea, 572. Force them to surrender, 575. &c. Cruelty to their prisoners, 579. Enslaved by Dionysius, viii. 8. Revolt from him, 9. Reduced 10, 12. Defeat the Carthaginians at sea, 20. Design to depose Dionysius, 21. Crown Dionysius, 39. Joy at Dion's reception, 47. Make him their general, *ibid.* Mutiny against him, 48. Butchered by Nypsius, 52, seq. Enslaved by Calyppus, 58. By Hipparchus, 58. Recur by the Corinthians, 59. Restored by Timoleon, 64. Gratitude to him, 69. Enslaved by Sosistratus, 70. Massacred by Agathocles, 72, seq. Groan under several tyrants, 85. Under new troubles, 112, seq. Regain their liberty, 116.
- Put the royal family to death, 117, seq. Invaded by the Romans, 119, seq. Assist the Romans against the Carthaginians, xii. 234. New preparations against Carthage, xvii. 367. Go to the relief of Agrigentum, 367. Refuse the fugitives, 371. Send Dionysius against Himilcar, *ibid.* Disarmed and enslaved by him, 379. Approve of his War against Carthage, 381. Cruelty and injustice to them, *ibid.* Victory and rejoicings, 398. Peace with them, 434. Besieged by Himilcar, 439. Deceived into a belief of Agathocles death, 448. Undeceived, and raise the siege, *ibid.* Revenge of the Carthaginian general, 452. Get fresh supplies from Agathocles, 469. New peace with Carthage, 471. Divided between Thunyon and Sosistratus, 475. Besieged by the Carthaginians, 476. Plundered by the Franks, xix. 381. Subdued by Totila, 605.
- Syrenians* tributaries to the Persians, v. 143.
- Syrens*, incliant the Argonauts with their magic, vi. 226 (I).
- Syrigianus*, a wicked tool of Andronicus, xvii. 190. Abandoned by the Turks, 192.
- † *Syria*, whence so called, ii. 254 (A). Whence named Aram, *ibid.* Where situate, 255. How divided, *ibid.* Its bounds and divisions, *ibid.* seq. Fertility, 261. Rivers, *ibid.* Natural Rarities, 263. Magnificent ruins, 266, seq. Invaded by Hyrcan, x. 338, 101. Divided by Valens, xvi. 334. Ravaged by Theophilus, xvii. 69.
- † — the kingdom of described, ix. 169, seq. Its boundaries after Alexander's death, *ibid.* 180. Kings, 170. Why called Tetrapolis, 180. Surrendered to Alexander, v. 306. Conquered by the Persians, according to oriental writers, 377. Invaded by Eumenes and Attalus, ix. 202. Invaded by the Parthians, xi. 35. Revolts from the Romans, 36.
- ravaged by Cosroes, xi. 138. By Vologeses, xv. 213. Sides with Cassius, 222. Forgiven by Aurelius, *ibid.* Threatened by the Persians, 359, 363. By Sapor, 429. By famines and pestilence, xvi. 132. Under Theodosius, 384. Invaded by the Goths, 460, seq. Persians, 621. Subdued by the Saracens, xvii. 25.
- † *Syria Dea*, her temple at Hierapolis, ii. 283 (F). Its statues, lake, and oracle, described, 284, seq. Different sorts of priests, 287. Sacrifices, &c. how performed, 288.
- † — her temple at Edessa, x. 160.
- how worshipped at Carthage, xvii. 283.
- Syriac*, the ancientest oriental tongue, i. 347 (X) seq. Where used in Jacob's time, ii. 292.
- character in vogue 300 years before Christ, ii. 293. Two kinds, *ibid.* seq. Without points till the eighth century. 294. By whom restored to its primitive purity, 295. Grammar, &c. *ibid.*

Syrian Goddesses. See *Syria Dea*, ii. 283 (F).

— c inc. account of, ix. 354 (A);—360.

† *Syrians*, ancient, their origin, ii. 254, 280. Marched to Saul's time, 281. Various kingdoms, *ibid.* Changeable religion, 282, seq. Idols, temples, &c. 284, seq. Sacrifices, festivals, &c. 288, seq. Traditional customs, 290, seq. Temper, arts and sciences, 293. Their laws, 282. Language, 292. Alphabet, 293, seq. Trade, 295. Chronology, ancient kings, &c. 237, seq. Kingdom, when abolished, 316.

— older than the Assyrian, iv. 268.

— defeated by the Maccabees, x. 276, seq. Make peace with the Jews, 290. Their generals dissatisfied with it, 292. Invade the Jews, 321. Leave their camp, *ibid.* Defeated by the Romans, xii. 347. 50,000 slain by Scipio Asiaticus, ix. 265.

† *Syrages*, a place so called, where, ix. 225. Taken by Antiochus, *ibid.*

Syranni, his account of the Orphic Cosmogony, i. 34.

Syriax dethrones and murders his father, xvii. 22. Concludes a peace with the Romans, *ibid.*

Syrophenician woman, her singular faith, x. 563.

† *Syrophenicians*, who, ii. 320 (B).

† *Syros* island, described, viii. 327.

† *Syrtica regio*, described, xviii. 232. Its limits, 242. Nations, mountains, &c. 244.

† — islands, xviii. 246. Where situate, *ibid.*

Sytaces, his war and peace with Macedon, viii. 426, seq.

Syria an ancient king of Armenia, ix. 490.

T.

TAAUIS, the same with the Thoyt or Hefmes of Egypt, i. 23. The first inventor of letters, according to the Phœnician records, 305. His emblematical representation of Cronus, 316.

† *Tabea*, where situate, ix. 292 (M).

Tabella Potius described, viii. 306 (T).

† *Taberah*, burning, a murmuring station of the Israelites, iii. 417.

Tabernacle built by God's direction, iii. 97. Its parts and materials in a great measure unknown, *ibid.* Its several names, and their meaning, 98 (Q). Whether borrowed from the Egyptians, *ibid.* Described, *ibid.* Its court and utensils described, 110, & (A). Reason of its situation, 111. No pavement for it mentioned, 115 (C). Set up at the foot of mount Sinai, 417. Whether a place of refuge, 92.

Tabernacles, feast of, reasons for lessening a bullock every day in the sacrifice, iii. 29 (D) seq. Sacrifices peculiar to it, 29.

— the feast of, why instituted, iii. 26 (K). How celebrated, 27, seq. (A) (B) (C) and (D).

Celebrated after the return from captivity, x. 182. 216.

† *Tabiæne*, a province of Parthia, xi. 3.

Tabiti, the Sythian name for Vesta, vi. 68.

Table, sitting at, thought an inconvenient posture, by the Romans, xiii. 229 (D). How regulated at Rome, xiii. 466.

Table of the postdiluvian patriarchs to the birth of Abraham, i. 253. Of the Assyrian kings, according to Eusebius, and Syncellus, iv. 261. Of fabulous chronology, 343 (M). Of Babylonian kings according to Ptolemy and Syncellus 383, seq. Of Babylonian kings which succeeded Nimrod, 386. Of the kings of the Medes, v. 19. Of the fabulous kings of Sicyon, vi. 149. Of the fabulous kings of Argos, 153. Of the ancient kings of Attica, 174. And others who succeeded them, 175.

Tables of Cain's descendants from Sanchoniatho and Moser, i. 190. Of the Chaldean kings before the flood, 192. Of the gods and demigods of Egypt, 198.

— Whiston's computation of mankind down to the flood, i. 232. Of the postdiluvians down to Abraham, according to the Hebrew, 254. According to the Septuagint, 255. And the Samaritan pentateuch, 256.

— of the descendants of Noah, i. 264. Increase of men after the flood, 361, seq.

— of the Egyptian dynasties, from the old Egyptian chronicle, ii. 4.

— from Manellio, out of Josephus, ii. 14.

— of the Theban kings, out of Erastosthenes, ii. 14.

— of the Egyptian kings, out of Syncellus, ii. 15. Out of Herodotus and Diod. Siculus, 17.

— of the Jewish kings before Jeroboam's revolt, iii. 246.

— of the Israelitish judges, iii. 245.

— of the decalogue, talmudic comments on them, iii. 409 (A) seq. Where written by Moses, 410 (A). Fable of the Mahomedans about them, *ibid.*

† *Tabor* mount, whence named, ii. 401. Described, 402, seq. Whether the place of Christ's transfiguration, 403 (W). x. 565.

† — city, ii. 460 (Y).

† *Tabraca* in Numidia, its ruins, xviii. 121.

† — island, where situate, xviii. 125.

Tabrimon, king of Damascus, his friendship with Judah and Israel, ii. 302. Who he was, *ibid.* (B).

Tacalbaiminout, a Coptic saint and apostle, xviii. 277. Etymon of his name, *ibid.*

† *Tacatus*, where situate, xviii. 120.

Tacama river falls into the Nile, xviii. 266. Described, 270 (E).

Tacfarinas raises a revolt in Africa, xiv. 133. Defeated, *ibid.* By Apronius, 159, seq. Bold embassy to Tiberius, 173. Narrow escape, 174. Defeated and killed, 188. See also vol. xviii. 210, seq.

Tacbos ruined a good constitution by luxury, i. 457. Tadu,

- Tasbos**, king of Egypt, ii. 103, seq. Impolitic conduct towards Agesilaus, driven out by his subjects, *ibid.* Flight into Persia, *ibid.*
- Tacitus** makes mention of Christ's death, x. 616 (E). His character of Felix, 642 (B). His account of Augustus, xiv. 45 (G) seq. A sad chasm in his annals, 219 (Z). His character of Tiberius, 256, seq. His account of Caligula preferred to that of Suetonius, 264 (G). His character of the Jews and Christians, 418 (E). His glorious character of Agricola, xv. 70. Affecting address to him after his death, 72, seq. His account of the calamities under Domitian, 74, seq. His consulship, 110. His writings and character, 143, seq. (K).
- his high character of the Germans, xix. 46.
- Emperor, chosen by the senate, xv. 470.
- High respect for the historian, *ibid.* seq. Character, laws, &c. 471. March against the Barbarians, 472. Death, *ibid.*
- † **Tactici**, who and whence, viii. 442 (B).
- Tacwinis**, a kind of fairies among the Mahomedans, i. 107.
- † **Tadmor**, its origin, ii. 273. See *Palmyra*.
- † **Tasi**, *Tavi Offium*, where situate, xix. 91.
- Tasas** introduces the *Sacra Acherontica* among the Etruscans, xvi. 41. For what purpose, *ibid.* Who, 42, seq. His writings esteemed by them, 54.
- Tagonius Cillo**, his rank flattery to Tiberius, xiv. 231.
- Tagus**, a fabulous king of Spain, xviii. 504.
- † — a river, its course in Lusitania, vi. 21. xviii. 467.
- the golden sand of, *ibid.*
- Tahmuratb**, an ancient king of Persia, said to have warred with the Genii, i. 107.
- 19th. king of Persia, according to oriental writers, v. 334.
- † **Taisale**, who, and where, xix. 277 (I). Their inroads into the empire, 273. In Sarmatia, xvi. 206.
- † **Talabrica**, a city in Lusitania, xviii. 462.
- † **Talabrissa** surrendered to the Romans, xii. 393.
- Talens Attic**, its value, xvii. 389 (A).
- Talennius**, the Lacedemonian admiral, gains great advantages over the Athenians, vi. 503.
- Talcius**, his success against the Scythians, xvii. 142, seq.
- Talimans**, or Telefms, their origin, iv. 350.
- † **Talutius** defeated by the Olynthians, viii. 435.
- Talmal**, the son of Anak, driven out of Hebron, ii. 209. The import of the name, *ibid.* (B).
- king of Geshur, gives his daughter to David, ii. 318.
- Talmud** abhorred by the Karaites, x. 490 (H).
- Talmudisti**, their extravagant notion of the first man, i. 93. Aversion to the Karaites, iii. 7. x. 491.
- Talmuds** of Jerusalem and Babylon, their account of the Septuagint version, x. 242 (N).
- † **Taloura**, where, ix. 601. The vast riches of, *ibid.* seq.
- † **Talabath**, a river in Getulia, xviii. 215.
- † **Tahda**, a river in Tingitania, xviii. 183.
- Talus**, the fable of him, vi. 220 (I).
- his reign in Crete, viii. 224.
- **Tyrannus**, one of the heads of the Sabines, xi. 288.
- Tamar**, Er's wife, married by Onan, iii. 294. Over-reaches Judah, 295. Condemned, and afterwards absolved by him, *ibid.* Brings forth twins, 296.
- David's daughter ravished by Ammon, iv. 72. Her deep resentment of it, *ibid.*
- † — The mouth of, near Plymouth, xix. 80.
- † **Tamare**, Tavistock, xix. 80.
- Tamerlane** defeats Bajazet, and takes him prisoner, ix. 533 (C). xvii. 206.
- † **Tamna**, a city in Arabia Felix, xviii. 331, 365.
- Tamcebafson**, defeated by the Romans, xvii. 7.
- Tamos**, admiral of Cyrus's fleet, v. 268.
- Tamfapor**, treats for peace with the Romans, xvi. 198, 204.
- Tamus** basely murdered by Pammithichus II. ii. 101.
- Tanagra**, the Athenians defeated there, vi. 415.
- Taken and razed by Myronides, 416. Where situate, vii. 352 (M).
- Tanam** among the Jews, their office, x. 238 (M).
- Tanais**, worshipped by the Armenians, ix. 491.
- Their virgins prostituted to her priests, *ibid.* seq. Her stately temple at Acilefina, *ibid.* Plundered by the Romans, *ibid.* (L).
- † — an ancient city in lower Egypt, i. 409.
- † — a river, parts the two Scythias, vi. 57 (B).
- † — a river in Sarmatia, vi. 62.
- † — a city in Bosporus, x. 147.
- Tanaquil**, Tarquin's wife, her proud character, xi. 317. Her remarkable presence of mind, 329. Politic stratagems in favour of Servius, *ibid.* seq. 331. Her death, 333.
- her distaff hung up in Hercules's temple, xi. 333.
- † **Tanara**, the promontory of, in Lacedemon, described, vi. 244, and (C).
- † **Tanarus**, **Tanaro**, a river in Italy, xi. 218.
- Tancrad**, the Norman, his wife and progeny, xvii. 139.
- † **Tantum**, city, where situate, xii. 236. Invested by the Boii, *ibid.* Relieved by Lucius Attilius, *ibid.*
- † **Tanfana**, the temple of, what, and where, xiv. 86 (Q). Destroyed, xiv. 86. xix. 27 (C).
- worshipped by the Saxons, xix. 178.
- † **Tangir**. See *Tingis*, xviii. 176.
- the famed cave of, 192.
- Tangripermes**, a pyrate, infests the coasts of the Roman empire, xvii. 151. Defeated, *ibid.*
- Tangrolipix**, his success against Mohammed, xvii. 120. Made king of Persia, 121, all success

- against the Arabians, *ibid.*: Huffing message to the emperor, 122. His generosity to Liparites, *ibid.*: Excursions into Iberia, 123.
- Tantalus* king of Sipylus in Phrygia, iv. 444.
- His resentment against Troy, 481. Subdued by Ilus, 485.
- defeated by the Romans, xii. 393.
- Tauchians* annoy the Grecians in their passage, vii. 431, seq. Their furious despair on their being defeated, 482.
- † *Tapbens* given to the fugitive king of Babylon, ii. 175.
- † *Tappia* Islands described, viii. 359.
- † *Tephra*, a city in the Taurica Chersonesus, x. 148.
- † *Taprobane*, a famous Indian island, described, xx. 64. Whether Ceylon or Sumatra, *ibid.*
- king of, sends ambassadors to Claudius, xx. 102.
- Tarax*, the Gaulish Jupiter, why so called, xviii. 572. Worshipped by the Germans, xix. 27.
- Tarbigil*. See *Trebigil*, xvi. 478.
- Tarcondemus*, or *Tarcondimetus*, assists M. Anthony, xiii. 472.
- † *Tardisum*, *Tadina*, a city of Umbria, xi. 250.
- † *Tarentines* invite the Epirots into Italy, x. 83.
- xii. 62. Seduce the Lucanians against the Romans, 77. Insolent message to the Romans, 93. Their extract and character, 143. Stir up fresh enemies against Rome, *ibid.* Hostilities and insults against them, 146. Invite Pyrrhus to their defence, 147. Subdued by Papyr. Curior, 153. By Fabius, 308. Their miserable state, *ibid.* seq. Invite Hannibal, xviii. 23. Their treaty with him, 28. Besiege the citadel, 30. Annoyed by the Carthaginians, 39. Their sad catastrophe, 44, seq. Their fleet defeat a Roman squadron, xii. 303.
- † *Tarentini*, in Italy, their extract, xi. 225.
- † *Tarentum*, where, and whence so called, xii. 343. Dismantled by the Romans, 153. Betrayed to Hannibal, 290. Retaken by Fabius, 308, seq. See also xvii. 486. Betrayed by Milo to the Romans, xviii. 44. Retaken by John, xix. 598. By Titula, 603.
- immense booty there, xii. 308. Its inhabitants sold for slaves, 309.
- † — *Tarento*, a city of Calabria, xi. 217.
- Targets*, by whom first used, vi. 156.
- Targum*, when, and why introduced, x. 221.
- Taric debiltharnain*, an Arabic term, its meaning, ix. 174 (M).
- † *Tarichæ* islands, where situate, xvii. 243 (E).
- † *Tarichæ*, where, *ib.* 460 (Z) x. 653 (V).
- Taken by the Romans, *ibid.*
- Tarichænes*, the embalmers of Egypt so called, i. 489.
- † *Tarissa*, the celebrated citadel of Inachus, vi. 152.
- † *Tarix* lake described, xvii. 242.
- Tarpia* betrays the Roman citadel, xi. 283.
- Her death, *ibid.* (M).
- † *Tarpeian* mount, why so called, xi. 285 (M).
- Jupiter's ten pie built on it, 286 (N).
- Tarpeius* made governor of the Roman citadel, xi. 285.
- † *Tarpetes*, ancient Inhabitants of Bosphorus, x. 147.
- Tarquin*, his successful stratagems against the Sabines, xi. 270. His pedigree, 317. A. fable founded on his success, *ibid.* (S). His gallantry, 318. First introduced soliciting for offices into Rome, *ibid.* Chosen king, 319. Defeats the Latins, *ibid.* xvi. 80, seq. The Hetrurians, xi. 321, seq. Outwitted by an Augur, 325. Obliges the Sabines to submit and treats them with clemency, 328. Builds a temple to Jupiter, &c. on the capitol, *ibid.* Condemns a vestal to be buried alive, *ibid.* Defeats the Etruscans, xvi. 82, seq. Murdered, xi. 329.
- Tarquinius*, daughter of Tarquin, married to Servius Tullius, xi. 329. Her death, 342.
- † *Tarquinius*, declare for Tarquin, xi. 365.
- Are defeated by the Romans, 366. Who, xii. 42. Defeat the Romans, *ibid.* Defeated by Quintius, 47. Make a forty years truce with Rome, 49. See Vol. xvi. 113, seq.
- † *Tarquinius* a city of Etruria, xi. 214. Described, xvi. 14, seq. By whom built, and whence named, 15.
- Their fruitless embassy in favour of Tarquin, xi. 358. Discover a plot against Rome, 382.
- Tarquinius Lucius* married Tullia the elder, xi. 334. Irreligious marriage with the younger, 339. Plots against Severus, 340. Murders him, 341. His tyranny, 342. Treachery to Herdonius, 343, seq. War with the Volsci, 344, seq. With the Sabines, 345. Outwits the Gabini, *ibid.* seq. Buys the Sibylline books, 347. Consults the Delphic oracle, 349, seq. Banished by the senate, 352.
- *Sextus*, his shameful stratagem against the Gabini, xi. 345, seq. Cruelty to them, 346. His treachery to Antistius Petro, *ibid.* Is declared king of the Gabii, 347. Rape of Lucretia, 350, seq. Banishment, 352. Plot against the Roman consuls, 359. Estate confiscated, 362. Defeated by Valerius, 366. Attempt upon the Roman ladies frustrated, 374. Conspiracy defeated, 382. His death, 388.
- accusation of Crassus, xiii. 141. Punishment, *ibid.*
- *Priscus*, defeats the Sabines, and Etruscans, xi. 269, seq.
- II, regains the king's favour, xi. 340. Why surnamed the Proud, 342. Declared general of the Latins, 344. Becomes jealous of his children, 347. His artful message to his son, 346. Is abandoned by his army, and obliged to fly, 355. Sends a letter to the senate, 358. Makes a fresh attempt, 380, seq. His death, 389.

- Tarquinius L.** made general of the Roman horse, xi. 468.
- † **Tarraco**, Tarragona, metropolis of Tarræcon, xviii. 480. Described, 481 (P). Visited by Adrian, xv. 163. Taken and destroyed by the Franks, xix. 379.
- † **Tarræcon**, the province of, described, xviii. 476. Its various nations, *ibid*.
- † — the city of, where situate, xviii. 480. Councils held at, 481 (Q). By whom built, 512.
- Tarræconian Spain**, conquered by the Romans, xii. 387.
- † **Tarfenfes**, who, xiii. 368. Heavily fined by Cassius, *ibid*. Relieved, 369. Exempted from Taxes by M. Anthony, 422.
- Tessia** and her daughters turn nuns, xix. 674.
- † **Tarsis**, where situate, i. 380. Gave name to Cilicia, *ibid*. vi. 133.
- † — sometimes denotes Cartage, xvii. 329.
- † **Tarsus**, a city in Cilicia Propria, vi. 131. By whom built, i. 380. Taken by Alexander, v. 300. Preserved from being burnt, *ibid*. Taken from the Saracens by the Romans, xvii. 94. Taken and plundered by Sapor, xv. 429. Designed for Julian's residence, xvi. 256 (U). Proved the Place of his burial, 267, 284.
- Tartar**, the Assyrian, takes Aidod from the Philistines, ii. 253. iv. 326.
- † **Tartari**, who, xvii. 176. Their success against the Turks, *ibid*. 179. Whence named, xx. 1, 9 (D). Their origin, 2 (A). Their extent, 4. Manner of living, 8. Government, 10. Laws, 11 (E), *seq*. Religion, 12. Customs, 13. Several dialects of language, 16. Alphabet, 17 (F). Hieroglyphic characters, 18 (H), *seq*. Learning, 20, *seq*. Genius and disposition, 21, *seq*. Their history interspersed with fiction, 41. Bad chronologers, *ibid*. *seq*. Differ from the Persian historians, 49.
- Tartar Khan**, prince of Tartary, his obscure reign, xx. 26.
- † **Tartary**, part of ancient Scythia, vi. 8. (D).
- † **Tartessa**, where situate, vi. 49. Jupiter defeats the Titans there, *ibid*. Often mistaken for Cadix or Cadiz, xvii. 344 (E), 568 (N).
- † **Tartessus**, Colæus's fortunate voyage thither, xvii. 264. Where situate, xviii. 472 (G).
- † **Tasni**, an ancient Arabic tribe, xviii. 373.
- Tassilo**, duke of Bavaria, revolts against the emperor, xix. 250.
- Tasler**, the office of, its origin, xiv. 364 (K).
- Tatian**, his character of the heathen philosophers, xv. 246 (Q), *seq*.
- Tatamites**, a sect of heretics who asserted that Adam was damn'd, i. 166 (Y).
- Tatianus**, his friendship to Adrian, xv. 145, (O). Severe advice to him rejected, 155. Promoted by him, 159. His character *ibid*. (D). Made a senator, 162.
- **Aril**, banished for treason, xv. 199.
- bravery in Syria, xv. 214.
- accused by Rufinus, xvi. 437 (O). Banished, *ibid*. *seq*.
- Tatienfes**, Roman knights, the order of, whence so called, xi. 288.
- Tatius**, destroys the crusado fleet, xvii. 151.
- Tatnai**, the occasion of his coming to Jerusalem, x. 188. Charged with seeing the temple rebuilt, 189.
- Tato** and **Cato**, murdered by Gregory, xix. 631.
- Tauri**, king of the Lombards, his success against the Heruli, xix. 501. Death, *ibid*.
- Tavenier**, guilty of many mistakes in his account of the Persians, v. 156 (F).
- Taverns**, suppressed by Tiberius, xiv. 90.
- † **Taulantii**, who, and where settled, viii. 384 (C).
- Tauanak**, prince of Tartary, traditions concerning him, xx. 25.
- † **Tauran** and **Iran**, two great empires, where situate, v. 343 (E). Whence named, *ibid*.
- † **Taurantium**, a province of Armenia, ix. 483.
- Taurasia**, metropolis of the Taurini, xi. 210.
- Taufesius**, defeated by Sotius, xiii. 475.
- † **Tauri**, who, and where settled, x. 148.
- † **Taurian Scythians**, their situation, barbarous customs, &c. vi. 81.
- † **Taurica Cberfonesus**. See **Cberfonesus**, x. 148.
- † **Taurin**, the ancient Ecbatane, v. 5 (B). Famed for its walls, *ibid*. *seq*. And wines, 9.
- † **Taurini**, who, and where seated, xi. 210.
- † — **Aguenses**, described, xvi. 31.
- † **Taurinum**, where situate, xii. 242. Taken by Hannibal, *ibid*. And put to the sword, xvii. 399.
- Tarinus** chosen emperor, xv. 359. Flees and drowns himself, 360.
- Taurion**, poisons Aratus by Philip's order, vii. 261.
- † **Taurisc**, who, and where, xii. 452. Ravaged by the Cimbrians, *ibid*.
- † **Taurominium**, a city in Sicily described, vii. 514. Delivered up to the Romans, xii. 416. Seized by the revolted slaves, 415. Retaken by Rutilius, 416. Taken by the Saracens, xvii. 80. Yielded to Dionysius, 405, *seq*.
- † **Taurominius** river, described, vii. 514.
- † **Tauropolis**, Diana's temple, why so called. viii. 305.
- Taurifthenes**, tyrant of Eubœa, viii. 379.
- Taurus**, Octavianus's general at Actium, xiii. 477 (R).
- **Præfect** of Italy, flies from Julian to Constantius, xvi. 225. Banished by Julian, 249.
- † — mount in Scythia, vi. 60. The biggest in all Asia, 126. Where situate, xvii. 391 (B).
- Tausias**, the murderer of Pertinax, xv. 281.
- Taxes** lessened by Tiberius, xiv. 90. Regulated by Nero, 385. By Constantine, xv. 579.
- † **Taxila**, a city in India, described, xx. 55.
- Taxiles**, his submission and presents to Alexander, viii. 605 (E), *seq*. 613 (L). Speech to him, *ibid*. Sent back to his dominions, 618, *seq*. xx. 92. Narrowly escapes being killed by Porus, viii. 618. His lot after Alexander's death, ix. 20.

- Taxillæ*, or *Taxili*, an Indian tribe, xx. 80. A savage custom among them, *ibid*.
Taximagulus, a Kentish prince defeated by the Romans, xix. 128.
Taygeta, daughter of Atlas, ravished by Jupiter, vi. 242.
Taytæ, kings of Hira, xviii. [434].
Tianum, *Sidicinum Tiano*, a city in Campania, xii. 216. Surrenders to the Romans, xii. 95.
† *Tibala*, where situate, and by whom built, xviii. 352.
† *Tecmon*, a city of Epirus, x. 66.
† *Tectosagi*, who, xii. 349. Subdued by the Romans, *ibid*. Defeated by Sylla, xiii. 4.
Tigania, or *Tigania*, island, where, viii. 361.
† *Teges*, metropolis of Arcadia, vi. 205.
— *Orestes* buried at, vi. 210 (M).
— the battle of, vi. 212.
Tegæan women, their signal bravery, vi. 212.
† *Tebama*, the province of, where, xviii. 364, *seq*.
Tera, chosen king of the Ostrogoths, xix. 265, 610. Cruelty to the Romans, 611. Goes to relieve Cumæ, *ibid*. Defeated and slain, 612.
† *Teranti*, abandon their city, and settle at Abdera, vii. 432.
Ticobomerus, chosen king of Bulgaria, xvii. 117.
— betrayed and murdered by Deicanus, xvii. 117.
† *Telos*, where situate, ix. 540. Taken by Leonitus, *ibid*.
Telaab, *Tecua*, city, where situate, ii. 479 (A). The famed battle of, x. 308.
— women of, her artifice to reconcile David to Absalom, iv. 74.
Telamon, his ill treatment of Hesione, iv. 489, 491.
— king of Salamis, viii. 367.
— one of the Argonauts so called, xvi. 23.
— *Telamone*, a promontory and town in Etruria, 25. Whence named, 23 (F).
† *Telebinæ*, who, and where settled, viii. 163. The first inhabitants of Rhodes, *ibid*.
† *Telebines*, ancient Cretans so called, viii. 219.
† *Telebinis*, an ancient name of Rhodes, viii. 157.
† *Telebines*, who and where, viii. 354 (E).
† *Telba*, a city in Albania, x. 141.
† *Telboos* river, its course, vii. 474 (U).
† *Telchides* islands, described, viii. 319.
Telcles and *Theodorus*, famous Egyptian statues, i. 504.
Telchus, king of Sparta, his character and reign, vii. 28.
Telamon, governor of Pzonis, subdued by Caranæus, viii. 414.
Telmachius, a hermit, stoned to death, xvi. 492 (W).
Telphus, the son of Hercules, king of Myria, vi. 107.
— the fable of him, vi. 107, 209 (I).
— his writings and character, xv. 206 (O).
Telpharchus, his imprudent conduct at Samos, viii. 277.
Telphinus Pont. a Samnite general, joins Marius, xiii. 75. Outwits Syllæ, 79. His bravaing speech, *ibid*. Marches to Rome, *ibid*. Defeats Sylla, 80. Defeated and killed, 81.
— banishes himself from Rome, xvi. 78.
Telphus chosen king of Bulgaria, xix. 519.
Telestes, last king of Corinth, murdered, vi. 241.
† *Telestus*, a mountain in Eubœa, viii. 371.
Teleucias slain by the Olynthians, vii. 111.
Telut, the footlayer, his stratagem against the Thebæans, vi. 225.
Telmus made high-priest of the Geleans, vii. 536 (N).
Telussa, her bravery against the Lacedæmonians, vii. 57 (F).
Tellus, a Carthaginian deity, xvii. 286.
† — the temple of, built, xii. 155 (M).
— the Athenian, why counted the happiest man, vi. 121 (C).
† *Tel. Melab*, and *Tel Harfa*, where, x. 181 (H).
Telmessians, great footlayers, iv. 455.
† *Telmessus*, where situate, vi. 225. viii. 521. Taken by Alexander, *ibid*.
† *Telmessus*, a city in Lydia, famous for foot-layering, iv. 455.
† *Telonus-Turano*, a Sabine river, its source, xi. 267.
† *Telos* island, where, viii. 308 (U).
Temenus one of the Heraclidæ, made king of Argos, vi. 169. Murdered, *ibid*.
— the fabulous story of, viii. 416 (A).
† *Temnus*, a city of Asia, destroyed by an earthquake, xiv. 129 (P).
Tempanius, his bravery against the Volsci, xi. 512, *seq*. His favourable testimony of Sempronius, 514. Made a tribune, *ibid*.
† *Tempe*, the valley of, in Thessaly, described, vi. 214.
† *Temple of Jerusalem*, built by Solomon, ii. 466. iv. 95. Various misrepresented by many, ii. 466 (E), *seq*. iv. 95 (H). Dedicated, 97. Its ornaments, utensils, &c. Vast number of victims, 99. Plundered by Nebuchadnezzar, 134. Burnt to the ground, 191. Described according to the sacred books, 193—223. The rebuilding of it begun, x. 183. Its dimensions, 179. Solemnity when it began, 183. The sum contributed for rebuilding it, *ibid*. (I). Disparity from the old one, *ib*. (K), *seq*. Discontinued, 187. Resumed, 188. Finished and dedicated, 189. By Nehemiah, 214. How, *ibid*. (K). Prophaned by Sannaballat, 217. Fined by Bagoses, why, 224 and (A). Prophaned by Antiochus, 264. Its worship suppressed, 265. Polluted with Jupiter's statue, 267 (L). Purified by Judas Maccabeus, 283, *seq*.

- seq. Fortified by him, 285. Its Fortifications demolished by Antiochus, 298. Walls demolished by Alcimus, 310 (F). Besieged by Aretas, *See* 365. Impiety of the besiegers punished, 366 (K). Besieged and taken by Pompey, 372. Great slaughter of the Jews there, *ibid*. Most sacred place entered by Pompey, 373. Plundered by Crassus, 378. An extraordinary rich beam there, *ibid*, seq. (O). Rebuilt by Herod, 430 (A), seq. Described, 431, seq. (B). (C). Dedicated, 440. Polluted by the Samaritans, 519. Forced by the zealots, 640. Defended by Giscala, 674. Galleries burnt by the Jews, 678. Gates burnt by Titus, 679. Plundered, 680. Sanctuary burnt, 684. Plundered and filled with blood, *ibid*. Demolished and ploughed, 690 (C). Its materials used to build an heathen temple, xv. 170.
- † — whether a place of refuge, iii. 9c.
- † — of Samaria, built on mount Gerizzim, x. 226.
- † — in Egypt, built by the schismatic Jews, x. 315 (M). Described, *ibid*, seq. Shut up and plundered, 693 (G).
- † — to virtue and honour, built by Marius, xiii. 19.
- † — to his good fortune, built by Sylla, xiii. 19.
- † — to Nemesis, by J. Cæsar, xiii. 219. *
- † — at Thebes, magnificent ruins of it described, i. 397.
- † — the first, when, and where erected, i. 186 (H).
- † — of the mother of the gods, at Rome, burnt, xiv. 7.
- † — at Pergamus, to Augustus and the city of Rome, xiv. 194 (Z).
- † — at Smyrna, and Alabanda, xiv. 195 (Z).
- † — at Rome, to Venus and Rome, xiv. 195 (Z).
- † Temples of Egypt their structure, i. 484, seq.
- of Greece destroyed by Darius, v. 216, 219. By Xerxes, why, 249, seq. By Sylla, vii. 187.
- of Thermæ, burnt by Antigonus, vii. 250.
- hated by the Scythians, vi. 68.
- at Rome, stript by Carbo, xiii. 75. By Nero, xiv. 410.
- how built in honour of the Roman emperors, xiv. 194 (Z), seq.
- Pagan, suppressed by Gratian, xvi. 371.
- Forsaken under Theodosius, 426. Those of Egypt demolished, 429.
- portable among the Carthaginians, xvii. 287.
- Tempets had divine honours payed them by the Romans, xvii. 510 (Q).
- † Tempyrum, a city of Thrace, x. 51.
- † Tenchberi, who, and where situate, xiii. 168.
- (M) Defeated by J. Cæsar, *ibid*,
- † Tencleri, who and where settled, xiz. 8. xiii. 516. Defeat the Romans, *ibid*. Defeated by Drusus, 528. Join the revolted Batavians, xv. 11. Defeated by J. Cæsar, xix. 63.
- † Tenedba, taken by the Rhodians, viii. 191.
- Tenedian piper, and Tenedian an, a proverb, iv. 469 (D).
- † Tenedos island described, iv. 468. Why so called, *ibid*, viii. 238.
- † Teneriff, one of the Canary islands, xviii. 139 (H). The height of its pike, i. 218 (S).
- Tennes, his character, iv. 468, 469 (D).
- king of Sidore, ii. 359, seq. Conspired against by his subjects, 360. Joins Ochus against them, 361. Put to death, 362. v. 291.
- † Tenos island, described, viii. 330. Whence named, *ibid*. Famed for its wines, *ibid*. Subdued by the Persians, *ibid*. And afterwards by the Romans, *ibid*.
- † — metropolis of the island, viii. 330.
- † Tenstfe river, where, xviii. 184 (D).
- Tenti, Macedonian, how made, viii. 412.
- † Tentyra, an ancient city of Thebais, i. 393, 453.
- † Teos, by whom founded, vi. 188. The state of it, and where situate, vii. 414, seq.
- Terab, the father of Abraham, his age at his son's birth, i. 256, seq. (A). Affirmed the inventor of coinage, 293 (U). Supposed the Azor of the Asiatics, 300. Sundry traditions about him, *ibid*, seq. (Y), (Z), (A). Supposed to have been a statuary, 301. And the first who taught image worship, *ibid*. Leaves Ur, 302 (B). Dies in Haran, 303. Difficulty in the account of his age, iii. 248 (B).
- Terapim, what meant by, in the Hebrew, iii. 282 (B). The same with Talisman, 283 (B).
- of Micah carried off and set up by the Danites, iv. 7.
- Terence, the poet, taken captive to Rome, xii. 337 (R). In high esteem, 359. His plays fathered upon Scipio Æmilianus, 376 (C).
- Terentia, a vestal, debauched by Catiline, xiii. 133.
- Terentian law, what, xi. 455, seq. Opposed by Cælo, 456. Revived by the tribunes, 472. Passed, 477, seq. Ratified, 481.
- Terentianus, his writings and character, xv. 93 (X).
- † Terentinum, a city in Etruria, xiv. 532. The birth-place of Otho, *ibid*.
- Terentius, Arfa, proposes fixing a body of laws, xi. 454.
- Culeo, appointed to try Scipio Asiaticus, &c. xii. 352. Convicts and fines them, 353. His severity to Scipio, *ibid*. Is disgraced for it, *ibid*.
- Varra, his character, xii. 260. Sides with Minucius, *ibid*. Chosen consul against Hannibal, 263. Disagrees with his colleague about engaging, 264. Defeated horse and foot,

- foot, 267. Flees to Venusia, *ibid.* To Canusium, 269. Recalled, and reception at Rome, 271 (K). Names Fabius Buteo, a second dictator, 279.
- *Marc.* his noble defence before the senate, xiv. 233. Acquitted, 234.
- sent into Iberia, xvi. 336. Sacrificed to the mutinous soldiers, 503.
- on Evotatus, said to have kill'd Galba, xiv. 501.
- Terus*, a warlike king of the Odrysæ, x. 57.
- Terus*, the fable of, vi. 230 (S).
- a long-lived king of Characene, x. 171.
- Teridatus*, abused by Agathocles, ix. 195.
- Terillus* invites the Carthaginians into Sicily, xvii. 349.
- † *Terius*, a river in Sicily, vii. 527.
- Termatians* defeat the Romans, xii. 389.
- Termestians*, their regard for Alcatas, ix. 23.
- Terminalia*, the festival of, xi. 298.
- Termini Dii*, not impudently removed, xi. 298.
- Terminus*, a Roman deity, xi. 328.
- † *Terra Sigillata*, of Lemnos, famed, viii. 346 (D). Ceremonies used in digging it, *ibid.*
- † *Terracina*, the port of, repaired by Antoninus, xv. 198.
- † — taken by Lucius Vitellius, xiv. 568.
- Tertulla Arrcidia*, wife of the emperor Titus, xv. 38.
- Tertullian*, his judicious remarks on Trajan's persecution, xv. 147.
- Tertullus*, one of Faustina's gallants, promoted xv. 241 (M). Exposed on the stage by a mimic, *ibid.*
- † *Tervingæ*, war against the Vandals, xv. 490.
- Tesamens*, king of Thebes, vi. 200.
- Tesserarius*, among the Romans, his office, xiv. 496.
- Tessa*, an ancient king of Spain, xviii. 307.
- † *Tethrina*, the first town inhabited by the Sabines, xi. 266.
- Tethys*'s care for her son Achilles, vi. 222.
- Tetrastys*, or *Tetrad*, God, why so called by the Pythagoreans, i. 54.
- Tetramnestus*, king of Sidon, ii. 359. Assists Xerxes with 300 gallees, *ibid.*
- Tetricus*, declared emperor in Gaul, xv. 442. Sacrifices his men to Aurelian, 458. Led in triumph by him, 459. And promoted by him, 460.
- his son, also, promoted, xv. 460. House described, *ibid.* (X). See, also, Vol. xviii. 662.
- † *Tetrapolis*, Antioch, whence so called, ix. 178 (P).
- Teter*, supposed the first king of Troy, iv. 470 476. xviii. 509, (H).
- the son of Telamon, settles in Cyprus, iv. 498.
- founds the kingdom of Salamis, viii. 244.
- introduces human sacrifices, viii. 245.
- † *Tetri*. See *Tetri*.
- Teuta*, queen of Illyricum, her treachery to the Roman ambassadors, xii. 219. Invaded by the Consuls, 220. Shameful peace with them, 221.
- Teutamus*, his treachery to Eumenes, ix. 32.
- Teutras*, king of Mysia, vi. 106. Marries Auge, 209 (I).
- Teutobacbus* defeated by the Romans, xii. 14. His gigantic stature, *ibid.* (E). 19.
- † *Teutoburgium*, the forest of, where situate, xiv. 96 (E).
- Teutones*, Germans, why so called, xix. 6, 16. Invade Italy, 57 (D). xii. 422. Defeat the Romans, 467. Insult the Romans in their camp, xiii. 12. Are defeated with great slaughter, 14.
- Teutus*, king of the Sicani, vii. 533.
- † *Tezaga*, taken by Scipio Æmilianus, xii. 375 By Manil. Nepos, xviii. 185.
- † *Tbabilaca*, a city of Albania, x. 141.
- † *Tbahir* mount, where situate, xviii. 362.
- † *Tbabor* mount, see *Tabor*, ii. 407.
- Thaddeus*, one of Christ's seventy disciples, x. 571 (T).
- See James the less, x. 547 (V).
- † *Tbaifu*, a city in Hejaz, described, xviii. 363.
- Tbais*, his wars with Persia, xi. 157. Betrayed by his daughters, and put to death, 158.
- Tbais* the Athenian harlot, causes the palace of Xerxes to be burnt, v. 110 (V). 319.
- † *Tbala*, where situate, xvii. 140. Taken by the Romans, xii. 481. Its dreadful fate, *ibid.*
- Tbalamegos*, the name of a large galley, ix. 459 (P).
- Tbalassus*'s arrogance exasperates Gallus, xvi. 180.
- † *Tbalbis*, a city in Albania, x. 141.
- Tbales* prince of the Ionic philosophers, his first principle of all things, i. 36, seq. The occasion of his being differently represented, 37. His joy on making a geometrical discovery, 495. The first who foretold an eclipse, 497, v. 35 (Y). New division of the year, vi. 317 (H). Converse with Solon, 337 (P). Whence surnamed the Milesian, vii. 421. Prophecy concerning the Milesians, 423.
- a lyric poet, companion of Lycurgus, vii. 6.
- Tbalistria*, queen of the Amazons, her amour with Alexander, vi. 84.
- Tbaltus*, amanuensis to Augustus, punished for bribery, xiv. 51 (G).
- Tbam*, a fabulous rabbi, his encomiums of Josephus Bengorion, x. 695 (H).
- † *Tbamet* mount in Numidia, xviii. 123.
- Tbammuz*, Adonis, how worshipped by the Phenicians, ii. 343. The Jewish account of his rites, and their origin, 344.
- the month of June of the Jews, iii. 36 (K).

† *Thamud*, a tribe of ancient Arabs, xviii. 372. Their impiety, *ibid*.

† *Thamydeni*, who, and where situate, xviii. 354.

Thamyris a boasting musician punished, x. 56.

† *Tonnet* island, where, xix. 174. Given to the Saxons, *ibid*.

† *Tbapfacus*, a city in Arabia Deserta, xviii. 348. ii. 2. 8. By whom built, *ibid*. Whether mentioned in scripture, 219.

† *Tbapfus*, where situate, xvii. 239. By whom built, vii. 530. Submits to J. Cæsar, xiii. 236.

— the battle of, xiii. 236.

Tbaramus, worshipped by the Saxons, xix. 177.

Tbarops, king of the Pieræ in *Tbrace*, x. 57.

Tbarymbus, a wife king of Epirus, x. 75.

† *Tbafunt*, who, and where situate, vii. 407. i. 351. Reduced by Cimon, *ibid*. War with the Athenians, *ibid*.

† *Tbafus*, island, described, viii. 350, seq. Whence named, *ibid*. By whom inhabited, 351. Subdued, *ibid*.

† *Tbafus* taken from the Athenians, vi. 485.

Tbeano, wife of Antenor, priestess of Pallas, iv. 484, seq. Betrays the Palladium to Diomedes and Ulysses, 485.

Tbeanor, his vain attempt to corrupt Epaminondas, vii. 209 (Y).

Tbeurides, made admiral by Dionysius, viii. 279. His descent on Lippara, 28. Sent to dispute in the name of Dionysius the poetic prize in the Olympic Games, 32. Is treated contemptuously, *ibid*, seq.

Tbeatres, at Rome, divided into factions, xiv. 65 (Q). Regulated, 107 (N).

† *Thebais*, upper Egypt, why so called, i. 392. And in scripture, Pathros, *ibid*. Described, *ibid*. Its inhabitants worshipped Cneph, or the supreme God, 28. Destroyed by Dioclesian, xv. 497 (Y).

† *Tbeban* kingdom, part of ancient Greece, vi. 138. By whom founded, 191. Their government, kings, &c. *ibid*, seq. Dissolution 200. Cause and success of its war, *ibid*. Fatal catastrophe, *ibid*.

† *Thebans*, their treachery to the Greeks, v. 209. Part join with the Ionians in quest of new settlements, vi. 183.

— war with the Athenians, vi. 416. seq.

Their unsuccessful attempt on Platae, 438, seq. Are made subject to the Lacedæmonians, 504. Exiles received at Athens, *ibid*. Kindness to the fugitive Athenians, 521. Reject the common peace, 507. Separate ones with Persia, 508. Subdued by the Spartans, vii. 111.. Their government democratical, 160. Their sad character, 161. Are protected by the Lacedæmonians, *ibid*. Defeated by the Athenians, 162. Exiles enter Thebes by stratagem, *ib*. Gain their Liberty by means of Pelopidas, and chuse him to be their general, 165. Retake the Citadel, 166. Are attack'd by the Spartans,

ibid. Totally defeat them, 168. Remarkable band in their Army, described, *ibid*, (D). Grow ambitious, 170. War with Sparta, 172. Enter Peloponnesus, 175. Are repulsed, *ibid*. Defeat the Corinthians, 177. Become very powerful, 181. Their treaty with Persia, 185. Are respected by the other states, 186. Aim at the dominion of the sea, 190. Are oppressed by the Athenians, *ibid*. Defeat Alexander tyrant of Thessaly, 196. Force the Achæans to ally with them, 197. Confederacy against them, 202. Decline on the death of Epaminondas, 205, seq. Enter Euboea, 211. Are driven out of it, 212. Defeated, *ibid*. Reduced to great straits, 213. Have recourse to king Philip, 214. Ill consequences of this step, *ibid*. Ally with the Athenians, 216. Philip's revenge on them, *ibid*, seq. Subdued by the Romans, 315, seq. Join with Philip against Sparta, vii. 460. Join the Greeks against him, 475. Defeated, 476. Revolt from Alexander, 501. Defeated by him, *ibid*, seq. Reduced by Demetrius, ix. 94, seq. The rest see under *Thebes*.

Tbebe, wife of Alexander tyrant of Thessaly, vii. 182. Her interviews with Pelopidas, *ibid*. & (L). Kills her husband for his cruelty, 200.

† *Thebes*, metropolis of Thebais, i. 396. Why called Dispolis, *ibid*. And Hecatompyles, *ibid*. Described, *ibid*, seq. Destroy'd by Lathyrus, ix. 432.

† — a city of Cilicia, vi. 134.

† — in Boetia, by whom founded, ii. 356. Enlarged by Amphion and Zethus, *ib* d. Made capital of Boetia, vi. 191. When rebuilt, 192. Whence named, 194 (C). Plundered by Cambyfes, v. 194. Kings, v. 191. Its famous wall, by whom built, 197. Restored to its ancient lustre, by whom, 416. Plundered by Alexander, 519. Betrayed to the Lacedæmonians, vii. 110. Becomes formidable, 174. Plot there discovered, 190. Abandoned to the Romans, 315, seq. Destroyed by Alexander, viii. 502. Omens predicting its destruction, 504 (B). Rebuilt by Cassander, x. 82. Taken by Demetrius, 95. Stripp'd by C. Gallus, xii. 493. Plundered by Roger, xvii. 157.

† — capital of Phthotis taken by Philip, vii. 257.

Thebes Montb, the Jewish December, iii. 36. (K).

Theft, how far capital among the Jews, iii. 150.

— other thefts, how punished, *ib* 150 seq. (Z).

— a capital crime among the Scythians, vi. 64.

— Solon's laws against it, vi. 314.

— how far allowed by the Spartans, vii. 17, seq. (B).

† *Thema*, a city in Arabia Deserta, xviii. 348. *Themara*,

- Themata*, in Italy, what, xix. 695. (W). seq.
- Themis*, the first diviner, viii. 219.
- † *Themiscira*, a city in Pontus described, ix. 532. Surrendered to the Romans, 575.
- Themison*, saves the life of Pheonima, vii. 232.
- tyrant of Oropus, viii. 379.
- Themissa's* plots against the Republicans, viii. 116. Put to death, *ibid*.
- Themistius*, the philosopher, raised by Constantius, xvi. 188 (K). Flattery to him, *ibid*. Sent with a golden crown to him, 193. His reward and gratitude, *ibid*. His panegyric on Jovian, xvi. 280. On Valens, 310. Sent ambassador to Gratian, 346 (S). Worthless speech to the senate, *ibid*. Embassy to Theodosius from the Constantinopolitans, 363. Fifteenth oration addressed to him, 369. His extract, title, character, and writings, xvi. 452 (Y) seq.
- Themistocles*, chosen general against the Persians, vi. 365, 380. His character, 376. His schoolmaster's opinion of him, *ibid*. Persuades the Athenians to build a fleet, 380. His power against Aristides, v. 242. Stratagem to detain the fleet at Salamis, 243. Success against the Persians, *ibid*. Highly rewarded by the Athenians, 244. vi. 390. Chosen general against the Persians, 380. His advice to the Athenians, *ibid*. seq. His interpretation of the Delphic oracle, 382. Gains the people by pious frauds, *ibid*. His stratagem to raise money, 383. Services to the Euboeans, *ibid*. (Z). His debate with Euribiades, 384. Reasons why his opinion prevailed, 385 (A). His stratagem to deceive the Persians, 386. Gains a great victory at Salamis, 387. Proposes to destroy Xerxes's bridge, but is opposed, 388. His conduct misinterpreted by some, 389. His scheme for making Athens mistress of the sea, *ibid*. Rejected, why, *ibid*. Great honours paid him by the Lacedemonians, &c. 397. Grows jealous of Aristides's glory, 400. Why hated by the Lacedemonians, 401. Is banished Athens by ostracism, *ibid*. Takes shelter with the Molossians and Persians, 402. Is kindly received and generously treated by Artaxerxes, 402 (C). Several circumstances of his life and death, *ibid*. seq. Persuades the Ionians to abandon the Persians, vii. 433.
- † *Thena*, where situate, xvii. 240.
- † *Thelymenis*, king of Lydia, vi. 116.
- Therast*, his writings, xv. 408 (D).
- Therocracy*, the Jewish government such, iii. 7.
- Theracritus*, where born, viii. 300 (F). His writings, *ibid*.
- a worthless slave, made captain of the guards, xv. 332 (W).
- a comedian, heads a Roman army, xv. 335. Defeated by the Armenians, *ibid*.
- conspires against Justin, xvi. 614. Executed, *ibid*.
- Thracianus* murdered by the treachery of Bardas, xvii. 75.
- Theodemir*, king of the Ostrogoths, xix. 265. Serves under Attila, 315. Defeats the Suevi, 317. Invades Illyricum, 318. His death, *ibid*.
- Theodemir*, invades the eastern empire, xvi. 592. His death, *ibid*.
- king of the Franks, xix. 374. The same with Pharamond, 375. His reign, when, 376. seq. (C).
- Theodora*, married to Constantius, xv. 491, 525.
- her magnanimity supports the frightened Justinian, xvi. 619. Married to him, xvii. 34. Saves his life, *ibid*.
- widow of Theophilus takes the administration, xvii. 71. Severity to the Iconoclasts and Manichees, *ibid*. Resigns, 72. Her death, *ibid*.
- Constantine's daughter, raised to the imperial government, xvii. 118. Mounts the throne, 124. Her good, but short reign, *ibid*. seq.
- Niece of the emperor Manuel, her criminal conversation with him, xvii. 156.
- Theodore*, his treachery to Ptolemy, x. 219.
- saint, obtains a victory for Zimisce, xvii. 101.
- Theodisbert*, his treachery to the Goths, xix. 580. Retires laden with spoil, 581.
- censure on Porphyry, xv. 520 (K). Character of Julian xvi. 167 (A).
- Theodoric* succeeds Vallia in Spain, xvi. 527. Besieged by Lattorius, xvi. 549. Takes him prisoner, *ibid*. Peace with the Romans, *ibid*. Success against Attila, 567. Bravery at the battle of Chalons, xix. 237. Death, *ibid*. Funeral, 238.
- the murderer and successor of Thorismund, xix. 30.
- embassy to Requirarius in Spain, xix. 303. Defeats him, *ibid*. Returns to Toulouse, 305.
- the son of Triarius, made general of the Goths, xvi. 591. Invades Zeno, 598. Enters Macedonia, 600. Peace with Zeno, *ibid*. Success against Leontius, 601. New treaty with Zeno, 601. Invades and subdues Italy 602. Acknowledged king of it, 607. With a submission to the emperor, *ibid*. Assists Mundo against him, xix. 546. See under *Theodoric* II.
- delivered up as a hostage to Leo, xvi. 585.
- king of the Visigoths, joins Ætius against Attila, xix. 232. Killed at the battle of Chalons, 237. Obsequies, 238.
- his remarkable prefiguring statue, xix. 542 (A) seq.
- king of the Goths, his present of amber from the Ætius, xix. 15. Defeated by Ætius, 299. Killed at the battle of Chalons, 300.
- 1st king of the Visigoths in Gaul, xix. 265. Reduces Italy, *ibid*. Peace with the Romans, 299. Repulsed before Narbonne, *ibid*. Defeated

- feated by Ætius, *ibid.* Defeats Littorinus, 300.
- *Ild.* his character, *xiv.* 302. Alliance with Rome, *ibid.* Success against the Suevi in Spain, 303. Ravages Lusitania, 305. Defeated by Majoranus, 306. Takes Narbonne, *ibid.* Conquests in Gaul, *ibid.* Defeated by Ægidius, *ibid.* Death, 307.
- *III.* sent hostage to Leo, 316. Returns richly laden, 317.
- success against the Sarmatians, *xix.* 317. Invades the empire, 318.
- son of Theodoric, succeeds his father, *xix.* 318. Declares for Zeno against Basiliscus, *ibid.* Treachery to Odoacer, 327. Proclaimed king of Italy, 328. Subdues Sicily, *ibid.* His alliances, 329. Retains the Roman laws, *ibid.* (H). And the same magistrates, *ibid.* seq. His courts of judicature, 330. Defeats the Suevians, 361.
- ravages Thrace, *xix.* 320. Defeated, 321. Goes to Constantinople, *ibid.* Retires, *ibid.*
- marches into Italy, *xix.* 324. Victories and conquests there, 325. Betrayed and shut up in Pavia, 326. Assisted by the Visigoths, *ibid.* Reduces all Italy, 327.
- treachery to Odoacer, *xix.* 327. Subdues Sicily, 328.
- confirms the Roman laws, *xix.* 329. His courts of judicature, 330.
- protects the Allemans, *xix.* 412. Letter to Clovis in their behalf, 421. Outwits him, 418. Interposes between him and Alaric, 420. Second Letter to Clovis, 421. To Gundebald, *ibid.* To the Heruli, 422. Opposes the Franks, 423. Falls out with Sigismund, 443. Outwits the Franks, 446. His glorious reign, 540. Acknowledged by the emperor, *ibid.* Vast territories, 541. Great moderation, *ibid.* With regard to the Romans, 542. To religion, 543, seq. Singular justice, *ibid.* Temperance, 545. Generosity to his captive subjects, *ibid.* War with Anastasius, 546. Peace, 547. Entry into Rome, *ibid.* Munificence there, 548. War with the Burgundi, *ibid.* With Clovis, 549. Chosen guardian to Amalaric, *ibid.* Restores him to his crown, 550. Cruelty to Boetius and Symmachus, 552. Death and offspring, 553. Character, *ibid.* (D).
- success against the Huns, *xix.* 250, seq.
- *Basiliscus*, his general's treaty with Theodoric III. *xix.* 319. Forces Zeno to shameful articles, *ibid.* seq.
- Theodorician laws*, whence so called, *xix.* 312 (C).
- † *Theodoropolis*, where, and why so called, *xvii.* 101.
- Theoderus*, his noble speech against Dionysius, *viii.* 21.
- the betrayer of Antony's son to Octavian, *xiii.* 482 (X).
- put to death for magic and treason, *xvi.* 338.
- *Manilius*, his consulship, *xvi.* 476. Rise and character, 477 (O).
- the reader, his history imperfect, *xvi.* 561 (R), seq.
- joins in Longinus's revolt, *xvi.* 606. Taken and beheaded, 607.
- prefect of the East, put to death, *xvii.* 15.
- the Cappadocian, conspires against Phocas, *xvii.* 16.
- the brother of Heraclius, his success against Sais, *xvii.* 21. Defeated by Haumar, 24.
- revolt and banishment, *xvii.* 125.
- despot of Epirus, *xvii.* 174. Treachery to Peter, 175. Assumes the purple, 176. Defeated by John, *ibid.* His eyes put out, *ibid.* Restored by Zenon, 178.
- *Calliopa*, chosen exarch, *xix.* 637.
- a famous Egyptian statuary, *i.* 504.
- a monk banished by Leo, *xvii.* 59.
- a eunuch repulses the Turks, *xvii.* 124.
- † *Theodosia*, a city of the Taurica Cherfontius, *x.* 148.
- Theodosiolus*, put to death by Valens, *xvi.* 341. (Q).
- driven out of Spain, *xvi.* 498.
- † *Theodosiopolis*, where, *ix.* 485 (D). Burnt by the Turks, *ibid.* Defended by Eumenius against the Persians, *xvi.* 530. Taken by Chabader, 609. Retaken by Constantine, *xvii.* 44.
- Theodosius*, left under the guardianship of Idelerius, *xi.* 87. War against the Persians, 90, seq.
- sent into Britain, *xix.* 164. Repulses the Picts and Scots, *ibid.* Success in Mauritania, *xvi.* 311, seq. Outwitted by Firmus, 312, seq. Success against him, 314. Triumphs over him, *ibid.* Unjustly put to death by Gratian, 345 (R). Honours conferred on him after his death, *ibid.* See also Vol. *xix.* 164.
- retires into Spain, *xvi.* 345. Sent for back by Gratian, 356. Success in Sarmatia, *ibid.* seq. Raised to the throne, 358. Singular modesty and valour, *ibid.* Extract and rise, 359. Why called Theodosius, 360 (E). Addressed to by several cities, 363. Success against the Goths, *ibid.* (H), seq. In Thrace, *ibid.* Sickness, baptism, and recovery, 365. Zeal for orthodoxy, *ibid.* Wholeness laws, 366. Victory over the Goths, 367. Honours to their king, 368 (K), seq. Summons an œcumenic council, 369. Success against the Goths, 371. Subdues and settles them, 372. Allies with the revolted Maximus, 382. Success against the Saracens, *ibid.* (X). Great sway over Valentinian III. 383. Severe laws against idolatry, 384 (Z). Against incestuous marriages, 385, seq. Against heretics, 386. And Jews, *ibid.* Concludes a peace with the Persians, 387. Supplies of corn to Rome, 389. Clemency to the conspirators, *ibid.* Success against the Oresthion-

390. Clemency to them, *ibid* (D).
 Marries Galla, 391. A noble wife of his,
 392. Insulted by the Antiochians, *ibid*.
 Severity to the ungrateful city, 393, *seq*.
 Yet mitigated by him, 394. Wholly for-
 gives them, 418. Letter to them, *ibid*.
 Succours Valentinian, 420. Success against
 Maximus, *ibid*. *seq*. Clemency to his adhe-
 rents, 422. To the Arians, 423. Laws
 against heretics, 424. Banishes and recalls
 Symmachus, *ibid*. Entry into Rome, 425.
 Proves the means of converting it, *ibid*.
 Clemency to the Alexandrian Pagans, 427,
seq. Demolishes idolatry there and in Egypt,
 429. His silver statue reer'd, 430. Laws
 against apostates and heretics, *ibid*. *seq*.
 Dreadful havoc of the Barbarians, 431, *seq*.
 In great danger from them, 432. Laws a-
 gainst extortion, 437. Against the Lycians,
ibid. March against Eugenius, 438 (P), *seq*.
 Fresh laws against heretics, 439. Forces the
 Alps, 441. Defeats Eugenius, 442. Sup-
 ported by a miracle, *ibid* (R). Clemency to
 the revolted, 443, *seq*. To Eugenius's fa-
 mily, 444. Divides the empire between Ar-
 cadius and Honorius, 446. Death, obsequies,
 and character, *ibid*. *seq*. Massacre of the
 Theodosians, 447. Repentance for it,
 448 (X).
 — his square and column finished at Constan-
 tinople, xvi. 440 (Q).
 — *Ild.* the son of Arcadius, born and bap-
 tized, xvi. 438. Created emperor, 439. But
 eight years old when his father dies, 497.
 Peaceful state of his empire, 505. Piously
 brought up by his mother, 525. Saved from
 Lucius's treasonable designs by an apparition,
 522, *seq*. (B). Removes to Eudoxipolis, 526.
 Refuses to acknowledge Constantius, 528.
 Marries Eudocia, *ibid*. Success against the Per-
 sians, 531. Peace with them, *ibid*. *seq*. Kind
 reception of Placidia, 532. Proclaimed
 emperor of the West, 537. Sends Placidia
 thither, 540. Makes her son emperor, 541.
 Peace with the Vandals, 547. Destroys all
 the reliks of paganism, *ibid*. *seq*. His code
 published, 548 (M), *seq*. Jealousy of Eu-
 docia, 551 (O). Sends a fleet to Valentinian,
 552. Put in possession of Armenia, 553.
 Shameful peace with the Huns, 554. Visits
 Pontus, 555. Slavery to Attila, *ibid*. Pays
 tribute to the Huns, xix. 218. Shameful
 peace with Attila, 216. Receives the Goths
 into Thrace, 215. Blamed for it, 216 (O).
 Treachery to Attila, xvi. 558. To Constanti-
 us, xix. 218 (O). Death and character,
 xvi. 559 (Q). Writers in his time, 560 (R),
seq.
 — his expedition into Britain, xix. 164.
 Makes a fifth province there, *ibid*. His
 bravery against the Sarmatians, 488. *seq*.
 — the son of Ataulphus born, xvi. 524 (D).
 Dies in Spain, 525.
 — son of Mauritian, put to death by Phocas,
 xviii. 22.
 — brother of Constantine II. put to death
 by him, xvii. 27.
 — an obscure person proclaimed emperor,
 xvii. 37. Enters Constantinople, *ibid*, Re-
 signs to Leo, 38.
Theodote, married to Constantine Porphyry, xvii.
 51. Brought to bed of a prince, *ibid*.
Theodotion translated the Old Testament into
 Greek, x. 245 (O).
Theodotus, his surprising constancy on the rack,
 viii. 108. Becomes head of a faction, 112,
seq.
 — 1st. founder of the Bactrian kingdom, ix.
 195. Invades Syria, 202.
 — *Ild.* allies with Arsaces against Seleucus,
 ix. 202. Defeated by Eutydemus, 226. x.
 158. *seq*.
 — governor of Cœle-Syria, stops the progress
 of Antiochus, ix. 207. Invites him into it,
 215. His motives for it, *ibid*. Opposed by
 Nicholas, 216. Betrays several important
 places and a fleet to Antiochus, *ibid*. Is ap-
 pointed governor by him, 217. Makes a
 bold attempt on Ptolemy's life, 219.
 — *Ild.* king of Bactria, x. 158.
 — preceptor to young Ptolemy king of Egypt,
 xvii. 216. Advises to put Pompey to death,
ibid. Presents his head to Caesar, ix. 450.
 Put to a cruel death by Brutus, xiii. 222, 381.
 — admiral of Rhodes, on what occasion sent
 to Rome, viii. 206. His death, 207 (H).
 — governor of Bactria, revolts from Anti-
 ochus, ix. 195. Becomes king, x. 158.
 — son of Zeno, defeats Alexander Jannæus,
 x. 350.
 — made king of the Ostrogoths in Italy, by
 Amalasuntha, xix. 560. His character, *ibid*.
 His ingratitude and cruelty to her, 561. War
 with Justinian, 562, *seq*. Proposes terms for
 an accommodation, 565. Offers to resign to
 Justinian, 566. Deposed and murdered, 568.
 — general of Antiochus defeated, ix. 207.
 — a wicked minister of Justinian, xvii. 32.
 Burnt alive, 33.
 — a Phœnician historian, his writings, xviii.
 113 (D).
 — strip of his immense treasures by Alexan-
 der, x. 355.
 — defeats Æmilianus, xv. 438. Why not
 promoted, *ibid*.
 — forgiven and caressed by Julian, xvi. 253.
 — king of Italy, his reign, &c. xix. 265.
Theodulus, his writings and character, xvi.
 603 (C).
Theognes, the Arian, banished, xv. 586. Re-
 called, 590.
Theomestor, tyrant of Samos, viii. 281.
Theophrastus, and academic philosopher, Brutus
 studies under him at Athens, xiii. 335.
Theophrastus, persuades Pompey to flee for
 Egypt, xiii. 214. Adopts Balbus, 227 (B).
 — saves Ptolemy in an insurrection, ix. 438.
 — the historian banished by Leo, xvii. 59.
 — put to death, xvii. 14.

- Theopbania*, married to Saturatius, xvii. 55. Retires from the world, 57.
- Theopbania* takes the government upon her, xvii. 92. Intrigues with Nicephorus, 93 (H). Married to him, 94. Treachery to him, 95. Banished, 96. Recalled, 101.
- Theophilus*, of Edessa, the supposed introducer of Syriac points, ii. 295.
- made high priest, x. 627. Deposed, 636.
- employed by the Trallians to murder the Romans, ix. 552.
- demolishes Serapis, and all the other temples and images of Egypt, xvi. 429.
- Theopobus*, his extract, and successful stratagem against the Saracens, xvii. 67. Singular fidelity to Theophilus, 69. Death, 70 (B).
- Theophylact*, the son of Romanus, designed for the church, xvii. 86. Falls out with his brother, 88. Dethrones him, *ibid.* Banished, *ibid.*
- cut off by the Bulgarians, xix. 535.
- his account of Hormisdas, xi. 126 (B). And of Varnus's rebellion, 131 (C).
- son of Michael, maimed by Leo, xvii. 58.
- Theophylus*, his writings and character, xv. 253 (Q).
- governor of Syria, murdered by Gallus's treachery, xvi. 181.
- bishop of Alexandria, exasperates the heathens, xvi. 427. Destroys the temple of Serapius, 428.
- one of the compilers of the Justinian pandects, xvi. 628.
- made emperor, xvii. 65. Stratagem to find out the murderers of Leo, *ibid.* seq. Ingratitude to Manuel, 68. Great honours done to him, *ibid.* Ravages Syria, 69. Pardons the revolted Persians, *ibid.* Grief for the loss of Amorium, 70. Death and character, *ibid.* Burns his wife's ship, *ibid.* (C).
- Theopompus*, king of Lacedæmon, invades Mesenia, vii. 30. Creates the Ephori, 36, and (D). Takes Ithome by stratagem, 39. His character and death, 40.
- the fabulist gratified by Cæsar, xiii. 215.
- his account of the two gods of the Magians, i. 66.
- a philosopher in Philip's time, xv. 413 (R).
- Spartan general killed, vii. 168.
- historian, when flourished, vii. 532 (K).
- Wrote the history of Sicily, *ibid.* An account of him and his writings, viii. 299 (F) seq.
- his history of Philip of Macedon, vii. 491 (Q).
- Theoris*, the name of the Delian ship, viii. 339.
- Theutichus*, a magician, put to death, xv. 573.
- † *Thera*, the island of, described, viii. 309. Whence called the Holy Island, 312. How increased, *ibid.* (Y). Whence called Santorino, 313.
- † — city, the ruins of, viii. 312, seq.
- the son of Autefion, the story of, viii. 309.
- Theramenes*, Athenian admiral, his success, vi. 480. Treachery to his colleague, 484. seq.
- One of the thirty tyrants, 487. Put to death unjustly, 488.
- Theraputes*, their sect, life, &c. x. 480. Prophetic spirit, 482 (A). Austerity, 483. Whether Jews or Christians, 484 (B) seq.
- Therans*, their wars, viii. 311, seq.
- Therma*, taken by Agathocles, xvii. 465.
- Thermantia*, the celebrated daughter of Honorius, xvi. 309 (D).
- the daughter of Stilicho, xvi. 457.
- † *Therma*, where situated, vii. 249. Taken and burnt by Philip, 250.
- † — a city in Sicily, by whom built and peopled, xvii. 365. Where situated, 506 (P) seq.
- † — *Agrippe*, or hot baths at Rome, by whom built, xiv. 494.
- † — of Dioclesian, described, xv. 503 (H).
- † — Cæretane, in Etruria, described, xvi. 311.
- † — at Constantinople, built by Valens, xvi. 328 (II).
- † *Thermessus*, the best waters of, described, vii. 528.
- † *Thermus* bay, described, viii. 395.
- † *Thermodon*, a river in Pontus, ix. 533. Its course, 535.
- the famed battle of, vi. 83 (I).
- † *Thermopylae*, the straits of, described, vi. 191. Whence named, *ibid.* Defended by Leonidas against Xerxes's numerous army, v. 236. Guarded against the Goths, xv. 435. Betrayed to them, xvi. 460.
- the famed battle of, v. 238. vii. 59, seq.
- † *Thermus*, metropolis of Ætolia, described, vi. 272. Why called Panætolium, *ibid.*
- his stratagem against the Ligurians, xii. 346.
- *Matius*, saves himself by turning informer, xiv. 233 (M).
- *Numicius*, put to death by Nero, xiv. 442 (Y).
- Thermus* married to Phrates king of Parthia, xi. 47 (U). Poisons him, 48. xiii. 508 (E).
- Theron*, tyrant of Agrigentum, is besieged in Himera, vii. 540. Relieved by Gelon, *ibid.* seq. Defeats Hamilcar, xvii. 348. His monument struck down by lightning, 367.
- Thersander*, king of Thebes, killed before Troy, vi. 200.
- Therwingi*, driven out by the Huns, xix. 210. Fall upon the Romans, *ibid.* The rest see under *Vissigths*.
- Thesius*, where born, vi. 178. First adventures, 179. Sails with the unhappy victims to Crete, 181. Kills the Minotaur, *ibid.* Marries Ariadne, *ibid.* Forgets to hang out his victorious flag, *ibid.* Succeeds his father, *ibid.* Brings a gold crown and ring out of the sea, *ibid.* (K). Extricates himself from Minos's labyrinth, *ibid.* Reduces his kingdom to a commonwealth, 182. Joins the kingdom of Megara to his own, *ibid.* Erects a famous pillar,

- pillar, *ibid.* Becomes a follower of Hercules, 183. (M). Expedition against the Amazons, *ibid.* Assists Perithous to kill the Centaurs, *ibid.* Steals Helen, *ibid.* Dangerous attempt upon Proserpine, 184. Undermined at Athens, *ibid.* Cruelty to Hippolytus, *ibid.* (O). His death, 185. Supposed the founder of the Isthmian games, 234 (G).
- † — his temple at Athens, by whom built, vi. 321. Still entire, *ibid.* Made a sanctuary for slaves, 322.
- his famous pillar on the Isthmus, vi. 182.
- tomb discovered, and bones brought to Athens, 406.
- Thesmophoria*, a festival of Ceres, how celebrated, vii. 376 (Z).
- † *Thesmophorion*, a public building at Athens, vii. 377 (Z).
- Thespie*, a city in Boeotia, vi. 191.
- † — city, where situate, vii. 385 (C). The only city in Greece faithful to Rome, *ibid.* Rased by the Thebans, 169.
- Thespiades*, the muses whence so called, vi. 191.
- Thespis*, supposed the inventor of tragedy, vi. 339. Solon's sayings to him, *ibid.*
- † *Thesprotia*, in Epirus, the cities of, x. 66.
- Thessalians*, who, and where settled, vi. 138. Brave warriors and horsemen, 216. Their government, 217. Kings, *ibid.* Drive out the Boeotians, 223. Hatred and wars against the Phocians, *ibid.* (N) seq. Highly rewarded by Alexander, v. 306. Treachery to the Athenians, vi. 415, seq. Punished by Myronides, 416. Over-reached by the Macedonians, 416. The rest see under *Thessaly*.
- † *Thessaliotis*, part of ancient Greece, vi. 138. Part of ancient Thessaly, 213.
- † *Thessalonica*, by whom founded, viii. 387. ix. 91. Account of it, viii. 388 (F). Taken by the Romans, i. 143. Besieged by the Goths, xv. 435. Taken by the Saracens, xvii. 80. Betrayed to the king of Sicily, 161. Taken and plundered by Amurah, xvii. 207. Taken by the Bulgarians, xix. 532.
- sister to Alexander, married to Cassander, ix. 81.
- Thessalonians*, 7000 massacred by Theodosius, xvi. 447, seq.
- Thessalus*, the son of Græcus, vi. 213.
- a name used by ancient poets for poisonous drugs, 214.
- † *Thessaly*, part of ancient Greece, vi. 138. Whence so called, 213. Its various names, *ibid.* Its situation and division, *ibid.* Mountains, 214. Rivers, *ibid.* Abounded with poisonous woods and drugs, *ibid.* Famed for oxen, 215. And horses, 216. Subdued by Acilius, xii. 347. By Æmilius, ix. 143. Ravaged by the Goths, xix. 273.
- Thespa*, her noble answer to Dionysius, viii. 23.
- Thesi*, the lowest rank of Athenians, vi. 309.
- Thesim*, a Jewish impostor, bearded, x. 402.
- Thesdinda* takes Agilulf for her husband, xix. 623. And converts him, *ibid.* Becomes guardian to her son, 630. Driven from the government, 632. Death and character, 623.
- Thrudis*, king of the Goths in Gaul, xix. 265.
- Thrudisalus*, king of the Goths in Gaul, *ibid.*
- Thuat*, one of the names of Mercury, its Etymology, vi. 52 (A). See *Mercury*. Worshipped in Gaul, xviii. 579 (T). By the Saxons, xix. 177.
- † *Thia*, a new island described, viii. 312 (Y).
- † *Thiasus*, a river in Lacedæmon, vi. 246.
- † *Thiauna*, a city in Albania, x. 141.
- Thief*, the penitent, why absolved, x. 602 (B).
- Thieves* crucified with Christ, who, x. 601 (A).
- Thimbro* defeated and crucified, ix. 16.
- assassinates Harpalus, xvii. 431.
- † *Thimnatha*, where, x. 309. Fortified by Bacchides, *ibid.*
- † *Thirmida*, its true situation uncertain, xviii. 121, seq.
- † *Thive*, the modern name for Thebes, vi. 190.
- † *Thiziabi* mountains, where, xviii. 245.
- † *Thmuis*, an ancient city in Egypt, i. 408. Whence its name, 409.
- Thoas*, king of Corinth, vi. 239 (M).
- king of Lemnos, viii. 349.
- Tyrant of Miletus, vii. 424.
- prætor of Ætolia, opposes the Romans, vii. 343. Convenes the general assembly in favour of Antiochus, 344. Haughty answer to the Roman consul, 345. Sent to surprise Chalcis, *ibid.* Disappointed, 346. Goes over to Antiochus, 347. His speech against Hannibal, xviii. 87.
- † — river in Ætolia; see *Acbelous*, vi. 271. Fable of, *ibid.* (A).
- † *Thucara*, ancient inhabitants of Bactria, x. 158.
- Tholosan* temple and treasury, by whom built, xviii. 576, seq. (R). Plundered by Cæpio, xii. 494, seq. (N). Taken by the Visigoths, xix. 296.
- † *Tholus*, where situate, xii. 344. Taken by Syphax, *ibid.*
- Thomas Didymus*, one of the twelve apostles, x. 547 (V). His incredulity reproved, 612. Plants Christianity in India, xx. 106 (H).
- usurper, his extract, treason and conquests, xvii. 61. Repulsed before Constantinople, *ibid.* Defeats and kills Gregory, 62. Defeated by the Bulgarians, *ibid.* Imprisonment and death, *ibid.*
- † *Thong-Cæsar*, whence named, xix. 179.
- Thor* worshipped by the Germans, xix. 27. By the Saxons, 177.
- Thrab*, the Jewish law, its divisions, and the names of the several books explained, iii. 4 (A).
- Thrasius* sacrificed by the Triumvirs, xiii. 351.
- Thrismand*, his bravery at the battle of Chalons, xix. 237. Narrow escape, *ibid.* Proclaimed king of the Goths, 238. Returns to Gaul, *ibid.* seq. 236. Success against Attila, 301. Succeeds

- Succeeds Theodoric in Gaul, 265, 300. Wars with Rome, 301. Murdered, 302.
- king of the Ostrogoths, his short reign and death, xix, 315.
- prince of the Gepidæ, killed, xix, 502.
- Thomyris*, queen of Scythia, her encounter with Cyrus, v, 178. vi. 84 (I) and 91. Bloody revenge on him, *ibid*.
- † *Thoulouze*, xvi, 522.
- † *Thoulousian Temple and Treasure*, an account of, xviii, 558 (O). Plundered by Cæpio, 648.
- Thoyb* of Egypt, the same with Taantus or Hermes, i, 23.
- † *Thrace*, the kingdom of, described, x, 49. Whence named, *ibid*. Its cities, *ibid*. Mountains, 51, *seq*. Rivers, 51. Religion, 53. Its soil, customs and government, 52. *seq*. Invaded by Philip, viii, 460, *seq*. (F). Subdued by the Romans, x, 55, 61. Made a Roman province, xiv, 336 (X). Ravaged by the Goths, xv, 435. Abandoned by them, xix, 285. Its diocese, xvi, 141. Destroyed by the Quadi, 355. Freed by Theodosius, 364. Ravaged by the Huns, 542, 543. Over-run by Attila, 557. Repopled by the Barbarians, 570. Wasted by the Huns, 595. By the Turks, xvii, 186, 188.
- † *Thracians*, their war with the Bistariæns, ix, 124. Greatly skilled in music, x, 64 (G). In eloquence, *ibid*. Civilized the Grecians, *ibid*. Subdued by the Romans, xiv, 164.
- Roman gladiators, whence so called, xii, 435 (H). Their weapons, *ibid*.
- Thracius*, causes a desertion in Timoleon's army, viii, 66, *seq*.
- Thragelia*, a beautiful woman, her great influence, vi, 426 (H).
- Thrasamund*, king of the Vandals in Afric, xix, 332.
- † *Thrasæa Pætus*; see *Pætus*, xiv, 397 (H).
- † *Thrasians*, where situate, viii, 397.
- Thrasidæus* murders king Evagoras, viii, 250.
- Thrase*, one of Hieronymus's courtiers, unjustly put to death, viii, 108. His character, *ibid*.
- Thrasylbulus*, Athenian admiral, victorious at sea, vi, 478, *seq*. Endeavours to rescue Attica, 488, *seq*. Recovers Pyreum, *ibid*. Restores peace to Athens, 490. His signal virtue and generosity on that occasion, *ibid*, *seq*. Hopeful expedition into the Hellespont, 501. Slain at Aspendus, 502. Glorious character, *ibid*.
- tyrant of Miletus, his stratagem to save the city of Afetus, vi, 120. Advice to Perseus, vii, 424.
- king of Syracuse, his cruel reign, vii, 554. Banishment, 555.
- Thrasylbulus* foretels Alexander what death he should die, xv, 370 (T).
- Thrasylus*, tyrant of Agrigentum, defeated by Hiero, vii, 551. Kills himself, *ibid*.
- the murderer of the king of Cyprus, viii, 250.
- made king of Thessaly for his flattery, viii, 482 (L).
- Thrasylus* of Elis, procures a peace with Sparta, vii, 82.
- Thrasylus* unjustly put to death, vi, 485.
- a famed astrologer beloved by Tiberius, xiv, 6 (E). His narrow escape, *ibid*. Deceives Tiberius, 250 (D). His death, character, and writings, 260 (F).
- † *Thrasymenus* a lake in Etruria, xvi, 27.
- the battle of, xii, 254.
- † *Threspotti*, ancient inhabitants of Greece, vi, 138.
- † *Throni*, a promontory of Cyprus, viii, 237.
- † — a city in Cyprus, viii, 239.
- † *Thromum*, metropolis of Locri Epichnenem, vi, 278.
- † — in Abantis, built by the Eubæans, viii, 378.
- Thucydides*, descended from the Sapean kings, x, 63 (E). Commands in Macedon, vi, 459. His account of the plague at Athens, 441 (O). Saves the city of Ione, 459. Banished Athens by Pericles, 433.
- † *Thulana*, a city of Laconia, vi, 245.
- † *Thule* island discovered, xix, 153. Where situate, 466 (A).
- Thundering Legion*, an account of, xv, 228 (D), *seq*.
- Thurians* revolt from the Carthaginians, xviii, 27. Receive them afresh, 31. Plundered by Hannibal.
- † *Thuringians*, who, xix, 406 (W). Often confounded with Tongrians, *ibid*. Where situate, *ibid*.
- Thurimus*, third king of Macedon, viii, 415.
- † *Thurium* in Sybaris, whence so called, vi, 423 (G). Taken by the Tarantines, xii, 147.
- Thus*, made general of the Persian army, v, 362. Occasions great dissensions in that court, 364.
- Thysius Arabian*, his treason forgiven, xv, 345.
- Thysfeldis* carried off by Arminius, xiv, 92. Her signal bravery, 94. Taken prisoner, *ibid*. Deliverance, 95 (B). Led in Germanicus's triumph, 126.
- Thya*, a feast of Bacchus, described, vi, 263 (D).
- † *Thyatira*, a city in Lydia, vi, 110.
- Thyesta*, sister of Dionysius, her undaunted behaviour, viii, 22. Had in great esteem by the Syracusians, *ibid*.
- Thyestes*, brother of Atreus, his incest, vi, 162 (K).
- Thymætes*, king of Athens, vi, 186. Deposed for pusillanimity, 187.
- † *Thymaterion*, where situate, xviii, 179.
- † *Thymbra*, where, and by whom founded, iv, 478.
- memorable battle of, v, 184.
- a Spartan general, his ill conduct, vii, 69.
- Thymochares*, an Athenian general, defeated by the Lacedæmonians, vi, 478.

† *Tbnyi*, a people of Thrace, x. 56.
 † *Tbyrai*, where situate, xx. 54.
Thyras, the son of Japhet, settles in Thrace, x. 49.
 † *Thyrea* island, where, viii. 271. Given to the Samian fugitives, *ibid.*
 † — city taken by the Athenians, vi. 457. Its inhabitants condemned to death, 458. A menorable combat about it, vii. 33.
 † *Thysdras*, where situate, xv. 386. Gordianus proclaimed at, *ibid.*
 † *Tyffagetes*, Tatars, their manner of living, xx. 13.
 † *Tiber* river, boundary of Etruria, xi. 213, 231. Whence so called, 233. Its spring-head, 218. Overflows, xii. 209. A second time, xii. 503. Drowns part of Rome, xiv. 247. Under Otho, xv. 146, 203. Improved by Aurelian, 461. Fresh overflows, xiv. 517. xv. 146. More dreadful, 211, *seq.* Lays Rome under water, xvi. 320 (D). Reckoned ominous, *ibid.* Bridge over it by Valentinian, 304.
 † *Tiberias*, the sea of, described, ii. 425. Whence it has all its other names, *ibid.* (H). And that of *Tiberias*, x. 522.
 † — city, where situate, ii. 460 (N). By whom built, x. 522. Taken by the Romans, 658.
Tiberinus king of Alba drowned, xi. 233.
 † *Tiberis*, a river in Etruria, xvi. 26.
 — the son and successor of Janus, xvi. 64.
Tiberius Claud. Nero, his extract and history, xiii. 434 (K). Ill success in Campania, *ibid.* Flight into Sicily, *ibid.* (L). Returns to Rome, 446 (W).
 — the son-in-law of Augustus, his cruelty to the Astures, xiii. 492. Made questor, 496. His success in Armenia, 509 (G). Against the Germans, 520. Succeeds Agrippa, 526. Marries the infamous Julia, *ibid.* Reduces the Pannonians, *ibid.* Sent against the Germans, 533. Triumphs over them, 535. Sudden retreat to Rhodes, 536 (A). Behaviour there, 558, *seq.* Forbid to return, 539. Divorces Julia, 541 (F). His interview with Caius, 544. In disgrace with Augustus, *ibid.* *seq.* Letters to him, 445. Return to Rome, xiv. 6. Returns into favour with Augustus, 7. Adopted by Augustus, 10. Forced to adopt Germanicus, *ibid.* Success against the Germans, 12, 13. Slow expedition against the Marcomani, 14, *seq.* Jealousy of Germanicus, 16. Surprized by the Dalmatians, 23. Triumphs over them, 24, 28, (U). Assumed colleague to Augustus, 34. Quinquennial tribuneship renewed, 35. Recalled from Illyricum, 38. Assists at Augustus's last moments, *ibid.* Declared his successor, 40. Why, *ibid.* (E). Murders young Agrippa, 46, 55 (H). Declared emperor, 59. Affects modesty, 55, *seq.* His extract, &c. 59 (L), *seq.* Where born, 61 (L). Ingratitude to his mother, 62. Cruelty to Julia, *ibid.*

seq. (M). Endeavours to gain Germanicus to his interest, 64. Letter to the revolted legions, 73. Why he went not in person against them, 85 (N). Jealousy of Germanicus, 88. Singular modesty, *ibid.* *seq.* His extraordinary patience and respect for the senate, 89. Reformation, 90. Disapproves of Germanicus's burying Varus, and his slaughtered legions, why, 97 (G), *seq.* Jealousy of Agrippina, 102. Affects popularity, 103. Severely lampooned, 104 (L). Discharges the legacies left by Augustus, 107, *seq.* Punishes a joke with death, 108. Outwits the Veterans, 108 (O). Saluted emperor by Germanicus, 116. Grows suspicious of, and recalls him, 118. Treachery to Libo, 120, 122. Generosity to some senators, 124. Refuses to relieve M. Hortilius, *ibid.* (I). Resolves on the destruction of Germanicus, 126. Treachery to Archelus, 127. Liberality to the twelve ruined cities, 130, *seq.* His private generosity, 131, *seq.* Behaviour to Varilla, 131, *seq.* Circumvents Rheuporis king of Thrace, 138. Liberality to Rome, 151. His aversion to flattery, *ibid.* Edict against mourning for Germanicus, 154. Speech to the senate about Piso's trial, 155, *seq.* Partiality to Plancina and hers, 158. Fourth consulate, 161. Excuse for not going against the Germans, 165 (X). Law for depriving criminals ten days, 167 (Y). Speech against suppressing luxury, 169. Diffimulation to Livia, 170. Noble answer to Adgandetrius, *ibid.* Severity to Silanus, 171 (Z). His attachment to Sejanus, 178. Speech in favour of young Drusus, 179. On the greatness of his army, *ibid.* (K), *seq.* Why nick-named Callipedes, 180 (K). In concern for his son Drusus, 180, *seq.* Recommends the sons of Germanicus to the senate, 181. Honour'd with a temple, 184, *seq.* Discovers disaffection to the children of Germanicus, 185. His revengeful temper, 190. Singular knowledge of mankind, 191. Noble answer about building temples to him, 194, *seq.* To Sejanus's petition, 196, *seq.* Suspicions against Agrippina, 201. Contest between eleven cities about building a temple to him, 202 (D). Retires from Rome, 203. His monstrous debaucheries, *ibid.* (E). His motives, 204 (G). His person described, *ibid.* (F). Conceives an aversion to his mother, *ibid.* (G), *seq.* His life saved by Sejanus, 206, *seq.* Grows suspicious and cruel, 207, *seq.* Generosity to the sufferers by the fire at Rome, 209 (F), 247. Retires to Caprea, 210. Letter on the execution of Sabinus, 213. Hatred and ingratitude to his mother, 217. Becomes more cruel after her death, 218. Letters against Agrippina and Nero, *ibid.* Cruel usage of them 219. Informed of Sejanus's designs, 220. Letter to the senate against him, 224. Butcher all his friends, 227. Other cruelties, 229. Dreadful condition, 232 (L). Murders a

- his old friends, 234, seq. Sham approach towards Rome, 236. Condemns Marius, and seizes on his estate, 237 (Q.). His baseness and cruelty to Drusus, 239, seq. Publick buildings, 247 (Y). Taken ill out of Caprea, 248 (A). Deceived by an astrologer, 250 (D). Endeavours to hide his distemper, 251. Whether and how he settled his succession, *ibid.* seq. Foretels Gemellus and Caligula's deaths, 254 (C). Strifed by Maero, 255. Joy of the people at his death, 256. Burial, *ibid.* seq. Character, 257. (E). Anniversary instituted, 299. The fifteenth year of his reign how computed, x. 520, seq.
- *Gracchus*, the mean behaviour of Antigonos to him at Antioch, ix. 290 (I).
- succeeds Augustus, x. 520. His favourable answer to the Jews, 524. His edict in their favour, 558. Pilate's letter to him concerning Christ, 625 (N). His orders to Vitellus against Aretas, 626. Death, 627.
- Justin's successor, reforms the Roman army, xi. 124. Defeats the Persians, 125.
- son of Brutus, plots in favour of Tarquin, xi. 359. Is put to death by order of his father, 360.
- *Gemellus Nero*, whether named to succeed his grandfather, xiv. 257. Adopted by Caligula, 270. His dismal end, 271.
- an obscure usurper of the empire, xvi. 134 (C).
- Justin's prime minister governs during his madness, xvii. 5. Created Cæsar, 6. Chosen emperor, *ibid.* Creates Anastasia empress, *ibid.* Generosity to Hormisdas, 7. Death, 8. Character, *ibid.*
- brother of Constantine III. disfigured by him, xvii. 29.
- *Aspar* deposes and confines Leontius, xvii. 33. Driven out by Justinian, 35. Put to death, *ibid.*
- the son of Justinian II. murdered in a sanctuary, xvii. 36.
- an impostor proclaimed emperor, xix. 669.
- Tibites* sent to raise disturbances in Bithynia, viii. 187. Dies in his journey, *ibid.*
- king of Bithynia, deposed by his brother, x. 127.
- Tibni* elected king of Israel, iv. 118. See *Omri*.
- Tibur* put to the sword by Attila, xix. 593.
- † — a city in old Latium, xi. 215.
- † *Ticinum*, Pavia, fortified by Scipio, xvii. 600.
- the battle of, *ibid.* seq.
- † — *Tesino*, a river in Italy, xi. 218.
- Tide*, an extraordinary one, i. 212 (P).
- Tidius Sextus* goes over to Pompey, xiii. 195.
- † *Tifata*, mountain in Italy, xi. 219.
- † *Tifernum Metaurense*, and.
- † — *Tiberinum*, two ancient cities of Umbria, xi. 246.
- Tigellinus*, his sumptuous banquet for Nero, xiv. 411 (Y). Judges the conspirators, 426, 430. His reward, 434. Treachery to Nero, 463. And escape by dint of bribery, 485, 489. His death, 512.
- Tigellinus* promoted by Nero, xiv. 403. Leud character, *ibid.* Bloody advice to him, 404.
- Tigillum fororum*, the yoke under which criminals were made to pass, xi. 309.
- Tiglab-Ptefar*, king of Assyria, who, iv. 311. Names, *ibid.* (Z). Carries the Jews into captivity, 313. And the whole tribe of Naphthali into Assyria, *ibid.*
- Tigranus* I. king of Armenia, ix. 495. Invades Cappadocia, *ibid.* Chosen king of Assyria, 348, 496. Driven out by Pompey, 353. Marries Cleopatra, daughter of Mithridates, 495. Kills Artanes, 496. His conquests, *ibid.* Alliance with Mithridates, 497. Cold reception of him, *ibid.* New conquests, 498 (Q.). Excessive pride, 499. Answer to Lucullus, *ibid.* Invaded by him, 500. Defeated by Sexilius, 501. By Lucullus, 502, seq. (S). Jointly with Mithridates, 503. Defeats his rebellious son, 508. Submits to Pompey, 509. Strong attachment to the Romans, 510. Death, *ibid.* See also vol. x. 360.
- his son rebels against him, ix. 508. Leads Pompey into Armenia, 509. Sent in chains to Rome, 510.
- II. crowned by Tiberius, ix. 512. xiii. 509. Put to death, xv. 512.
- III. defeated Cæsar, ix. 513. xiii. 546.
- promoted by Nero, xiv. 400. His extract, *ibid.* (K).
- yields his share of Armenia to Theodosius, xvi. 553.
- made king of Armenia by Corbulo, xi. 55.
- Persian governor subdues the Samians, viii. 283.
- king of Armenia, puts Selene to death, ix. 352.
- king of Armenia minor, ix. 531.
- seizes Cappadocia, ix. 547. Refuses to deliver up Mithridates, 499, 582. Defeated by Lucullus, 583. Raises a new army, 584.
- † *Tigrano-certa*, city, by whom built, ix. 484, 497. Besieged by Lucullus, 501. Betrayed to him, 505 (U). Taken by the Romans, 522. By the Parthians, xi. 56.
- † *Tigre*, the mountain of, where, xviii. 262.
- † *Tigris*, river, described, i. 114, seq. iv. 248 (F). Why so called, *ibid.* Alexander sails up it, viii. 644.
- † — in Armenia, described, ix. 486.
- † — *Trajan's* bridge over it, xv. 134.
- † *Tigurini*, who, xii. 479. Defeat the Romans, *ibid.*
- † — surprise the Romans, xviii. 648 (A).
- Ti-hoang*, a Chinese prince, and famous astronomer, xx. 136.
- Ti-ko*, emperor of China, his character and reign, xx. 146.
- † *Tillena*, a Latin city, taken by Ancus, xi. 315.
- Timæa*, wife of Agis, debauch'd by Alcibiades, vii. 82. Her foolish behaviour on the birth of a son, 83.
- Timæus Lacrus*, his account of the origin of things, i. 56.

- *Siculus*, his writings and character, xvii. 357 (K), seq.
 — when flourished, vii. 532 (K). Wrote the history of Sicily, *ibid*.
Timagoras, Athenian deputy to Persia, vii. 187.
 Put to death for treachery, *ibid*.
 — outwitted by Pelopidas, vii. 503. Is condemned and put to death for it at Athens, *ibid*.
Timandra, mistress of Alcibiades, her care of his funeral, vi. 492 (X).
Timarchus, tyrant of Miletus, vii. 425. Driven out by Antiochus II. *ibid*. ix. 193.
 — king of Salamis, viii. 248.
 — king of Atropatene, x. 155.
 — a tool of Antiochus, put to death for oppression, ix. 305.
Timasius sent against Maximus, xvi. 420. His unreasonable advice to Theodosius, 432. Commands the Romans against Eugenius, 441. Betrayed by Eutropius, 467. Dreadful banishment, *ibid*. (E) seq.
Timasus, king of Egypt at the irruption of the shepherds, ii. 39.
Timea, the wife of Agis, debauched by Alcibiades, vii. 83.
Timulus, the accuser of Propidius, xiv. 305.
† *Timnath-herab*, the territory of, allotted to Joshua, iii. 480.
Timon, priestess of Ceres, her advice to Miltiades, viii. 326. Cleared by the oracle, *ibid*.
Timocreon, a famous Rhodian poet, victor in the Olympic games, viii. 166 (D). His remarkable epitaph, *ibid*.
Timolauus succeeds his father Odenatus, xv. 441. His death,
 — Alexander's general, put to death by the Thebans, viii. 501.
Timoleon, his aversion to tyranny, viii. 59. Kills his brother, *ibid*. History of his private life, *ibid*. seq. (K). Sent general into Sicily, 60. Arrives on the coasts of Italy, 61. Prodigious in his favour, *ibid*. (L). Deludes the Carthaginians, and arrives in Sicily, 62. Defeats Ictas, *ibid*. Reduces Messina, 64. Takes Syracuse, *ibid*. Demolishes its citadel, *ibid*. Repeoples it, 65. Delivers other cities, *ibid*. seq. Establishes Democracy in it, 66. Defeats the Carthaginians, 67. Peace with them, 68. Destroys the Sicilian tyrants, *ibid*. Resigns his authority and lives private, *ibid*. Gratitude of the Syracusians to him, *ibid*. Clears Syracuse of its tyrants, xvii. 414. Success against Ictas, 415. Outwits the Carthaginians, 415. Defeats them, 416, 419. Gets an immense plunder, 424. Fresh defeat of Ictas, 426. Puts him and his family to death, *ibid*. Defeats Mamerus, 427. Peace with Carthage, *ibid*. Death and honourable funeral, viii. 69.
Timon, one of Christ's seventy disciples, x. 571 (T).
 — obtained one of the first deacons, x. 621 (L).
Timotheus, his epitomy of the Orphic Cosmogony, i. 32, seq. Testimony of Orpheus, 33.
 — Athenian general, his character, vi. 505. Defeats the Lacedemonians, 506. Success in Macedonia, 508. Disgrace and death, 510.
 — son of Conon, defeats the Spartans at sea, vii. 113.
 — king of the Sappæi in Thrace, x. 63.
 — Athenian general, his emphatic speech to rouse them against the Thebans, vii. 212.
 — tyrant of Heraclea, x. 119.
 — governor of the Ammonites, defeated by Judas Maccabeus, x. 280. A fresh and killed, 287.
 — invades Gilead, and defeated, x. 288. A second time, 293. Taken prisoner, 294 (S).
 — the Eujychan, raises new troubles in the empire, xvi. 611.
 — his tragedy on the Chrysargyrum, xvi. 605 (E).
Timoxenus, made prater of the Achæans, vii. 259.
Tim fetched from Britain by the Phenicians, xix. 70. Discovered by the Greeks, 76.
† *Tina*, the true Pelusium, i. 374.
† *Tinda*, the metropolis of the Bistones, x. 55.
† *Tingintana* submits to Vitellus, xiv. 535.
† *Tingis*, Tangier, metropolis of Mauris. Tingitania, xiv. 328 (N). xviii. 173. When, and by whom built, 176. A gigantic corps dug up at, *ibid*. Its other names, *ibid*. Taken by Sertorius, xvii. 104.
 — *Kban*, an obscure Tartarian prince, xx. 34.
† *Tingitania*; see *Mauritania*, xviii. 173. When made a Roman province,
† *Tingitanum*, taken by Theodosius, xvi. 313.
† *Tinia*, Topino, a river in Umbria, xi. 250.
† *Tiora*, a city of the Sabines, its situation, xi. 266.
† *Tipasa*, where situate, xviii. 127.
† *Tiras*, his descendants, where settled, i. 381.
† *Tirbakab*, king of Ethiopia, probably the same with the Sabaco of Herodotus, iv. 321 (R).
Tiribamus, the Persian general, invades Cyprus, v. 280. Betrayed by Orontes, 282. Recalled and disgraced, *ibid*. Over-reaches the two Cadusian kings, 283. Saves Artaxerxes and his army, *ibid*. Restored, 284. Joins in a conspiracy against Artaxerxes, and is put to death, v. 287.
† *Tirida*, a city of Thrace, x. 50.
Tiridates drives Rhodomistus out of Armenia, ix. 518. Opposed by Corbulo, 519. Travels to Rome, 526. Entertained there at a vast expence, *ibid*. seq. Driven out of Armenia, 524. xiv. 389. Sues to Rome for the crown, ix. 525. Interview with Corbulo, 525. Crowned by Nero, 526. xiii. 508. xiv. 445, 526. Rank flattery to him, *ibid*. His successors, ix. 527. See also Vol. ii. 56.
 — set on the Parthian throne, xi. 45. War with Phraates, 46, seq.

- the son of Phraates set up by Tiberius, xi. 49. Outed by Artabanus, 50.
- kills the king of Armenia, xv. 212. Taken prisoner, 213.
- placed on the throne of Armenia by Valo-geles, xi. 55. Driven out by Corbulo, *ibid.*
- restored to the Armenian crown, xv. 344.
- Tiro**, Cicero's freedman, wrote his life, xiii. 360 (M). Said to have invented short-hand writing, 535 (Y).
- Tisbata**, its office, x. 179 (C).
- † **Tisbata**, where situate, xviii. 17. Hannibal's camp at, *ibid.*
- † **Tisfidium**, where situate, xviii. 158.
- Tisamenus**, king of Lacedemon, routed by the Heraclidae, vi. 258.
- Tisamenus**, king of Mycenia, vi. 164. Killed in Achais, 283.
- Tisri**, the Sept. of the Jews, iii. 27. The first month of the civil year, *ibid.* 30, 36 (K). x. 182.
- Tissapharnes**, his success against Pisuthnes and Amorgas, v. 262. Discovers Cytus's rebellion, 268. Procures the death of Clearchus, 270. Expedition into Greece, 272. Over-comes Agesilans, 273. Is out-witted by him, 273. Influenced by Alcibiades, vi. 471. Cowardice, v. 273. Accused by Conon, 274. Put to death, 275.
- comes to treat with the Greeks, vii. 446. Promises to conduct them to Greece, *ibid.* His conference with Clearchus, 449. Treacherous answer to him, *ibid.* seq. Seizes him with four more chiefs, 451. Causes his attendants to be butchers, *ibid.* Attacks the Grecians, and is repulsed, 462. Put to flight again, 465.
- Tit**, the Celtic name for the earth, vi. 42 (F).
- Titus**, brother of Saturn, disputes the crown with him, vi. 43. Takes him prisoner, 45, seq. Disputes the crown with Jupiter, 48, seq.
- Titans**, whence named, vi. 6 (B). Ancient Gomerians, 12. Fable of them founded on facts, 37 (A). War against Jupiter, 48. Defeated in Spain, *ibid.* seq. In Crete, described, viii. 218.
- Titia**, the jealous wife of Uranus, vi. 43 (I).
- Titbes**, the chief income of the Levites, iii. 61. Which to be redeemed, *ibid.* seq. The manner of decimating the cattle, 63 (L), seq. Their origin, 335 (D).
- Titbonus**, son of Iulus, an account of him, iv. 486.
- Tibraustus**, embroils the Grecian states, vii. 103. employed to murder Tissapharnes. v. 275. Succeeds him, *ibid.*
- Titianus Sakus**, left to govern Rome, xiv. 519. Sent to succeed Paulinus, 522 (G). Rash advice to Otho, 524. Defeat, 527. Surrenders, 528. Pardoned by Vitellius, 536.
- insulting message to Constantius, xvi. 168. Breaks his heart at his kindness to him, 176.
- Titinius Catus**, betrays the revolted slaves, xiii. 6.
- **Cassius's** friend, the unfortunate, but innocent cause of his death, xiii. 394. Kills himself, *ibid.*
- Titus Sextus** banished, why, xiii. 27, seq.
- **Marc.** defeats Pompey, xiii. 464. Murders him, *ibid.* Made consul, 474.
- **P.** proposes the law establishing the triumvirate, xiii. 353. Is hated by the Roman people, 464. Abandons Anthony, 469. Defeats him, 475.
- Titles** unknown among the antient Jews, iii. 169. That of old-man or elder particularly respected, 170 (K).
- Titonus**; see **Tibonius**.
- Titus Tatius**, king of the Sabines, wars with Romulus, xi. 268, 285. Peace with him, 287, seq. Murdered, 291.
- the son of Brutus, plots in favour of Tarquin, xi. 359. Is put to death by his father's order, 360.
- the son of Vespasian, joins his father in Judea, x. 655. Takes Giscala, 659. Puts off his journey to Rome, 667. Left Commander in Judea, 668. Procures Josephus's liberty, *ibid.* (F). Marches against Jerusalem, 670, seq. Order of his army and allies, *ibid.* (I). His narrow escape, 672. Besieges the city, *ibid.* Offers of peace rejected, 673. Surrounds it with a wall, 675. Resents the cruelty of his troops, 676. Swears the destruction of the city, 678. Appeals to the deity, *ibid.* Endeavours to save the temple, 681, seq. Enters the sanctuary, 684. Carries off the sacred utensils, *ibid.* Mercy to many Jews, 685 (Y), and (Z) seq. Enters the city, 686. Acknowledges the hand of providence, 689 (B). Weeps over the ruins of Jerusalem, 690. His triumph and trophies, 691 (D). Cuts off the relics of the house of Judah, 693. His fondness for Bernice, 694. Sent to congratulate Galba, xiv. 478 (F). 545. Is promised the empire at Paphos, *ibid.* A further account of his Jewish war, xv. 7. Made consul, 18. Triumph, 27. Saluted emperor, 28. Private life recapitulated, 38. Pathetic apology for his worthless brother, 39. Private character abhorred by the people, 40. Public one as much admired, 41, seq. Discards his dear Bernice, *ibid.* Profuse generosity, *ibid.* Clemency, 42, seq. Success in Britain, xix. 134. Triumphs over it, xv. 44. Munificence to the Campanians, *ibid.* To the city of Rome, *ibid.* seq. His death and excellent character, 46 (S). His character undermined by Domitian, 47, 51.
- famous amphitheatre dedicated, xv. 45 (R). Other famous buildings, *ibid.*
- triumphal arch still extant, xv. 27.
- son of Vespasian, has the tribunitial power imparted to him, xv. 28. His regard for Britannicus, 38. Abolishes the law of majesty, 42. Severity to informers, *ibid.* seq. Obsequies, 50.

- † *Tricoli*, Adrian's palace at, xv. 180.
Tlepomenus settles in Rhodes, viii. 164. Made king of it, 167.
 — Alexander's general, his lot after that monarch's death, ix. 20.
 — prime minister of Ptolemy Philopater, ix. 402. His character, *ibid.* Agathocles plots against him, 403. Cleared, *ibid.*
Tmolus king of Lydia, vi. 116.
 † — mount, whence named, *ibid.*
 † — a city in Asia destroyed by an earthquake, xiv. 179 (P).
 † *Tob*, the land of, where, iv. 21 (N). x. 287. The Jews of massacred, *ibid.* Country invaded by the Maccabees, 293.
Tobacco, grows plentifully in Persia, v. 81.
Tobiab, endeavours to obstruct the building of the Jewish temple, ii. 150. Prophanes it, x. 217 (P).
 † *Tocas*, where situate, xvii. 466 (E). Taken by the Sicilians, *ibid.*
Tocba Khan, a prince of the Moguls, xx. 38.
 † *Tocolofida*, where situate, xviii. 181.
Todafius, chosen king of the Heruli, xix. 469.
Tamion, tyrant of Syracuse, viii. 85. Assassinated by Pyrrhus, 88.
Toga Viridis, a Roman dress, xi. 289 (S).
 † *Togermah*, the last son of Gomer, where settled, i. 376. Peoples Cappadocia, x. 5.
 † *Togata Gallia*, whence so called, xviii. 530. Described, 531, seq.
Togodumnus, defeated by the Romans, xix. 132. Killed, *ibid.*
Tor, Thamus, king of Hamath in Syria, ii. 317. Delivered by David from Halabezer, *ibid.*
Tola, sixth judge of Israel, iv. 21.
 † *Toletum*, Toledo, in Spain, where situate, xviii. 481.
 † *Tolissabur*, who, xii. 349. Subdued by the Romans, *ibid.*
Tolmides, the Athenian, his expedition into Laconia, vi. 417. Defeated and killed in Bœotia, 422.
 † *Tolose*, Toulouse, metropolis of the Visigoths, xix. 298. Taken and plundered by the Romans, xii. 494, seq. (N). By Ataulphus, xvi. 522.
 — its temple and treasure; see under *Tbolousan*, xviii. 567 (F).
Toluminus, king of the Varentes, kills the Roman ambassador, xi. 507. xvi. 100. Slain by Corael. C. Mus, *ibid.*
 † *Tombs*, remarkable ones at Persepolis, described, v. 114 (X), seq.
 † *Tomi*, whence named, vi. 220.
 † *Tomis* metropolis of lower Moesia, xiv. 29 (W).
Tomuri, prophets, why so called, x. 68 (A), seq.
Tomiris, queen of the Massagets, defeats and kills Cyrus, v. 178.
 † *Tongren*, where situate, xix. 230. Taken by Attila, *ibid.* (Q).
 † *Tongvian*, who, xix. 408. Subdued by Clovis, *ibid.*
Tongues, the confusion of at Babel, whether a punishment, i. 327. How effected, 352. Whether a new language was formed from them, 355.
 † *Tophets*, where, and the import of it, ii. 142. iv. 226 (E).
 † *Topiris*, a city of Thrace, x. 49.
Torch-bearers, at Athens, their office, vi. 372 (W).
Torfin, his signal fidelity to Ildisus, xviii. 636 (H).
 † *Torone*, a city of Macedon, viii. 389. Taken by the Athenians, vi. 460.
 † — the bay of, viii. 395. Taken by Brasidas, 429.
 † — a strong city of Calcidia, viii. 429. Surprized by Brasidas. *ibid.* Subdued by Philip 451.
Torpedoes, their strange effects, xviii. 270 (I).
Torquatus, *Tit. Man.* an instance of his injustice, ix. 168. Chosen consul, xiii. 133. The rest see under *Manlius*. xii. 41.
 — sent against Anthony, xiii. 323.
 — *Silanus*, condemned to death by Nero, xiv. 410.
 — ambassador to Ptolemy Philometer from the Romans, ix. 412.
 — abandons Oricum to J. Cæsar, xiii. 196.
 † *Toryne*, where situate, xiii. 474. Surprized by Octavian, *ibid.* Cleopatra's pun upon it *ibid.* (P).
 † *Tosle* city, where situate, xx. 61.
Tosobtrus, king of Memphis, the Egyptian Æsculapius, ii. 6 (F). Other of his discoveries, *ibid.*
Totila, chosen king of the Ostrogoths in Italy, xix. 267, 588. Defeats the Romans, 590. His other conquests, 591, seq. Letter to the senate, 592. Pursues his victories, 594. Enters Rome, 596. Stern speech to the senate, *ibid.* seq. Carries them prisoners, 597. Second attempt upon Rome abortive, 598. Takes it afresh, 602. Repairs it, and recalls the senate, 603. Conquests in Sicily, 605. Reduces it, *ibid.* seq. Plunders Greece, *ibid.* Offers to the emperor, rejected, 606. Subdues Sardinia, *ibid.* And Corsica, *ibid.* Marches against the Romans, 607. Defeated and killed, 609 (L). His character, *ibid.*
Totis, a supposed Egyptian king, ii. 115. His interview with Sarah, Abraham's wife, *ibid.* seq.
 † *Touberceau*, a modern city of Parthia, v. 63.
 † *Toul*, a city of Germany, xvi. 568. Laid in ashes by Attila, *ibid.*
 † *Toukoufe* taken by Ataulphus, xvi. 522. Besieged by Litorius, 549.
Touran-docks, princes of Persia, causes the usurper to be assassinated, xi. 198, seq. Mounts the throne, 199. Her reign and character, *ibid.* Death, *ibid.*
 † *Tournay*, taken by Clodio, xix. 395 (P).
 † *Tourneg-*

- † *Tournesfort*, his account of mount Ararat, i. 248, seq.
- Tours*, *Gregory de*, his history defective, xix. 418, seq. (D).
- Tower of Babel* ; see *Babel*, i. 280, seq.
- Towers* for sieges, by whom invented, xii. 70. xvii. 366 (O).
- Towns*, whether any in Britain before the Romans came there, xix. 92 (D).
- † *Toxandria*, where situate, xvi. 206.
- Toxoteæ*, at Athens, their office, vi. 314.
- Trachalus's* consulship, xiv. 454. Deposed by Nero, 459. Restored, 480.
- *Galerius*, prime minister to Otho, xiv. 519. Saved by Galeria, 536.
- Trachondimotus* follows Anthony, xiii. 472. Deceived and killed, 475.
- † *Trachonitis*, where situate, and whence named, x. 457 (W). Given to Herod, 427 (W). Infested with Banditti, 457. Destroyed by Zamaris, *ibid.* (W). Bequeathed to Philip, 503.
- Trading* torbid to men of quality, xvi. 503.
- Tradition, Oral*, the Jewish account of their traditional law, iii. 5 (B). Much regarded by the Pharisees, x. 469. Opposed by the Sadducees, Samaritans, and Caraites, *ibid.* Condemned by our Saviour, *ibid.*
- Traditionists*, their sect, whence, x. 486 (D).
- Tragedy*, by whom invented, vi. 339.
- † *Tragoneis* island, where and whence named, viii. 329 (B).
- Trajan*, sent against Japhia, x. 657 (U). Success against Coirhoes, xi. 57. Subdues Parthia, 59. Adopted by Nerva, xv. 111. Created Cæsar, *ibid.* His family, ancestors, and preferments, 112, seq. Character, 113 seq. Failings, 115. His memorable saying to Suburranus, *ibid.* Why called *Parietarius* 116 (H). Saluted Emperor, *ibid.* Barbarians stand in awe of him, 117. Entry and reception at Rome, 118. Signal generosity there, *ibid.* Modesty, 119. Impartiality, *ibid.* seq. First war with the Dacians, 121. Humanity to the wounded, 122. Triumph, 123. Finishes the port of Centum Cellæ, 124. Magnificent funeral, and honours of Suræ, *ibid.* (M). War against Decebalus, 125. xix. 494, seq. Bridge over the Danube, xv. 126. Subdues Dacia, 129. Cities built by him there, 128 (Q). Triumph and conquests, 129. Conspired against, 130. Expedition into Parthia, *ibid.* seq. Entry into Antioch, 131. Presents brought to him, *ibid.* seq. New conquests, 133. Whether he returned to Rome, 135 (W). Consults the oracle of Heliopolis, 136. Reduces Assyria and Chaldaea, 137. Seizes Seleucia and Ctesiphon, *ibid.* Why furnamed *Parthicus*, 138. Vast and swift conquests, *ibid.* Hurt by an earthquake, 192 (Z). Sails to the Persian gulph, 139. Envy Alexander's conquest of India, 141. Extraordinary honours de-
- creed him by the senate, *ibid.* Reduces the revolted provinces and Jews, *ibid.* Expedition against Hagareus, 142. Narrow escape before Atra, 143. Falls ill, and embarks for Italy, *ibid.* His death, *ibid.* (D). Obsequies, 144. Stately works, 145. Misfortunes in his time, 146 (T). His unjust proceedings against the christians, 146, seq. His character, 147. Eminent writers in his time, *ibid.* (K). — 153. Fruitless attempt against Arabia, xviii. 415.
- square and column, xv. 145.
- triumphal arch, xv. 141.
- a Roman senator, sent ambassador to Coirhoes, xi. 126.
- † — the castle of, repaired by Julian, xvi. 203.
- † — Canal of, cleaned by Julian, xvi. 263.
- Contemporary Authors, xv. 147 (K) seq.
- the son of Decius, xv. 413. His death 417 (U).
- general of Valens, defeats the Persians, xvi. 337. Murders the king of Armenia, 342.
- † *Trajanopolis Selinus*, whence so called, xv. 143.
- † *Tralles*, where situate, viii. 516. Razed by Alexander, *ibid.*
- † *Transalpine Gaul*, penetrated by the Romans, xii. 362.
- † *Transylvania*, part of ancient Dacia, xix. 490.
- Translators* of the bible, a mistake of theirs, and the reason of it, i. 113 (C).
- † *Trapeza*, made the metropolis of Arcadia, vi. 210.
- † *Trapezond*, the empire of, when and by whom founded, xvii. 172. xviii. 444. The emperors of, 450. Subdued by the Turks, 455.
- † — port of, described, xviii. 447. Wonderful effects of its honey, *ibid.* Rude monastery described, *ibid.* seq. Other curiosities 448.
- † *Trapezontines*, their religion customs, &c. xviii. 449 (H), seq.
- † *Triapexus*, a city in Pontus, ix. 534. The residence of the Comneni, *ibid.* (E). Taken by the Scythians, xv. 424. Made metropolis of the empire, xviii. 444. Described, *ibid.* (A), seq. See below *Trebisond*.
- † *Trevisium*, or *Oreas*, one of the British promontories, xix. 70.
- Trausila*, the Affassin of Valentinian, xvi. 571.
- Treacle*, by whom invented, xiii. 498 (B). Made by Demetrius for M. Aurelius, xv. 209 (P).
- Treason*, *Higg*, *vid. sub Majesty*, xiv. 34, 104. How punished in men of quality, xvi. 366. Laws against it mitigated by Theodosius, 439, seq.
- Treasury, Roman*, their decrees preserved in, xiv. 167 (Y).

- Treaties*, how ratified at Rome, xi. 306 (H) seq.
- † *Treballi*, who, and where, viii. 472. Defeated by Philip, *ibid.* Make peace with Alexander, 500.
- Trebatius* defeated by Coconius, xlii. 43.
- Trebellis*, his kindness to Justinian, xvii. 34. Rewarded, 35. Succels against him, *ibid.*
- Trebellius Annius*, his revolt and death, xv. 439.
- a tribune, opposes the Gabinian law, xiii. 150.
- † *Trebia*, a river in Italy, the boundary of Liguria, xi. 212. Passed by Scipio, xii. 246.
- the battle of, xvii. 603.
- † — *Trevi*, a city of Umbria, xi. 249.
- † *Trebisond*, empire of, its extent and duration, ix. 608.
- † — the temple of Mercury at, by whom built, xv. 171 (O). The port of, *ibid.*
- † *Trebrizon*, city, where situate, vii. 486 (H). Its ancient and modern state, *ibid.*
- † *Trebizoninus*, their kindness to the Grecians, vi. 486.
- Trebonian Livv*, what, xi. 13. When first introduced, 501, seq. xiii. 169.
- Trebonianus*, a compiler of the Justinian code, xvi. 628.
- Trekenius* rewarded by Marus, xlii. 8. Besieges Mafseilles, 191.
- *Cicut*, one of Cæsar's conspirators, xlii. 273. Amuses Anthony while Cæsar is murdered, 280. His cruel death, 315 (Y). Character, 316.
- one of Cæsar's murderers, xlii. 273. Made governor of Asia, 197. Reception of Brutus, 340.
- Author of the *Lex Trebonia*, xi. 501. Whence styled Asper, *ibid.*
- kills Caius Lucius, why, xlii. 8.
- a tribune proposes the Trebonian law, xlii. 169. Sends Cato to prison for opposing it, *ibid.* Passed, *ibid.*
- † *Trebula*, a city of the Sabines, its situation, xi. 266.
- Tree* of life and knowledge, an account of them, i. 129, seq. The heathens retained some notions of the tree of life, *ibid.*
- Trees*, of an extraordinary nature, ix. 464 (C).
- Solon's regulations about planting them, vi. 313.
- extraordinary ones produced in India, xx. 67, seq.
- † *Tremitus*, a city in Cyprus, described, viii. 258.
- Trepander*, the first who fitted seven strings to the lyre, viii. 290 (A).
- Trevarians* routed by Sextilius Felix, &c. xv. 16. Desert the Romans, 11.
- † *Treves*, revolts against Constantine, xiv. 506. Repaired and ornamented by Constantine, xv. 546. Stands up for Constantius, xvi. 172. Where situate, xix. 230. Destroyed by the Huns, *ibid.* Burnt by the Franks, 391. 397. The insensibility of its inhabitants, xix. 397.
- † *Trevigio*, destroyed by Attila, xvi. 568.
- † *Treviri*, cause a revolt in Gaul, xlii. 174. Subdued, *ibid.* 178. Who, and where situate, xix. 9 (C). Subdued by Cæsar, xviii. 656. New wars against the Romans, xix. 63, seq.
- † *Treviso*, reduced by Rotharis, xix. 636.
- Trial*, by forbidding a fruit, rational, i. 131, seq.
- † *Triarii*, among the Romans, who and whence so called, xii. 63 (P).
- Triarius*, his success against Mithridates, ix. 574. Obtains a complete victory at sea, 579. Takes Heraclea, 580. Defeats Mithridates, 584, seq. Is defeated by him, 585. Counsel to Pompey censured by Cæsar, xlii. 206 (U), seq.
- king of the Lentineses defeated and kill d, xvi. 353. xix. 388.
- Triballi*, who, and where situate, xii. 462 (F). Defeated by the Romans, 463.
- Tribelin* assists Anastasius, xix. 518. Delivers him up, *ibid.*
- Tribes*, Roman Citizens, three appointed by Romulus, xi. 277. A fourth added by Tullus, 333. Roman Territory divided into Tribes by him, 334. Increased to twenty-five, xii. 6. Two more added, 71. Increased to thirty one, 95. The last augmentation, 209. All but one disfranchised, 230. New citizens at Rome formed into tribes, xlii. 47, seq.
- Tribigil*, revolts against Aca dius, xvi. 478. In great distress, 479. Succoured by Gainas, *ibid.* Plundering march against Constantinople, 483. Death, 485.
- Tribigild* pillages Asia, xvi. 478.
- † *Tribocci*, who and where situate, xix. 9.
- † *Tribocians* subdued by the Romans, xv. 16.
- Tribunals*, how reared among the Romans, xiv. 68 (T).
- Tribune*, whence that word, xi. 333.
- Tribunes*, when first created, xi. 403, seq. A Law in their favour, 404. Their number and office, *ibid.* (S). New law in their favour, 407, seq. Contest with the senate, *ibid.* Against Coriolanus, 408. Base plot against the senate and patricians, 459, seq. Unseasonable opposition to the consuls, 463. Increased to ten, 471. Their office suspended, 480. Restored, 497. Strengthened by new laws, 498. Ambitious views, 503, seq. Militia yones created with consular power, *ibid.* Are abdicated, *ibid.* Created for two years successively, 508, seq. Cabals against the patricians, xii. 5, seq. Sylla's laws against them, xlii. 89. Humbled by Curio, 120. Regain their power, 114. — in Britain, thre office and station, xix. 111, seq.
- military, chosen by the army, xi. 497. Invested with consular power, 503. Lay it down,

- down, *ibid.* Resume it, 507. Defeated by the Equi, 516. Their office suspended, 530. Chosen from among the Plebeians, xii. 20. Their imprudent conduct, *ibid.* Gain a Victory by their good conduct, 226.
- legionary, their office, xii, 102 (B), *seq.*
- Tribute*, whence that word, xi. 333. How levied, 392. xii. 208.
- Tricadira*, an island in the Indian ocean, xx. 63.
- † *Triers*, capital of Treviri, xix. 9. By whom built, 23.
- Trigettus*, signs a treaty of peace with Genferic, xvi. 547.
- † *Triglypton* city, where situate, xx. 61.
- Trigolon*, an Athenian court of justice, vi. 336. Why so called, *ibid.*
- † *Trinacrea*, Sicily, why so called, vii. 511. Destroyed by the Syracusians, 535.
- † *Trinacria*, an ancient name of Rhodes, viii. 157.
- Trinacrians*, all cut off by the Syracusians, vii. 535.
- † *Trinassus*, a sea-port in Lacedemon, vi. 244.
- † *Trincha*, an island in the Indian ocean, xx. 63.
- Trinity*, has been discovered in the old testament by some of the ancient Jews, iii. 11 (H), *seq.* Was known to the writers of the Talmud, 12, (H), *seq.*
- † *Trinobantes*, who and where situate, xix. 83. 125. Subdued by Cæsar, 127.
- Trio*, *Fulcin*, an informer, accuses Libo, xiv. 120. Put to death, 245 (W). His Satire against Tiberius, *ibid.*
- Triocala*, where, and by whom built, xiii. 7. Made the capital of the revolted slaves, *ibid.* Besieged by the Romans, 20.
- Triophas*, king of Argos, vi. 155.
- † *Triphalia*, or *Triphygia*, its situation and extent, vii. 189 (O). Invaded by the Arcadians and Eleans, *ibid.*
- † *Triphalians*, who, vii. 244 (F). Invaded by the Achæans, *ibid.*
- Tripod*, from whence the oracle was delivered, what, and whence named, vi. 144 (F). Several of them, *ibid.*
- an immense one, presented by Gelon, xvii. 352.
- † *Tripoli*, where, and whence so called, ii. 325. Described, *ibid.*
- † — another in Pontus, ix. 533, *seq.*
- † *Tripolis* recovered from the Vandals, xix. 352.
- † *Triphitana Libys*, where, xvi. 296. Harassed by the Austrians, *ibid.* Whence named, *ibid.*
- † *Triptantium*, ancient Towcester, xix. 84.
- Triptolemus*, taught the Athenians agriculture, vi. 177 (G).
- Tripadium*, a kind of augury among the Romans, xi. 281 (D). Whence, *ibid.*
- † *Triquetra*, Sicily, why so called, vii. 511.
- † *Trifento*, ancient Southampton, xix. 80.
- † *Trifidus*, where situate, xviii. 181.
- Trismagus*, *Hermes*, secretary to Cronus, i. 308.
- † *Trifolus*, a city in Macedonia, viii. 389.
- Triton* worshipped at Carthage, xvii. 284.
- † — river described, xvii. 241.
- † *Tritum*, a promontory in Numidia, xviii. 123.
- † *Triumvatum*, taken from the Samnites by the Romans, xii. 128. Where situate, *ibid.*
- Triumpb*, of Tarquin described, xi. 323.
- Triumpbs* forbid by Augustus, xiii. 126, 528.
- Triumvirate*, how, and by whom first invented, xiii. 151. The second, 351, *seq.* Their first Edict, 352 (F). Butcheries, *ibid.* *seq.* Then proscriptions, 350—366. Their cruelty and variance, 364, 366. Their army in sad distress, 383. Defeated at *Acti*, 397. In a worse case after the battle of Philippi, 398. Victory over the Republicans, 403, *seq.* Cruelty to them, 416. *seq.*
- Triumviri monetales*, their office, xiv. 56 (I).
- Triumvirs* first chosen at Rome, xi. 451. A new set chosen for the Sempronian law, xii. 407. Enter Rome, xiii. 353. Are established by the people, *ibid.*
- *capitales*, their office, xii. 140.
- † *Treas*, where situate, iv. 428 (A).
- † — called *Pirysia Minor*, iv. 461. Its rivers, c tirs, &c. 462, *seq.*
- † — *Alexandria*, described, iv. 466.
- † — taken by the Muzlenians, viii. 293.
- Tricabulus*, a bird of the antients, the Sacktak of Egypt, i. 422. The only creature, with which the crocodile is at friendship, *ibid.*
- † *Troemi*, Trogon, Troemni, who, and where situate, i. 377.
- Troecundus* sent against Zeno, xvi. 598. Revolts 601. Beheaded, *ibid.*
- † *Troemi*, who, xii. 349. Subdued by the Romans, *ibid.*
- † *Troezon*, city in Argos, the seat of Pittacus, vi. 152.
- † *Trogilorum portus*, described, viii. 135 (U).
- † *Trogilus*, a port in Sicily, vii. 513.
- † *Troglosytes*, why called in scripture Ziyim, i. 373. Where situate, *ibid.* xvii. Their country barren, 209. Way of living, 294. Inhuman customs, *ibid.* *seq.*
- Trogu*, *Pomp.* an account of his works, xv. 205 (O).
- † *Trojan* kingdom, its extent, iv. 462. Antiquity, 470. Origin, 471. Blended with other nations, *ibid.* Government, Religion, &c. 472, *seq.* Kings, 476, *seq.*
- war, the cause of, iv. 490, *seq.* Fatal end, 498.
- horric, how explained, iv. 498.
- † *Trojans*, who, xi. 228. Settle in Latium, *ibid.* War with the Rutuli, *ibid.* Are defeated by them, 230. Deify *Æneas*, *ibid.* Follow Remus and Romulus, 236. Originally Cretans, viii. 221.
- Troies*, Troyer in Gaul, forsaken, xix. 240. Burnt by the Goths, 270. Re-peopled by the Franks, xv. 496. † *Tro-*

- † *Trophaus Jupiter*, his temple built by the Dores, vi. 280.
- Trophies*, mistaken for idols by the zealous Jews x. 423.
- † *Trophenian Cave*, in Boeotia, described, vi. 191 (B).
- Tros*, king of Troas, the founder of Troy, iv. 465, 481. Unsuccessful war with Tantalus 482. Numerous progeny, 487.
- † *Trossulum*, where, xii. 133. Taken by the Romans, ib d.
- † *Troy*, built and described, iv. 465. Different fates, 483. Its walls, how and by whom built, 490. Taken and burnt, 498. By whom rebuilt, 501. Its poor condition at the coming of Scipio, ix. 258 (P). Taken and raled by Fimbria, ix. 560, seq. Burnt, ibid. Its inhabitants all destroyed, 561. The remains of it destroyed by the Goths, xv. 43. xix. 270.
- Trumpets*, the feast of, among the Jews, iii. 30. Why instituted, 31. How kept, ibid. seq. A remarkable speech of a Jewish rabbi, on that occasion, 32 (G). Traditions of the Talmudists concerning it, ibid. Proper sacrifices for it, 33. Used anciently by the Jews, 461 (G).
- feast of, celebrated after the return from the captivity, x. 182.
- Truth*, the name of an image of precious stones, wore by the Egyptian judges, i. 464.
- Tryphena* married to Gryphus, ix. 341. Cruelty to her sister, 343. Punished, 344.
- Tryphon*, his character, ix. 321. Sets up the son of Balas, ibid. Treachery to Jonathan, 326, seq. x. 322, seq. Prepares to invade Judea, 323. Treachery to Simon, ix. 327. To Antiochus, ibid. Seizes the crown ibid. Rejected by the Romans, ibid. Forsaken by his forces, 330, seq. Besieged in Dora, 331. Stratagem to escape, ibid. Death, ibid. (H). Coin, 312 (I). 359 (A).
- † *Tubal*, where settled, i. 381. Whether he peopled Spain, vi. 9 (E) 57. Said to have been the first inhabitant of Iberia, x. 138. Coming into Spain confuted, i. 377, seq. vi. 4. xviii. 503, (A).
- *Cain*, the Vulcan of the Gentiles, i. 160 (P).
- The inventor of forging and working metals, 200.
- Tubra Sijus*, his success against the Germans, xiv. 116. Accused of treason and acquitted, 189, seq.
- *L. Aelius*, appointed propetor of Africa, xiii. 183.
- Tubien*, Jews, whence so called, x. 293.
- Tubulus*, C. Hosti. Gaves the Salentines, xviii. 49. Inforce Fulvius, ibid.
- Tubusuptius*, the battle of, xvi. 312.
- † *Tubusuptius*, where situate, xviii. 129.
- † *Tuder*, *Todi*, a city of Umbria, xi. 249.
- Tuditanus*, Roman consul, triumphs over Jopida, xii. 421.
- Tufa*, his double treachery, xix. 325,
- † *Tuscan*, a city of Umbria, xi. 248.
- Tugurinus Julius* conspires against Nero, xiv. 421.
- † *Tuggurt*, metropolis of *Wad-reag*, xviii. 221.
- Tuisco*, worshipped by the Saxons, xix. 177.
- Tulga*, king of the Visigoths, xix. 265.
- Tulis*, king of Egypt, in whose reign Abraham came thither, ii. 115.
- Tullia*, Servius's two daughters married to Tarquin's grandsons, xi. 334. Their different characters, ib d. The younger murders her husband, 339. Plots against her father, ibid Unheard of cruelty, 341, seq.
- Tullius*, M. Cicero's son, his friendship to Brutus, xiii. 335 (H). Defeats Caius, 338. Returns to Rome, 446 (W). Made Consul, 483.
- *Servius*, defeats the Hetruvians, xi. 332. Subdues the Veientes, xvi. 84. Concludes a peace with the Etruscans, ibid.
- Tullus Hostil.* succeeds Numa Pompilius, xi. 302 Generosity to the Romans, ibid. Wars with the Albians, ibid. seq. Subdues the Fidenates, &c. 309. xvi. 78. The Sabines, x. 311, seq. His death and character, 313 (N).
- *Servius*, made commander under Tarquin, xi. 327. Marries his daughter, 329. Mounts the throne, 330. His exact and character, ibid. seq. Liberality and good Policy, 332. Chosen king by the Curiz, 333. His laws, ibid. seq. Alliance with Tarquim's sons, 334. Wife regulations, 335. Curtails the regal power, 338. Undermined by his family, 339, seq. Murdered, 341. His character, 342.
- his remarkable treaty with the Albans, xi. 306 (H). Falls into superstition, 312.
- *Attius*; see under *Attius*.
- Tumana Khan*, a prince of the moguls, his numerous family, xx. 39.
- † *Tunes*, Tunis, the city of, described, xvii. 233. By whom founded, ibid. Taken by the revolted Africans, 403. Taken and razed by Agathocles, 442. Besieged by the Carthaginians, 449. Relieved, 450. Taken by the Romans, xii. 179. Taken by Scipio, 326.
- † *Tungri*, Tongri, who and where situate, xix. 9.
- Tungrians*, who, xv. 10. Revolt from the Romans, ibid.
- Tunica Palmata*, among the Romans, what, xi. 322 (W). Wherein it differed from the *Tunica Picta*, ibid.
- † *Tunis*, a city in Africa, xii. 179. Taken by the Romans, ibid. 326.
- Turbo*, sent governor into Pannonia, xv. 167. Made captain of the Praetorian guards, 162.
- † *Turdetani*, where situate, xii. 288. Severely treated by the Romans, ibid. xviii. 25. Go over to Scipio, 57. Settled in Lusitania, xviii. 461.
- † *Turduli* whether the same with the *Turdetani*, xviii. 461, 468 (A).
- Tur-

- Turdus Gallicanus*, his writings and character, xv. 479 (I).
- Turf*, tribunals made of by the Romans, xiv. 68 (T).
- † *Turia*, a Sabian river, xi. 267.
- † *Turin*, where situate, xv. 558. Opens her gates to Constantine, *ibid*.
- Turinus, Petr.* put to a new kind of death for extortion, xv. 362 (P).
- Turk*, the eldest son of Japhet, xx. 8. The father of the Tartars, 24, *seq.* The Tartars account of him, *ibid*.
- Turks*, affect to have the most comely youths in their retinue, iv. 345 (N). Whence so called, v. 344 (E). Whence descended, xx. 6, *seq.* War with the Persians, xi. 128. Subdued by them, 165. Their first appearance, 128. xvii. 3, 120. Account of them, 120. Conquer Persia under the conduct of Tangrolix, 121. Conquests, 129. Defeated by Diogenes, 131. Success against Michael Ducas, 134. New inroads checked, 139. Success in Asia, 143. Defeated by the crusaders, 150. By Alexius, 151. By John, 154. By Manuel, 158. Totally defeated by him, *ibid*. Defeated by Lascaris, 174. Driven out by the Tartars, 176, 179. Success against the Mediterranean, 185. First invited into Europe, 186. Betrayed by the Greeks, 187. Revenge on them, *ibid*. Victory over Palcologus, *ibid*. Defeated by Philes, 188. Shut up by sea and land, 189. Totally cut off, *ibid*. New invasion, 191. Success against Andronicus, 196. When divided into Tribes, xx. 33.
- Turma*, among the Romans, how composed, xiv. 86 (O).
- Turnus*, the satyrifist, his writings and character, xv. 93 (X).
- goes over to the Retuli, xi. 218. Killed, *ibid*.
- † *Turon*, who and where, xiv. 164. Defeated by the Romans, 165.
- Turpilius, Petron.* his quiet government in Britain, xix. 136. Honoured by Nero, xiv. 434. Put to death by Galba, 482.
- Turpill* sacrificed to the mutinous soldiers, xvi. 507.
- † *Turvel*, the supposed capital of the Turdetani, xviii. 471 (D).
- Turullius, Q.* who, ix. 472. Delivered up by M. Antony to Octavianus, *ibid*.
- P. one of the conspirators against J. Cæsar, xiii. 273.
- † *Tusca*, river, one of the boundaries of Africa Proper, xvii. 331. Whether the modern Zaine, xviii. 116. 124.
- † *Tuscans*, their account of the creation of the world, i. 64. The rest see under *Iturians*.
- † *Tuscany*; see *Etruria*, xi. 213, *seq.* Subdued by the Ostrogoths, xix. 590.
- † *Tusci*, or *Tusce*, who, and whence named, xi. 223. xvi. 35.
- † *Tusculans*, who, and where, xii. 17. Join with the Volsci, *ibid*. Forgiven by Camillus, 18. Wasted by the Latins, 22. Relieved by Quintilius, *ibid*.
- † *Tusculum*, a city in old Latium, xi. 215.
- Tuta* succeeds her husband in Illyria, ix. 110.
- Tutatus*, a god of the ancient Bittons, xix. 77. The same with Mercury, *ibid*.
- Tutia*, a vestal, condemned to death, xii. 216.
- Tutor, Julius*, heads the revolted Gauls, xv. 13. Success against the Romans, 14. Defeated by Felix, 16. By Cerealis, 17.
- † *Tuvuni*, an Algerine frontier, xviii. 116.
- † *Tyana*, where situate, xv. 453. Betrayed to Aurelian, 454. Made the metropolis of Cappadocia Secunda, xvi. 334. Betrayed by Heraclamon, xv. 454.
- a city in Cappadocia, xv. 91. The birthplace of Apollonius Tyaneus, *ibid*. Taken by the Saracens, xvii. 55.
- † *Tyanæans*, who, and where, xv. 103. Warship their Apollonius, *ibid*. Spared by Aurelian on his account, *ibid*. (C).
- † *Tyburtes*, who, and where, xii. 40. Join with the Gauls, *ibid*. Defeated by P. Libo, 41. Subdued, 47.
- † *Tyche*, one of the four ports of Syracuse, vii. 516. Whence named, *ibid*. Plundered by the Romans, viii. 138.
- Tycheus* assists Hannibal, xviii. 74. At the battle of Zama, 76.
- Tydeus*, his success at Argos, vi. 164, *seq.* Bravery against the Thebans, 166. Wounded by Menalippus, 274. Eats his brains in revenge, 275.
- Tyen*, the supreme Being of the Chinese, xx. 126. Their notions of him, 127, *seq.*
- *hoang*, a Chinese prince, his remarkable reign, xi. 136.
- Tyggers* sent as a present by Porus to Augustus, xiii. 510 (H).
- Tymoxenus*, his stratagem to betray Potidia, viii. 421, *seq.*
- Tyndaræus*, the father of Helen, his oath to her suitors, iv. 492. vi. 254. Made king of Lacedæmon, 252.
- † *Tyndaris*, a city of Sicily, described, viii. 92 (O).
- † *Tyndes* defeated by Theodosius, xvi. 312. Who, and where, *ibid*.
- Tynnondus*, lord of Euboea, viii. 379, *seq.*
- Typhæus*, who, i. 200.
- Typhis*, pilot of the Argonauts, his death, vi. 219 (H).
- Typhon*, who, i. 200.
- the Egyptian, brother to Osiris, i. 468. His history, ii. 27, *seq.* Kills his brother, 31, *seq.*
- Typhonian*, in Egypt, a name given to the men that were sacrificed, i. 483.
- Tyræb* defeated by the Romans, xvii. 122.
- Tyræus*, his report to Darius concerning Alexander, viii. 544.
- † *Tyrambo*, a city in Bosphorus, x. 147.
- Tyrannus Talar*, one of the heads of the Sabines, xi. 228.

Tyrants, the thirty, vi. 436, seq. Expelled, 489.

— *Tyrannia*, its ancient meaning, xvii. 599 (D).

† *Tyras*, river in Scythia; see *Nießer*, vi. 62.

† *Tyre*, in Phenice, its situation, ii. 322. Three different cities in order of time, *ibid.* Its names, *ibid.* Four places of that name, *ibid.* (K), 323 (M). Height of its walls, 324. Its present name and state, *ibid.* (O). Its famous fishery, and curious dye, 330. Besieged by Salmacezer, 372. The hege raised, *ibid.* Taken and razed by Nebuchadnezzar, *ibid.* Rebuilt by its fugitive inhabitants, 373. Governed by Suffetes, *ibid.* Regal dignity restored, *ibid.* Taken by Alexander, 375. v. 308. viii. 533. Omens presaging it being taken by him, *ibid.* (O). The dreadful catastrophe of it, ii. 379. Rebuilt by him, and resettled, *ibid.* Now called Sur, 324. Its antient and present forlorn situation, 323, seq. (O). Described in all its parts, *ibid.*

Remaining antiquities, 327, seq. Solomon's wells there, 328. Its kings, Judges, &c. 353. Their history, 367, seq. Besieged by Antigonus, ix. 36. Taken by him, *ibid.* seq. By Ptolemy, 38. Betrayed to Antiochus, 216. Why made independent, 338 (P). Taken by Alexander Jannæus, x. 350. Noble defence against the Romans, xiii. 437. Declares against Niger, xv. 301. Taken, and put to the sword, *ibid.*

Tyrians, with twelve vessels disperse the Assyrian fleet, ii. 371. Five years defence against Salmacezer, 372. Tributary to the Assyrians seventy years, *ibid.* All murdered in one night by their slaves, 374. Except Strato raised to the crown, 375. Stout defence against Alexander, viii. 532. Cruelly butchered by him, ii. 375—379. Murder king Demetrius, ix. 338 (P). Assist the Jews in rebuilding their temple, x. 187. Why spared by Herod, 392. Deprived of their liberty by Augustus, xiii. 507. Build several cities in Spain, xvii. 221. Bloody worship of Hercules, 281. Embassy to the Carthaginians, 430. xviii. 514.

Tyrin, the kingdom of, where, vi. 159. Severed from that of Argos, *ibid.*

yo intercedes with Herod for his two sons, x. 448. Is falsely accused, and cruelly executed by him, *ibid.*

yrbenians, who, and whence so called, vi. 114. The rest see under *Hetrurians*, xi. 213, seq. 223. xvi. 4, seq.

yrbonus, his arrival in Italy, vi. 114.

yrseus, who, xvi. 39. Introduces the Etrurians into Italy, *ibid.* His feast there, *ibid.* When, 67.

yrseus, the lame Athenian schoolmaster, chosen general of Sparta, vii. 43. His signal wisdom and bravery, 45.

† *Tyſca*, a province in Carthagina, xii. 361. Invaded by Massinissa, *ibid.*

† *Tzabbus*, erects a principality at Smyrna, xvii. 143. Treachery to Delasienus, 144. Death, *ibid.*

† *Tzaconia*, the modern name of Lacedemonia, vi. 243 (A).

Tzadikim, a strict sect of Jewish prophets, iii. 235 (P). Their tenets, *ibid.*

† *Tzaha* lake, crossed by the Nile, xviii. 267 (F).

† *Tzani*, who, xi. 104. Revolt to the Romans, *ibid.*

Tzetzes, his account of lustrations, vi. 298 (F).

Tzibus, Tzibus, outwits the Lazi to a revolt, xi. 115. Driven out by Cosrhoes, *ibid.*

— forces the Lazians to revolt, xvi. 622.

Tzimifebes forces Nicephoras to assume the purple, xvii. 93.

Tzisms, in scripture, what, and who, xviii. 259.

V.

V. expressed by F in the Etrurian language, xvi. 9 (C).

† *Vaal*, St. a town said to be built by Tubal, vi. 9 (E).

† *Vabdr*, the promontory of, where, xviii. 130.

† *Vacca* where situate, xviii. 158. Taken by Metellus, xii. 470. Betrayed to Jegurtha, 475. Retaken by the Romans, 476. xviii. 159.

† *Vaccæ*, who, xii. 345. Defeated by Fulvius, *ibid.* By Hannibal, 231. By Sempronius, 357. Defeated and twenty thousand of them cut to pieces by Didius, xiii. 29.

Vacuna, an Etrurian deity, xvi. 39.

— a goddess in great repute among the Sabines, xi. 266.

† *Vacus*, a river in Lusitania, xviii. 467.

Vacuum; See *Matter*, i. 4.

† *Vada Sabata*, a city in Liguria, xi. 212.

† *Vadimonis Lacus* in Etruria, xvi. 27. Pliny's description of it, 29.

† *Vado*, a city in Liguria, xi. 212.

Vadomarus, makes peace with Constantius, xvi. 195. Treachery to Julian punished, 223. Sent against Procopius, 324.

Vadomarus, king of the Alemans, invades Gaul, xvi. 180.

† *Vaga*, in Numidia, described, xviii. 119.

Vageses, his noble answer to Crassus, xi. 18.

† *Vagienni*, who, and where situate, xi. 210.

† *Vabalis*, a branch of the Rhine, xiv. 109 (Q).

† *Valaccia*, part of antient Decia, xix. 490.

† *Valmir*, king of the Goths, where settled, xix. 315.

— a great favourite of Attila, xix. 222. Defeats the Hunns, 245, 315. Slain by the Squitri, 317.

Valens, king of Persia, subdues the Huons, xi. 95, seq.

— *Fabius*, assassinates Fontains Capito, xiv. 490. Starts up Vitellius to revolt, 505. Salutes him emperor, 507. Sent against Otho, 508. Honoured by Vitellius, 536. Exhibits a magnificent shew of gladiators at Bononia, 541. Sent to oppose Vespasian, 552.

— his success through Gaul, xiv. 509. Extortions and degeneracy, 510. Passes the Alps, 511. Defeated, 519. Jins Cecina, 523. Repelled at Bedriacum, 526. Infamous rapines, 535. Retires into Hetruria, 560. Design against Vespasian frustrated, 560, seq. Taken prisoner, 561. His head struck off and exposed, 564. See also Vol. xvii. 661.

— *Pinar* chosen commander of the guards, xv. 393.

— sent against Macrianus, xv. 433. Assumes the purple, *ibid.* Murdered, *ibid.*

— created Cæsar, and deposed, xv. 575.

— brother of Valentinian, where born, xvi. 291. Promoted by him, 294. Chosen his colleague, *ibid.* His share of the empire, 296. Divides Cappadocia, x. 6 (A). Goes into Syria, xvi. 322. Sends to oppose Procopius, 323. Baffled before Chalcedon, 324. Whence nicknamed Sabairius, *ibid.* Success against Procopius, 326. Against Marcellus, 328. Severity to the revolted, *ibid.* (H). Success against the Goths, 330, 331. Peace with them, 332. Cruelty to the orthodox, 333. Sends forces against Sapor, 336. Severity against philosophers, 339. Against the Theodosians, 341 (Q). Against Paras, 342. Peace with Persia, 343. Misunderstanding with his nephews, 344. Settles the Goths in Thrace, xix. 210. Defeated and killed, xvi. 348. His death pretended by prodigies, *ibid.* (T). His character, 349, seq. His Issue, 350, seq. Fatal jealousy of Gratian, 354.

— success against the Goths, xix. 283. Peace with them, 284.

— general of Honorius, his narrow escape, xvi. 507. Promotion, 508.

† *Valentia*, the province of, in Spain, described, xviii. 481, seq.

† — the city of, by whom built, xviii. 481. Described, *ibid.*

† — the colony of, when and by whom settled, xii. 393.

† — a new province in North Britain, xix. 109. Whence so called, 110. Governed by consuls, *ibid.* Made a fifth province, 164.

— an Etrurian deity, xvi. 39.

Valentine his revolt in Britain, suppressed, xix. 164.

— marches against the Quadi, xix. 477. His sudden death, *ibid.*

— inhumanly racked by Constantius, xvi. 209. Promoted by him, *ibid.*

— reduces Tribigild to great distress, xvi. 479.

Valentinian 1st. cashiered by Barbatio, xvi. 199.

Narrow escape, 288. Chosen emperor, 290. His extract, *rise*, &c. 291. His wives and offspring, *ibid.* Zeal for Christianity, 292 (M). Ill used on that account, *ibid.* Proclaimed, 293. Intrepid speech to his soldiers, 294. Divides the empire with Valens, 295, seq. Success against the Germans, 300. Recovers and creates his son Gratian emperor, 301. Whether guilty of bigamy, 302 (R). Betrays his cruel temper, 303. Enacts some excellent laws, *ibid.* seq. Success against the Allemans, 304. Countenances Maximian's cruelties, 306. Enacts several laws, 307, seq. Favors the Pagans, 308. Vain attempt against the Allemans, *ibid.* Severity to Hymertius, 309 (U). March against the Germans, 315. Into Illyricum, 316. Ravages the Quadi, 318. xix. 477. Harshness to their ambassadors, *ibid.* xvi. 319. Sudden death, *ibid.* Omens foretelling it, *ibid.* (D), seq. Buried by Theodosius, 320. His character, *ibid.* seq. Law for tall soldiers, 322.

— 11d. born, xvi. 343. Chosen emperor, *ibid.* Governed by his mother, 383. Defeats the Sarmatians, 387. Rebuilds St. Paul's Church at Rome, 391 (E). Invaded by Maximus, 419. Persuaded to renounce Arianism, *ibid.* Succoured by Theodosius, 420. Restored by him, 423. Rejects the requests of the heathen, 433. Desires St. Ambrose to baptize him, *ibid.* Murdered, 434 (M). His character, obsequies, &c. 435.

— 11ld. the son of Valerian born, xvi. 527. Created Cæsar, 540. Crowned emperor, 541. Marries Eudoxia, 548. Yields part of Illyricum to Theodosius, *ibid.* His offspring by Eudoxia, *ibid.* Makes peace with Genserik, 553. Refuses to comply with Attila's demands, 558. First embassy to Attila, 566. Second, and truce with him, 570. Murdered Oetul and his friends, 572. Over-reached by Attila, xix. 230. Preparations against Genserik, 344. Peace with him, 345. Falls in love with and ravishes the wife of Maximus, xvi. 573. Murdered by Maximus, 573. His character, 574. Writers in his time, 577 (C), seq.

— *Galata*, born, xvi. 328 (H). His death, 334.

Valentinus Tallus excites the Treverians against the Romans, xv. 15. Delected and taken prisoner, 16.

Valeria, daughter of Poplicio saves his life, xi. 374. Noble advice to the Roman matrons, 420. Speech to Valeria, *ibid.* seq. Her success and reward, 423.

— married to Sylla, xiii. 94 (D).

— the wife of Galerius, ill-treated by Maximian, xv. 507 (F). Her wandering, flight, and death, 574.

— *Sovera*, the wife of Valentinian, xvi. 281. Her offspring by him, *ibid.* Divorced, 302 (R).

— † *New*

- † — *New Parnonia*, why so called, xv. 494.
Valerian law, what, xi. 384.
 — his expedition against the Persians, xi. 71.
 Taken prisoner by them, *ibid.*
 — his names, family, &c. xv. 421 (Z), seq.
 Letter in favour of Posthumus, 427.
Valerianus, one of Niger's generals, defeated, xv. 301.
 — *Patus* put to death by Heliogabalus, xv. 354, (K).
 — chosen censor, xv. 416. Sent against *Æmilianus*, 419. Proclaimed emperor, 420. His rise, character, &c. 421. Raises the eighth persecution, 423. Marches against the Persians, 424. Taken prisoner by Sapor, *ibid.* Cruel treatment and death, 425. See also xi. 71, seq.
 — killed before Rome, xix. 573.
Valerius sent into Sicily, viii. 99. Success there, *ibid.* seq.
 — *Volus*, one of the heads of the Sabines, xi. 288.
 — *Poplicola* takes an oath against the Tarquins, xi. 37. Surprizes the conspirators, 359. Chosen consul, 364. Defeats the Tarquins, 366. His laws, 367. Rechosen consul, 370. Valour against the Sabines, 376, 377. His death and character, 378.
 — his brother's bravery at the battle of Regillus, xi. 388. Killed with his two sons, *ibid.*
 — *Publius*, chosen consul, xi. 459. Stirs up the Romans brave defence, 464. Slain by the Sabines, *ibid.*
 — *Potitus*, is appointed by the Decemvirs, xi. 448. Speech against them, *ibid.* 488. Stirs up the people against Appius 496. Prevails with the army to return to Rome, 497, seq. Chosen consul, 498. Defeats the Volsci and *Æqui*, 500.
 — *Mamius* chosen dictator, xi. 397. His success against the *Æqui*, Volsci, and Sabines, *ibid.* Obtains a triumph, *ibid.* And an hereditary honour in his family, 398. Resigns, *ibid.* Advice to the senate, 401. Intercedes for the debtor's speech in behalf of the people, 412.
 — *Poplicola* 11d. general to Camillus, xii. 6. Defeats the *Hetrurians*, 8. Chosen prætor, 50.
 — his family and character xi. 365 (D). Is suspected by the people, 366. Whence surnamed *Poplicola*, 367, 379 (H).
 — *Corvus*, why so called, xii. 51. Chosen Consul, 52. Defeats the Volsci, 54. Chosen consul a third time, 55. Appointed dictator 60. Quells a mutiny, *ibid.* Consul, 70. Takes *Calp.* *ibid.* Made the dictator, 114. Defeats the *Hetrurians*, *ibid.* Rechosen consul, *ann. contr.* 117. Overcomes *Hetruria*, *ibid.* His death and character, *ibid.* (E).
 — *Falve*, chosen prætor peregrinus, xii. 204. Defeated by the Gauls, 211. Defeats them
 — *Maninus*, his writings and character, xiv. 259 (F).
 — *Asiaticus*, his brave speech to the senate, xiv. 321. Accused of treason, 338. Noble defence, 339 (C). Death, 340 (D).
 — *Asiaticus*, declares for Vitellius, xiv. 508.
 — *Martinus*, set aside by Vitellius, xiv. 541.
 — *Festus's* cabals in favour of Vespasian, xiv. 549.
 — *Catulus* sent against Severus, xv. 293. Sides with him, 294.
 — *Flaccus*, employed by the Roman consul to treat with the *Ætolians*, vii. 359, seq. Rescued by Probus, xv. 423. Success in Sicily, xvii. 496, seq.
 — success against the Carthaginians, xviii. 55.
 — *Caius*, his good offices with the Romans, in favour of the *Ætolians*, vii. 373.
 — Roman ambassador, discovers the treachery of Perseus, ix. 127, seq.
 — defeats the Sabines, xi. 272. Forces them to abandon the *Etruscans*, *ibid.*
 — *Marcus*, Roman *facialis*, remarkable ceremonies observed by him in ratifying a treaty between them and the *Albans*, xi. 306 (H).
 — an augur, dies of the plague, xi. 453.
 — *M.* made general of the Roman horse, xii. 42. Defeats the Gauls, 44. Kills a gigantic Gaul, 51. Rewarded, *ibid.* Defeats the *Samnites*, 56. A second time, 59. Triumphs, *ibid.*
 — *C.* prosecutes *Flavius*, xii. 74.
 — pleads in behalf of the Roman women, xii. 343.
 — *P.* appointed dictator, xii. 55. Solemnizes the *Feria Latina*, *ibid.*
 — *Q.* takes Sardinia for J. Cæsar, xiii. 188.
Valhala, Odin's paradise described, xix. 29 (F).
Valball, among the Saxons, what xix. 178.
Valerius, a gigantic Goth, killed by Artabanus, xix. 189.
Valid, supposed king of Egypt in the time of Moses, his character, ii. 117.
Vallia chosen king of the Goths, xvi. 526. xix. 297. Success against the *Silingi*. 298. Death *ibid.* xvi. 527.
 — *Valona*, a river in *Tingitania*, xviii. 183. (C)
Valour, image of, at Rome, on what occasion melted down, xvi. 504.
 — *Vandals*, their origin, xix. 330. Why so called, 331. Over-run *Pannonia*, 332. Invade Gaul, 469. Defeated by Probus, xv. 474 (E). Settled in *Cambridgeshire*, *ibid.* Over-run Gaul, xix. 335. And Spain, 336. Defeated by *Ætius*, 543. Over-run Africa, 341. Peace with the Romans, 546. Take Carthage, 343. Conquests in Africa, 550. Repulsed by Majoranus, 347. Defeated by the Goths, 277. Driven out of *Andalusia*, 298. Their character, religion, &c. 331. Different seats, *ibid.* Kings, *ibid.* seq. Alliances, Conquests, &c. 332. Defeats

- Reas and Repulse**, 333, seq. Settled in Cambridgeshire, 334. Others in Thrace, *ibid.* Revolt and defeated, *ibid.* Horrid ravages in Gaul, 335. Defeated by Constantine, 336. Enter Spain, *ibid.* Divide it with the Alans and Suevi, 338. Humbled by Valia, *ibid.* (C). Fresh ravages, 339. Abandon Spain, 341. Ravages in Afric, 342. Refuse to return into Spain, *ibid.* Repulsed before Hippo, *ibid.* Beat the Romans, *ibid.* Ravage Sicily, 344. Defeated in Campania, 347. Vain attempt on Alexandria, 350. Settled in Afric, 355.
- † **Vandalusia**, Andalusia, whence so called, xix. 339.
- † **Vandalsburg**, in Cambridgeshire, whence so named, xv. 474 (E).
- Vangio and Sido** reign over the Suevi, xiv. 356 (W). xix. 359.
- † **Vangiones**, who and where situate, xix. 9.
- Vanity**, a great enemy to genuine history, iv. 258. The Greeks an instance of this, 259.
- Vannius**, driven from his kingdom by Claudius, xiv. 138. Made king of the Suevi, *ibid.* Driven out, 356 (W). xix. 358, seq.
- Varamus**, his ill success against the Romans, xi. 128. Revolt against Hormisdas, 129. Disdainful answer to Cosrhoes, 132. Drives him from the throne, 133. Enters Ctesiphon, *ibid.* Assumes the royal ornaments, *ibid.* Conspired against, *ibid.* seq. Defeated, 135. Poisoned, 137.
- Vарanes I.** king of Persia, xi. 73.
- II. kept under by the Romans, xi. 73. xv. 475, 481.
- III. why surnamed Segansaa, xi. 74 (E).
- IV. why surnamed Cermasaa, xi. 87. His death, xvi. 477.
- V. persecutes the christians, xi. 90. Wars with Theodosius, *ibid.* Invites the Saracens, 91. Defeated by the Romans, 92. Makes peace with them, 93. Death, *ibid.*
- VI. his obscure reign, xi. 93.
- prince of Armenia revolts from the Persians, xi. 122.
- chosen consul of the east, xvi. 512. Renews the war against the Romans, 529. Repulsed before Theodosiopolis, 530. Defeated, 531. Makes an hundred years peace with them, 532.
- Vardanes**, when he reign'd in Parthia, xv. 96 (Y).
- founds Ctesiphon, xi. 4.
- † **Vardanus**, a river in Bosphorus, x. 148.
- † **Vardei**, a people in Spain, xii. 396. Subdued by Flaccus, *ibid.*
- Vargustius**, his bravery, xi. 28. Slain by the Parthians, *ibid.*
- L. a Roman senator, joins in Catiline's conspiracy, xiii. 135.
- Varbanus**, betrays his own father, xi. 109.
- † **Varica**, a city in Iberia, x. 138.
- Varus Alpinus**, defeats Otho's gladiators, xiv. 527.
- Vol. XX.**
- left by Anthony to command in Gaul, xiii. 329. Whence named C. tylon, *ibid.*
- Varrans** sues to Probus for peace, xv. 475. Success against the Segetani, 481. Defeated by Carus, *ibid.* Restores his conquests to Dioclesian, 488.
- Varro**, commands in further Spain, xiii. 191. Surrenders to Cæsar, 193. Put to death by Anth ny, 416.
- **Tarentius**, sent against the Salassi, xiii. 493.
- **Gigbon**, put to death by Galba, xiv. 482 (L).
- complains of Zenodorus to Augustus, x. 427 (W). Ordered to deprive him of his Topparchies, *ibid.*
- T. Roman questor, killed by the Lusitanians, xii. 362.
- Varus Quintil.** assassinate Cassius Parmensis, xiii. 418 (B). Extortions in Germany, xiv. 25. Outwitted by Arminius, *ibid.* Defeated, 26. His death, *ibid.* Buried six years after, 97. Monument demolished by the Germans, 110. Standard recovered from them, 118.
- accused of treason, 209 (Q.).
- **Arinus**, how promoted, xiv. 551. Accompanies Primus into Italy, *ibid.* Defeated by the Troops of Vitellius, 554. Sent to guard the Appenine passes, 561. Chosen prætor, 574. Undermined by Mucianus, xv. 8, 21.
- Q. caules h'mself to be killed, xiii. 416. Altar restored by Germanicus, xiv. 110.
- P. **Acinus** kills Curio, and seizes his province in Africa, xiii. 228. Joins Cato, 229.
- appointed by Herod to judge Antipater, x. 498. His impartial ty, 499. Suppresses an insurrection of the Jews, 509. Marches to the Assistance of Sabianus, 511. Burns several towns, *ibid.* Raises the siege of Jerusalem, *ibid.* His severe punishment of the revoltors, *ibid.* Quells an insurrection, *ibid.* (P). seq.
- **Alfenus**, chosen consul, xiv. 6. His history and character, *ibid.* (D).
- **Plautius** accuses Dollabella of treason, xiv. 537.
- Vasf**, golden, presented to the Delphic oracle, xi. 527.
- † **Vasso**, the famed temple of in Gaul, xviii. 569.
- Vataces**, John Ducas, the second emperor of Nice, xviii. 442.
- Vates**, among the Carthaginians in great esteem, xvii. [314.]
- among the Gauls, their office, xviii. 594.
- † **Vatican** church built by Constantine, xv. 564 (G).
- Vatinius**, affronted by Pompey's men, xiii. 197. Made proconsul of Illyricum, 203.
- a man of a wretched character, xiv. 410 (X).
- Vaugiones**, reduced by the Romans, xv. 16.
- † **Ubians**, desert from the Romans, xv. 10.

- † *Ubii*, who and where situate, xiii. 168. xiv. Outwitted by Cæsar, xix. 9. Build an altar to Augustus, xiv. 81 (L).
- Ucbaniæ*, king of Edeffa, x. 160.
- Ucboreus*, king of Egypt, ii. 44. Adorns and removes the imperial seat to Memphis, *ibid.* seq.
- Udianæ*, Hatira's resentment against him, v. 265. Put to death by her, 266.
- Ve* and *Vehr*, hrothlers of Woden, xix. 259.
- Veader*, the intercalary month of the Jews, iii. 36 (K).
- Vellthianus*, *Cæsonus*, made governor of Syria, xv. 216 (W).
- † *Vellones*, who, xii. 345. Defeated by Fulvius, *ibid.* 348.
- † *Vedantii*, who and where situate, xi. 210.
- Vegdeg*, Wegdeg, made king of East Saxony, xix. 239.
- Vegetables*, when first produced, i. 87. Manner of their original formation not accounted for, 89.
- Vegetius*, his writings and character, xvi. 451 (Y) seq.
- Valentianus* defeated and taken prisoner by Hano, xviii. 27.
- † *Valentes*, who, and where seated, xi. 291 (U). Defeated by Ancus, 316. Declare for Tarquin, 365. Defeated by the Romans, 366. By Æmilius, who grants them a peace, 436. Break the treaty, 437. Surprize the Fabii in an ambush, *ibid.* Destroy them all, 438. Obtain a forty years truce, 443. Are besieged in Veii, 521. Make a vigorous sally, 522. Defeat the Romans, 523. Defeated by Romulus, 291. Prisoners sold for slaves, 292 (W). Ceremony on that occasion, *ibid.* Treachery to Tullus, 309. xvi. 77, seq. Severe punishment, xi. 309. Defeated by C. Servilius, 429. Return with fire and sword, 431. Defeated by Mammeicus, 507. By Priscus, 508. Defeat the Romans, 511. Expel their ambassadors, 519. Alter their government, 521. The occasion of their choosing a king, xvi. 40 (C). Defeated by Ancus Marcus, 80. Subdued, xi. 226, seq. Their lands divided among the Romans, 530. xvi. 100, seq.
- † *Veii*, a city of Etruria, xi. 214. Besieged by the Romans, 521. Taken after a ten years siege, 526, seq. Described, xvi. 17, seq. Its antiquity and situation, 13 (L). Battle of, 94.
- Veil* of the tabernacle described, iii. 100. Of different sorts, *ibid.* 101 (S).
- of the temple, rent at the death of Christ, x. 605 (E).
- Velins*, a new tribe at Rome, xii. 209.
- † *Velinus*, Velino, a Sabine river, xi. 267.
- † *Velltræ*, who, and where, xii. 14. Revolt from the Romans, *ibid.* Defeated by Paquius, &c.
- raised by the Romans, xii. 70.
- Velle Della*, his account of the ruins of Babel, i. 335 (N).
- Velleda*, a famous prophet among the Germans, xix. 26 (B).
- Velleius Caius* accompanies Livia, xiii. 434 (L). Kills himself, *ibid.*
- *Patriculus*, his shameful partiality against Pompey, xiii. 445 (U). A military tribune under Caius, 545. Follows Tiberius into Germany, xiv. 12. Prejudiced in his favour, 28 (U). His writings and character, 258 (F).
- *Publius*, his success in Thrace, xiv. 164.
- † *Velpi*, mountains in Cyrenaica, described, xviii. 233, seq.
- † *Venafrum*, a city in Campania, xi. 216. Surprised by the allies, xiii. 39.
- † *Venedi*, who, xix. 284. Subdued by Hermaneric, *ibid.*
- † *Venedic Bay*, whence so called, xix. 257.
- † *Venedotia*, the ancient name of South Wales, xix. 200.
- Veneptes*, king of This, builds the pyramids at Cochoe, ii. 5 (C).
- Venerianus*, Roman general, killed by the Heruli, xv. 443.
- † *Veneti*, ancient Ligurians, xi. 213. Subdued, xviii. 654.
- † — who, xiii. 165 (K). Subdued by the Romans, *ibid.*
- † *Venezia*, the country of, abandoned, xvi. 568. The rest see under *Venice* and *Veneti*.
- † *Venicians*, their origin, xvi. 569. Their low beginning, *ibid.* (A). Territories, trade, &c. xix. 693. Support Gregory II. xvii. 41. Success against Rob. Guiscard, 140. Assist young Alexius. 167. At the siege of Constantinople, 171. Their share of the Constantinopolitan empire, 172. Settle at Constantinople, 182. Recover the islands of the Archipelago, 183.
- † *Venice*, the foundation of, xvi. 569. Taken by the Franks, xix. 601.
- Vinnones* made king of Parthia, xiv. 12. Deposed, 128. Sent to Pompeiopolis, 137. Slain, 139 (D).
- † *Venta Bulgarum*, Winchester, xix. 80.
- † — *Silurum*, Kaerwent, xix. 86.
- Ventidius* sent against the Parthians, xi. 36. Defeats them, *ibid.* Stratagem against Pacorus, 37. Defeats him, 38. Sent back to Rome, 39. His triumph, remarkable rise, &c. *ibid.* (S).
- *P.* an infant led in triumph, xiii. 45.
- a soldier, raises soldiers for Anthony, xiii. 317. Surprised and dismissed by Octavian, 324. Made Consul, 353. Success in Parthia, 447, seq. Dismissed by Anthony, 449.
- Roman general outwits Antigonus, x. 399.
- joins Anthony, xiii. 328.

- lampooned on his being made consul, xiii. 353 (G) seq.
- stratagem to save himself from the triumphs, xiii. 357 (I).
- *Publius*, Lucius's lieutenant, sent against Salvidienus, xiii. 4 q.
- Ventilianus* succeeds Libo in Syria, xv. 216 (W).
- Venusianus*, *Saturnus*, his writings, xv. 377 (W).
- Venus*, the Assyrian, why called Succoth-Benoth, iv. 356. Her name, whence, 357. Masculine and feminine, *ibid.* Rites in her worship, *ibid.* Whether the same with the Phenician *Astruc*, 359. The source of all female idolatry, 360. The same with *Decrete* of *Afcalon*, 359. Is worshipped as *Semiramis*, 360. Women prostituted to her, 371. Her temple built by *Agapenor* at *Paphos*, vi. 210. Another built by *Tyndareus*, with her statue, 254 (N). Whence called the *Cnidian* goddess, vii. 426. Whence called *Fryciana*, 523 (M). A famous picture of her brought from *Cos* to *Rome*, viii. 306. Whence stiled *Apaturia*, x. 147. Her worship introduced among the *Latins* by *Æneas*, xi. 210.
- her temple built by *Gargus* on what occasion, xii. 127. Invoked at *Rome* for chastity, 451.
- the worship of, introduced into *Persia*, v. 149. Condemned by the *Magi*, *ibid.* Worshipped by the *Scythians*, vi. 68. By the *Trojans*, iv. 474.
- her temple at *Afcalon*, plundered, vi. 89.
- at *Aphrodisia*, a stately building, vi. 130.
- at *Cyprus*, by whom built, vi. 210.
- at *Sparta*, vi. 254 (N). Statue why bound with chains there, 255.
- at *Erix*, vii. 522 (M).
- at *Soli* in *Cyprus*, viii. 238. At *Amathus*, 239.
- at *Paphos*, how worshipped, viii. 239.
- at *Cytherea*, viii. 241.
- at *Cyprus*, viii. 243.
- her festival at *Delos*, viii. 339.
- temple at *Scandia*, described, viii. 362 (F).
- *Apatura* near *Pharagoria*, x. 147.
- at *Eryx*, xii. 202.
- *Verticordia*, the temple of, why so called xii. 451.
- at *Paphos*, described, xiv. 545.
- *Calva*, her temple at *Aquileia*, xv. 396.
- at *Carthage*, how worshipped, xvii. 272.
- at *Rome*, temple of, built by *Adrian*, xv. 165, seq.
- † *Venusia*, where situate, xvii. 610. Taken by *Hannibal*, *ibid.*
- † *Vensum*, where situate, xii. 118. Taken and colonised by the *Romans*, *ibid.*
- Ver Sacrum*, among the *Romans*, what, xii. 257.
- Verania*, buries her husband *Piso*, xiv. 504.
- Veranius*, governor of *Britain*, xix. 135.
- accuses *Piso*, xiv. 155. Rewarded by the senate, 150.
- † *Verbeia*, where situate, xviii. 176.
- † *Vercelle* a city of the *Libicii*, xi. 211.
- † — declares for *Vitellius*, xiv. 511.
- Vercingetorix* defeated by *Cæsar*, xiii. 174. xviii. 655, seq. Surrenders *Alesia* to him, xiii. 176. Led in triumph by him, 248.
- † *Verdon*, taken by *Clovis*, xix. 430 (H).
- † *Versis*, a *Sabine* river, xi. 267.
- Vergilianus*, killed by an earthquake, xv. 139 (Z).
- † *Vergellus*, river, a bridge made over it by *Hannibal* of the dead bodies of the *Romans*, xii. 2. (M).
- Virianus* killed by the *Heruli*, xv. 443.
- driven out of *Spain*, xvi. 498. Taken prisoner and put to death, *ibid.*
- Veridrix* defeated by *Sabinus*, xviii. 654.
- † *Verimi* an obscure people of *Armenia*, xv. 460 (W).
- Verina* obtains *Basiliscus's* pardon, xvi. 589. Conspires against *Zeno*, 595.
- Verradorix*, general of the *Unelli*, defeated by the *Romans*, xiii. 166.
- Vermia* joins *Hannibal* in *Africa*, xviii. 74.
- Defeated, 77, succeeds against *Masiniissa*, 146.
- † *Vesona* taken by *Vespasian's* troops, xiv. 551.
- Where situate, xv. 559. Taken by *Constantine*, *ibid.* The *Romans* shameful attempt against it, xix. 588. Taken by the *Huns*, xvi. 568. Destroyed by *Attila*, *ibid.*
- Veres* plunders *Juno's* rich temple at *Samos*, viii. 262. His villainy to *Antiochus*, ix. 349. (X). seq. Comes over to *Sylla*, xiii. 73.
- Verritus*, heads the *Frisians*, xiv. 387. His honest emulation at *Rome*, *ibid.*
- Verronianus*, his extract and character, xvi. 279. Made his son's colleague, *ibid.* Death, *ibid.*
- son of *J. Vian* made *Cæsar*, xvi. 279. Made consul while an infant, 289.
- † *Verrugo*, retaken from the *Romans* by the *Volsci*, xi. 519.
- Versinna* worshipped by the *Ethiopians*, xviii. 285.
- Vertabetti*, in *Armenia*, their office, ix. 297, seq. (O). Their manner of admission and living, 493 (O).
- Virtut*, his fictitious embellishments censured, xiv. 261 (F).
- Vertumnus*, an *Etrurian* deity, xvi. 39. A successor of *Janus*, 64.
- Vervain*, used in ratification of treaties, xi. 406 (H).
- † *Verve*, who and where settled, xviii. 176.
- † *Verulam*, *St. Albans*, taken by *J. Cæsar*, xix. 83, 127.
- Verulamians*, massacred by the *Britains*, xix. 128.
- Vetus*, sent against the *Parthians*, xix. 175. His success, *ibid.* Sent into *Pannonia*, xv. 174.

- *Ailius*, his bravery, x.v. 555.
 — *Aurel. Commod.* adopted by Adrian, xv. 174. Chosen consul, 175. Sickness and death, 176. Apotheosis and character, ibid (U).
 — *L.* his son adopted by Antoninus, xv. 176. 195. Takes the manly robe, 201. Deposed by Antoninus, 202. 204. Made *Questor*, 203. Consul, ibid. Savage disposition, 211. Created Cæsar and colleague with M. Aurelius, ibid. Sent against the Parthians, 212. Marries Lucilla daughter to Aurelius, 215. Horrid debaucheries and neglect, 213. seq. Success and triumph, 216, seq. Spreads a Plague wherever he comes, 217. Goes with Aurelius into Germany, 218. Dies, 219. His obsequies and character, ibid. Supposed to have been poisoned, 221 (Y). Letter concerning Caius, 235 (H).
 — *Martius*, his bravery in Syria, xv. 215. Informs Aurelius against Cassius, 237. Supposed to have been defeated by him, 238. His generosity, ibid. (K).
 — *L. Ann.* the son of Aurelius dies in Palestine, xv. 223.
 † *Vesbala*, a city of the Sabines, its situation, xi. 266.
 † *Veser*, a river in Germany, described, xix. 21.
 † *Vesponica*, Civitella di Renezzone, a city of Umbria, xi. 248.
Vesuntio, Befancon, the capital of the Sequani, xiii. 161.
Vespasian, Flavius, sent into Judea, x. 654. Enters Galilee, 655. Reception of Josephus, 656. Politick stay at Cæsarea, 664. Waives Idumea, 667. Goes for Rome upon his election, 668. Sells the Jewish lands to his own use, 693. Causes the remains of their royal family to be cut off, ibid. And their Alexandrian temple to be shut up, ibid. (G). Made *Ædile* by Caligula, xiv. 273 (L). Bafe flattery to him, 296. Bravery and success in Britain, xix. 134. In danger from Nero, xiv. 436 (U). Sent against the Jews, 448. Sent with his son to congratulate Galba, 478 (F), 545. Declares for Otho, ibid. Makes an alliance with Mucianus, ibid. Diffimulation to Vitellius, ibid. seq. Saluted emperor at Alexandria, 546. In Judea, Syria, &c. ibid. seq. Success against the Vitellians, 550, seq. 554. At Cremona, 555, seq. Proclaimed in Spain, 561. By the Samnites, 561. By the senate, 574. His extract and private life, xv. 3, seq. A mean flatterer while in a private station, 4. His character, as a general, taxed with avarice, 5. Prodiges foretelling his rise, 6 (B). Gratitude to his friends, 8. Hears of the fate of Vitellius, 7. Timely supplies Rome with corn, 8. Second consulship, 18. Miracles at Alexandria, 21 (E). Consults the God Serapis, ib. Reception at Rome, 22. Wholefome regulations there, ibid. seq. Censorship, 23. Reforms the senate and courts of justice, ibid. Beautifies the city, 24. Recovers three thousand records, ibid. Clemency and contempt of titles, ibid. Of informers, 25 (G). Of injuries, ibid. Love of money, ibid. His covetousness whether natural or political, 26, seq. Jokes upon his avarice, 26 (H). Signal generosity, 27. A great encourager of arts and sciences, ibid. Triumph over Judea, ibid. Publick edifices, 28. Kindness to Antiochus, ibid. Reduces several provinces, ibid. Takes a new census, 30. Severity to Sabinus and his wife, 34. To two conspirators, ibid. Death and character, 35. Obseques, 36 (P). Colonies, ibid. Contemporary authors, ibid. (Q), seq. Converſe with Apollonius Tyaneus, 97.
 — makes peace with the Gauls, xviii. 661.
Vespilio, Q. Luc. chosen consul, xiii. 509.
Vespronius Candid. sent against Severus, xv. 293. Confirms him in the empire, 294.
Vesta worshipped by the Scythians, vi. 68. Challenged as their progenitrix, 92. Worshipped by all the Greeks, iv. 474. Esteemed the first builder, viii. 219. Worshipped in Latium, xi. 230. Said to have affrighted Nero, xiv. 410.
 † — the temple of, at Rome, xi. 230. xii. 209. Bunt, ibid. xiv. 415. xv. 268. The fire of, carried to that of Helioabalus, xv. 353.
Vesfal, tried for incontinence, xi. 515. Acquitted and admonished, ibid.
 — condemned to be buried alive, xii. 158.
Vesfal instituted by *Veneas*, xi. 230. Their office, 297. Punishment for breach of vows, 328. Remove to Cæræ, why, 533, seq. Punished for incontinence, xii. 451. Their seat at the theatre, xiv. 185. Desflowered and put to death, xv. 146 (I). Executed by Caracalla, 331. Suppressed by Gratian, xvi. 371.
Vesilius kills himself, xiv. 234.
Vesilla's signal impudence, xiv. 149 (N). Banishment, viii. 316 (X).
 † *Vesini*, their country described, xi. 216. Whence descended, 225. Subdued by the Romans, xii. 78. xiii. 43, 45.
Vespinus, Roman consul, his character, xiv. 437. His quick and brave death, ibid.
 — *Lucianus*, appointed to oversee the rebuilding of the capitol, xv. 24.
Vespraspas submits to Julian, xvi. 208.
 † *Vesulus Vesio*, one of the highest mountains of the Alps, xi. 218.
 † *Vesuni*, who, and where seated, xviii. 215 (B).
 † *Vesuvius* mount, in Italy, where, xi. 219. xv. 43. A dreadful Eruption of, ibid. Another, xvi. 592.
 † *Vetra*, the old Camp of, where situate, xiv. 83 (M).
 † *Vetere*, the Roman Station of, described, xix. 89.

- Veterania*, his revolt in Pannonia, xvi. 163. Character, *ibid.* (T), *seq.* Deputation to Constantius, 164. Outwitted by him, 166, *seq.* His pious end, 167.
- Veterans*, regulated by Augustus, xiii. 523. Who were properly such, xiv. 66 (R). Revolt in Pannonia, 65. And in Germany, 75. Discharged by Germanicus, 79. Whence called *Vexillarii*, 80 (H). Fresh revolt, 83. Quelled by Germanicus, *ibid.* *seq.* Outwitted by Tiberius, 108. Shamefully dismissed by Caligula, 291.
- Vetennus Montanus*, banished, 198 (B) *seq.*
- Vetulus* defeated and killed, xii. 375.
- Veto*, the tribune's word, to signify his dissent, xi. 404 (S). xii. 24.
- Vettius* raises a revolt at Capua, xiii. 5. His death, *ibid.*
- *Cato*, his victory over the Romans, xiii. 38, *seq.* Defeated by Pompey, 43. Betrayed and stabbed, *ibid.*
- *L.* accuses *Cæsar* as one of *Catiline's* conspirators, xiii. 145.
- † *Vettrana*, *Bettona*, a city of Umbria, xi. 249.
- † *Vettones*, who, xvii. 570. Their pretended stratagem against *Hamular*, *ibid.* Where situate, xviii. 461.
- † *Vetulonium*, an ancient city of Etruria described, xvi. 16.
- Veturia*, Mother of *Coriolanus*, is encouraged by him, xi. 415. Answer to the Roman matrons, 421. Speech to her son *Coriolanus*, 422. Success and reward, 423.
- Veturius C.* chosen consul, xi. 472. Fined by the people, 477 (Z).
- *T.* made consul at Rome, xi. 396. Chosen *Decemvir*, 480.
- consul, shamefully defeated by the *Samnites*, xii. 86, *seq.*
- his son cruelly treated by *Plotius*, xii. 141.
- one of the conspirators against *Gaiba*, xiv. 496.
- Vetus* acquitted of adultery, xiv. 164. Banished for treason, *ibid.*
- his noble project obstructed by *Gracilis*, xiv. 386. Put to death by *Nero*, 438 (X), *seq.*
- Vexalla*, the estuary of, xix. 79.
- Vexillum*, among the Romans, what, xi. 400 (Q). xiv. 80 (H).
- Vezina*, his narrow escape, xv. 63, *seq.*
- Vfestinus* Tribus, when formed, and whence named, xii. 95.
- Uffa*, founds the sixth Saxon kingdom, xix. 197. His ditch, 200 (O).
- Uffinga*, Saxon kings, whence so called, xix. 197.
- Urbabalat*, the son of *Odenatus*, xv. 441. His joint reign, *ibid.* 452. Spared by *Aurelianus*, 456. Made king of Armenia, xv. 459 (W), *seq.*
- Vibides*, intercedes for *Messalina*, xiv. 346, *seq.*
- Vibius*, a Roman centurion, a noble exploit performed by him, xii. 291. His ingratitude to *Criceo*, xiii. 157 (C).
- *Caius* accuses *Libo* of treason, xiv. 121 (F), *seq.*
- *Secundus*, banished for extortion, xiv. 401.
- *Serenus* condemned by *Tiberius*, xiv. 183. Re-accused by his own son, 189. Banished, 190 (W).
- *Severus*, a noted informer, xiv. 194.
- Vir*, poisons himself at Capua, xviii. 37.
- † *Vibo*, where situate, xiii. 157. The name of ancient *Hippo*, xvii. 410. Plundered by the *Carthaginians*, 604.
- Vibulenus's* mutinous speech to his general, xiv. 70, *seq.* Put to death, 75.
- Vicars*, among the Romans, their office, xvi. 143.
- in Spain, xvi. 346 (S). In Britain, xix. 110. Ensigns, *ibid.*
- the first, xix. 113.
- Vicellius* goes to view the dead body of *Nero*, xiv. 466. His surprizing speed to bring *Galba* the news of it, 477, *seq.*
- Vistims*, human, whence their origin, iv. 368. Offered by the Romans, xv. 146 (I). Forbidden by *Adrian*, 181. The priests of them crucified, *ibid.* When utterly abolished, 182 (B). Practised by *Severus*, xv. 306. By *Heliogabalus*, 534 (K). By the *Carthaginians*, xvii. 257, 263. Abolished by *Tiberius*, 292. The horrid excess of them, *ibid.* *seq.* Especially in calamitous times, 293 (A), 448. How offered by the Gauls, xviii. 551. On what occasion, *ibid.* *seq.* Used by the *Mauritanians*, 199.
- used by the Gauls, xviii. 541 (E), 574.
- By the Germans, xix. 32, *seq.* (I), 50, *seq.*
- † *Vistobales*, who, and where, xvi. 133. Receive the *Sarmatians*,
- Victor Aurelius*, his character of *Constantine*, xvi. 138, *seq.* Made governor of Pannonia *Secunda*, 225. His writings and character, 233 (F).
- made general of *Julian's* foot, xvi. 256. Appointed by *Valens* to treat with the *Goths*, 332.
- the son of *Maximus* made his colleague, xvi. 377. Put to death by *Theodosius*, 422.
- the younger, his writings and character, xvi. 233 (F).
- *Claudius*, defeated by the Romans, xv. 12.
- Victorinus's* great sway in Gaul, xv. 442.
- Victorinus* his treachery to *Bonifacius*, xv. 478 (G). Declared partner by *Posthumus*, 439. His and his son's motly character, *ibid.* Murdered by his men, 442.
- his writings and character, xvi. 603 (C).
- Victors* at the Isthmian or Olympic games, *Solon's* reward to them, vi. 313.
- Victory*, the different uses made of it, i. 387.
- † — the temple of, demolished, xvi. 155.
- the altar of destroyed by *Gratian*, xvi. 37.
- † *Vitiumela*, where situate, xii. 251. Taken by *Hannibal*, *ibid.*

- † *Vicus* Cyprus, a street in Rome, whence, xi. 341 (A). On what occasion changed into *Vicus Scleratus*, 342.
- † — *Helena*, where situate, xi. 394 (O).
- Vidimir*, king of the Ostrogoths, leaves under Attila, xix. 315. Settled in Pannonia, *ibid.* Invades the empire, xvi. 592. xix. 317. His Death, 318.
- † *Vienne*, fined and disarmed by Valens, xiv. 509 (B), *seq.* Taken by Gerontius, xvi. 517. Yielded to the Burgundi, xix. 439.
- † — in Daphne, Archelaus banished from Judaea thither by Augustus, x. 518.
- Vigilantius* sacrificed to the mutinous soldiers, xvi. 507.
- Vigilius*, his ingratitude to Cicero, xlii. 157.
- obtains a peace from Attila, xvi. 557. Ordered to murder him, 558. Forgiven by him 559. xix. 227, *seq.*
- Vilas* murders Uraia king of the Ostrogoths, xix. 587.
- Vilban* law, what, and when received at Rome, xii. 356 (B).
- Vitellus*, P., sent to Hannibal, xviii. 85. Undermines him, *ibid.*
- endeavours to bring the Demetrians into Alliance with the Romans, xviii. 347. His speech on their refusal, *ibid.*
- sent by the Romans to treat with Antiochus, ix. 243.
- † *Vulturna*, mountains in Umbria, xi. 250.
- † *Viminalis* hill added to Rome by Tullius, xi. 333.
- † *Viminicum*, where situate, xvi. 555.
- Taken by the Huns, xix. 220.
- Vincentius* banished by Julian, xvi. 253.
- general of horse, killed by the army, xvi. 500.
- Vincianus Caelius*, made Roman governor of Pontus, xlii. 223.
- Vincius*, M. his conquests in Germany, xlii. 493.
- Vindanius Anatolius*, his writings and character, xvi. 232 (F).
- † *Vindobona*, Vienna, capital of Austria, xix. 10.
- † *Vindelici*, who, and where situate, xiii. 517 (N). xix. 10. Subdued by Ætius, xvi. 544.
- † *Vindelicia*, where situate, xii. 452 (D). Described, xiii. 517 (N). Whence named, 518 (N). Subdued by Tiberius, *ibid.*
- Vindex Jul.* his character, xiv. 455. Revolt in Gaul, *ibid.* *seq.* Biting edicts against Nero, 457 (L). Contempt of him, 458 (N). Interview with Verginius, 460. Defeat and death, *ibid.* See also Vol. xviii, 660.
- defeated and killed at Aquileia, xv. 221.
- Vindicius* discovers the conspiracy in favour of Tatquin, xi. 359. His reward, 362.
- † *Vindinum*, a city of Umbria, xi. 250.
- † *Vindoniz*, or Vindobona, a city of Pannonia, xiii. 524 (S).
- Vine*, a rich golden one sent a present to Pompey, 367 (A) *seq.*
- Vinegar*, why given to Christ, x. 601 (Z).
- Vines* prohibited by Domitian, xv. 70. Encouraged by Probus, 478. By whom first brought into Germany, xix. 19.
- Vincius M.* chosen consul, xiv. 220. Marriage with Julia, *ibid.* (A), 237. Poisoned by Messalina, 336.
- forms a conspiracy against Nero, xiv. 454 (G).
- Vinius* confirms the news of Nero's death, xiv. 477. Treachery to Verginius, 479. Ill advice to Galba, 480 (H). Great sway over him, 483, *seq.* His motly character, *ibid.* (N). Cabals in favour of Otho, 492. Assassinated by his troops, 501, *seq.* Buried by his daughter, 504.
- *Titus*, saved by his wife, xlii. 355. Encourages a revolt from Nero, xiv. 456. Protects Tigellinus, 485, *seq.* And Halotus, 487.
- Vismald* procures Childeric's liberty, xix. 401. And restoration, 403.
- Vipers*, huge, sent as a present from Porus to Augustus, xiii. 510 (H).
- Vipsania*, one of the three daughters of Agrippa, xiv. 159 (T). The only one who died a natural death, *ibid.*
- Virgil* writes his eclogue of Salonicus, x. 400 (G). His narrow escape, xlii. 426 (G). Goes to Rome, *ibid.* His death, monument, &c. 510 (I), *seq.* Whether guilty of anachronism in coupling Dido and Æneas, xvii. 330, *seq.*
- Virgilianæ sortes*, how imitated by the Jews, x. 583 (C).
- Virginia*, her excellent character, xi. 490. Treacherously claimed by Claudius, 491, *seq.* Killed by her father, 495.
- Virginity*, how far encouraged by Octavian, xiv. 21.
- Virginus*, his prosecution against young Cæsar, xi. 456, *seq.* Hellish plot against the Patricians, 459. Speech to the senate, 460. Raises new troubles, 470, *seq.* Gets the Tribunes increased to ten, 471.
- why recalled from the Veil, xi. 523. Fined, *ibid.*
- the father of Virginia, his character, xi. 490. Arrives at Rome, 493. Exposes the imposture of Appius, *ibid.* *seq.* Addresses him in a suppliant manner, 495. Kills his daughter to save her honour, *ibid.* Stirs up the army, 496. Is elected a tribune, 498. Prosecutes Appius, 499. His lenity to M. Claudius, 500.
- *A.* made a Roman consul, xi. 396. Favours the debtors, 397. Fined, 399.
- *Proculus* made consul, xi. 425. Opposes his colleague Cassius, 427.
- an augur dies of the plague, xi. 453.
- *Rufus*, defeats Vindex, xiv. 460. Refuses the empire, 461. His great character, *ibid.*

- ibid.* Declines joining with Calba, *ibid.*
 Faithfulness to the senate, 479. Coldly received by Calba, *ibid.* Undermined by Tit. Vinius, *ibid.* Saved by Otho, 532. Rejects the second offer of the empire, 533. In danger on that account, *ibid.* Saved by Vitellius, 539.
Virgins, Phrygian, obliged to wash in the Scamander before marriage, iv. 467. Why that custom abrogated, *ibid.*
 — Roman, not to be executed till deflowered, xiv. 228 (G).
 — sacred, protected by Jovian, xvi. 287.
 — exposed to sale, iv. 370, seq.
 — in public exercises obliged to be naked by Licurgus's law, vii. 12. Vindication of this, 13 (A), seq.
Viriatus, defeats the Romans, xii. 375, 385. Defeated by Fabius, *ibid.* seq. Defeats Servilianus, 388. Obliges the Romans to make peace, 390, seq. Murdered by Cæpio, 392.
Viridamus, an Etrurian Deity, xvi. 39.
Viridomarus, king of the Gætæ, xii. 227. Killed by Claudius Mercellus in single combat, 228.
Virius, his desperate advice to the Capuans, xii. 301.
 † *Virocomium*, capital of the Cornavii, xix. 85.
Virtue, temple of, when, and on what occasion built, xix. 58 (G).
Vitellius, *Spurius Cassius*, made a Roman consul, xi. 402.
 † *Vitigobis*, who, and where seated, xvi. 567. xix. 256. Defeated by Ægidius, xvi. 586. More successful in Gaul, *ibid.*
 † — permitted to settle in Thrace, xix. 210. Invade Italy, 267. Found a kingdom in Gaul, 298. Where seated, 265. Settled in Thrace, 269. Serve under Theodosius, 287. War with the Romans, 295, seq. In Spain, 298. Return into Gaul, 306. Defeated by the Romans, *ibid.* Conquests in Gaul, 309. Profess Arianism, 310. The end of their Gaulish kingdom, 314.
Vismar killed by the Goths, xvi. 132.
Vispallio Q. *Lucretius* saved by his wife, xiii. 355.
Vispania, mother of Drusus, her death, xiv. 159. Her family, *ibid.* (T).
Vissilla, a Roman lady of quality, turns prostitute, xiv. 149 (N). Banished, *ibid.*
Vishnon, the supreme deity among the Bramins, i. 68.
 † *Vistula*, a river in Sarmatia, vi. 62.
 † — in Germany, its spring and course, xix. 21.
Vulfmar defeated by the Goths, xix. 277.
 † *Vurgis*, river in Franconia, xiv. 112. Indebted to Tacitus for its fame, *ibid.* (Z).
Vitalianus, put to death by Gordian's order, xv. 386.
 — raises a revolt in favour of the Orthodox, xvi. 612. Over-reached by Anastasius, *ibid.* Consulship and death for treason, 614.
Vitellia, favours Lutorius a poet on his trial, xiv. 167.
Vitellii, cabal in favour of Tarquin, xi. 359.
Vitellius, his arrival in Judea, x. 623. Kindness to the Jews, *ibid.* Deposes Cajaphas, *ibid.* And Pilate, 624. Comes with Herod to Jerusalem, 626. Justice to the Samaritans, 624. Makes an alliance with Artabanus, 627. Falls out with Herod, *ibid.*
 — dismal Journey down the Amasia, xiv. 102. Arraignment of Pifo, 155. Rewarded by the senate, 159.
 — *Publius*, his arraignment and death, xiv. 127 (F).
 — *L.* chosen consul, xiv. 242. Sent into Syria, 244 (U). Forces the Parthians to peace, 268, seq. Saves himself by his baseness, 289. Pungent flattery to Messalina, 337 (Y). Treachery to Valerius, 339. To Claudius, 346. To Silanus, 351. Accused of high treason, 357. Flattery to Nero, 402.
 — *Aulus*, the emperor, made governor of lower Germany, xiv. 491. On the bare merit of his gluttony, *ibid.* His behaviour there, 505, seq. Revolt against Otho, 506. Saluted emperor, 507. Assumes the purple, *ibid.* Displays his voluptuousness and sloth, 508. Messages to and from Otho, 512, seq. His forces defeated by him, 519. Gains many cities in Italy, 520. Defeats Otho's army, 527. Congratulated on it by the senate, 534. Comes to Lyons, 536. Severity to Otho's centurions, *ibid.* To Dolabella, 537. His monstrous gluttony, *ibid.* Separates the disaffected forces, 538. Raises a degeneracy and discord in his army, 539. Disbands part of it, 540. His troops give loose to spoil and ravage, 541, seq. Inhuman delight in viewing his slain enemies, *ibid.* (M). Shameful imitation of Nero, 542. Corrupts his whole army, *ibid.* Which murders the whole populace in their cups, *ibid.* Entry into Rome, *ibid.* Accepts the title of Augustus, 543. Aukward function of the pontifical office, *ibid.* Swayed by two sycophants, *ibid.* Profuseness in his gluttony, 544. Hears of Vespasian's revolt, 548. Preparations against him, 552, seq. His statues overthrown, 553. Cavalry routed, 554. Army defeated, 556. Guards the Appennine passes, 562. Marches to Mervania, *ibid.* Threatened by sundry omens, *ibid.* (R). Returns to Rome in a fright, 563. First assumes the title of Cæsar, *ibid.* Deserted by the people, 565. Treachery to Sabinus, 566 (S). Burns the capitol, 567. Offers to Primus rejected, 570. Abandoned and discovered, 571. Grievously insulted, 572. Executed, *ibid.* Buried by his widow, *ibid.* His character, *ibid.*
 — his son murdered by Mucianus, xv. 20.
 — his daughter protected and provided for by Vespasian, xv. 25.

- Vubere* abandons his country to the Huns, xix. 210. Retires into Podolia, 315.
- Vubmir*, king of the Ostrogoths, xix. 285. Slain by the Huns, 314.
- Vitia* barbarously executed, xiv. 214.
- Vittes*, Vittinges, king of the Goths, stirs up Coirhoes against Justinian, xi. 110.
- king of Italy, xix. 265, 568. His election, *ibid.* Betrayed by Matafuenta, *ibid.* Wars with the Romans, 569. Marches against Belisarius, 570. Repulsed by him, 571, seq. Ill success before Rome, 575. Repulsed before Rimini, 576. Embassy to Coirhoes, 579. Besieged in Ravenna, 583. Offers of peace rejected, 584. Carried away prisoner, 585. His death, *ibid.*
- † *Vitodurum*, Winterhur, where situated, xv. 496 (X). Its walls rebuilt by Dioclesian, *ibid.*
- Vitrus Vaceus* put to death, why, xii. 73.
- Vitulus*, *Q. Man.* succeeds in Sicily, xvii. 501.
- Vitumnus* an Etrurian deity, xvi. 39.
- Vitus* defeated in Spain, by the Suevians, xvi. 556. xix. 563.
- Vixerunt*, at Rome, a word to signify they are dead, xiii. 127.
- Uladislaus* dethroned and killed by the Turks, xvi. 207.
- Uldes* defeats Gaius, and sends his head to Arcadius, xvi. 437 (T), seq.
- Ullus* sent against the Goths, xvi. 495. Driven out of Thiac, xx. 214.
- king of the Huns, xix. 207 (B). Assists the Romans, 213. Defeats and kills Gaius, 214. Invades the Romans, *ibid.* Defeated, *ibid.*
- † *Ulla*, where, xiii. 258. Besieged by Cn. Pompeius, *ibid.*
- Ulpbilas*, his stratagem against Constantine, xvi. 518.
- † *Ulpia Trajana*, Colony where established, xix. 20 (P).
- † *Ulpiana*, taken by Theodoric, xix. 318.
- Ulpianus*, *Dom.* made councillor to Papianus, xv. 316. To Alexander, 357 (M). Murdered by the praetorian guards, 359.
- Ulpus Marcell.* succeeds in North Britain, xv. 259. Ill requited by Commodus, *ibid.*
- *Julianus*'s untimely advice to Macrinus, xv. 347. Sent against Heliogabalus, *ibid.* His head sent to Macrinus, 348.
- † *Uluhræ*, where situated, xiii. 298 (L). Its inhabitants why called frogs, 299 (L).
- Ulus*, a fabulous king of Spain, xviii. 507.
- Ulysses* sent to demand Helen, iv. 494. Was some years on his return from the siege of Troy, 499. Brings Achilles to the siege of Troy, vi. 222. Where born, viii. 360.
- † *Umbri*, a branch of the Gomerians, vi. 15. First inhabitants of Italy, *ibid.* seq. Their names and extract, *ibid.* (C). xi. 423. Driven out by the Tyrrhenians, 223. And the Pa-
- lasi, 244. Their antiquity, 242. Whence named, *ibid.* Not descended from the Gauls or Celtes, 243, 253. Their government, laws, manners, &c. 251. Language, *ibid.* seq. The same with the Aborigines, 252. Are defeated, and make peace with the Romans, 259, seq. Submit to them, xii. 110. Defeated in the social war, xiii. 41.
- † *Umbria*, part of Italia Propria, xi. 214. Described with its cities, *ibid.* Its extent, 244. Cities, 245. Becomes part of the Roman state, 261. By the Romans, xii. 107.
- Umbrius*, a soothsayer, warns Galba of a treasonable plot, xiv. 497.
- † *Umbro*, a river, on the banks of which the Umbri settled, xi. 243. Ceded to the Etruscans, 251.
- † — a river in Etruria, xvi. 26 (G).
- Unclean meats*, the prohibition of, whence, i. 239. iii. 155. How distinguished, *ibid.* The fat of beasts esteemed such, *ibid.* (D).
- Uncles* forbid to marry their nieces, xvi. 154.
- † *Unelli*, who, and where situate, xiii. 165 (K), 166 (L). Defeated by Cæsar, *ibid.* Subdued, xviii. 654.
- Universe*; see *Welt*, i. 2, 120.
- Ugulf*, his fidelity to Theodoric, xix. 642.
- Vacanian law*, at Rome, what xiv. 20 (C), seq. Abrogated by Augustus, *ibid.*
- † *Vacutis*, who and where, xiv. 510. Oppressed by Valens, *ibid.*
- Vacula*, *Dell.* sent against the revolted Batavians, xv. 11. Defeated by them, 12. Fortifies his camp, *ibid.* Marches against Civilis, 13. Betrayed and murdered by his troops, 14.
- Vaid*, or emptiness, maintained by some to be the principle and end of all things, i. 50. The meaning of the words *Void* and *Emptiness*, 51. The absurdity of this opinion, *ibid.*
- Volaginius* assassinates Camillus, xiv. 332.
- † *Volana*, where situate, xii. 133. Taken by the Romans, *ibid.*
- † *Volandum* fort stormed by the Romans, ix. 522.
- † *Volaterra*, in Etruria, reduced by Sylla, xiii. 96. Described, xvi. 15, seq.
- † *Volca Aricimici*, where situate, xvii. 592 (E).
- Volca* proposes a new law concerning the tribunes, xi. 445. Makes additions to his law, 446.
- Volero* raises a new faction at Rome, xi. 444. Chosen tribune, 445. His law opposed by the consuls, *ibid.* Forced upon them, 448.
- † *Volga*, a river in Scythia; see *Rba*, vi. 60.
- † *Voluba*, ancient Palmouth, xix. 80.
- Volo*, a word used by the Roman slaves, on what occasion, xii. 271.
- Vologeses*, 1st. king of Parthia, assists his brother Tiridates, ix. 518. Wars against the Romans,

- mans, 520, 523. Drives them out of Armenia, 524. Sends an embassy to Rome, *ibid.* seq. Invades Armenia, xi. 55. Places Tiridates on its Throne, *ibid.* And Pacoras on that of Media, *ibid.* Opposed by the Romans, *ibid.* seq. Alliance with Vespasian, 57. Death, *ibid.* Kindness to Antiochus's sons, xv. 28.
- *Ild.* his haughty titles, xi. 8 (D). Invades Armenia, and Syria, 60. Defeated by the Romans, *ibid.* Confirmed by Antoninus, 61. His death, *ibid.*
- *Ild.* War with several states, xi. 61. Death, *ibid.*
- a Thracian priest seizes on Cheronefus, x. Nero's invitation to Rome, xiv. vs respect for him after his death, 437.
- a client to Adrian against Pharasmenes, xv. 173. Revolt, 213. Signal victory over the Romans, *ibid.* Defeated by Cassius, 216. Wars against Severus, 310. Peace with him, 317 (F).
- attempts the sovereignty of the Bessi, x. 55. Is driven by Piso, *ibid.* His vain attempt on Atrabene, 167.
- Birth put in dispute, his history of that remarkable fact, *ibid.* vi. 161 (R).
- † *Volagesta* city, where situate and by whom built, v. 325.
- † *Volagestus*, where, and by whom built, xi. Volcan, whence called, xii. 271. Defect, 271. Are forced again to serve, 313. Their defeat urthaginians, Volcan, the situation, cities, &c. xi. Orontes, 227. Defeated by Tarquin, 440. War with the Romans, 440. Defeated, *ibid.* By Virginus, 441. By Camillus, 405. Driven out of Rome, 416. Defeated by Sicinius Sabinus, 425. Defeat Appius Clodius, 449. Defeated by Quinctilius, 451. Attack Rome in great distress, 453. Defeated by Lucretius, 454. By Fabius Vibulanus, 467. By Quinctius, 500. By Linctus, 502. By Rutilius, 519. By Camillus, xii. 4, 17. By Cossus, 9. Plunder the Roman camp, 20. Wasted by the Romans, 31.
- † — *Tetragagi*, subdued by Marcius, xviii. 647. The rest see under *Tetragagi*.
- † *Volcentis*, who, and where, xviii. 44. Submit to the Romans, *ibid.*
- † *Volcentis*, who, and where, xvii. 528. Noble answer to Q. Fabius, *ibid.*
- † *Volcentis* where situate, xi. 214. xii. 259. Oppressed by the freedman, *ibid.* Taken and rased by the Romans, 160.
- Volcentis*, his malicious accusation of Cælo, xi. 458. Prosecuted by the Quæstors, 467. The Prosecution stopped by the tribunes, *ibid.*
- Banished, 470. Recalled and re-instated in his office, *ibid.*
- Volturnus*, defeated by the Romans, xvi. 112.
- † *Volturnus Lacus*, in Etruria, described, xvi. 27. Islands in it, 30, seq.
- † *Volturni* invade the Romans, xi. 530.
- † — Bollena, a city of Etruria, described, xvi. 8, seq. Whence named, 9 (C).
- Volturna*, an Etrurian deity, xvi. 39.
- Volturnus*, ditto *ibid.* — *Volturnus*, ditto *ibid.*
- † *Volubili*, who, and where situate, xviii. 176.
- † *Volubilis*, where situate, xviii. 181.
- Volturna*, an Etrurian deity, xvi. 39.
- Volumnia*, wife of Coriolanus, encouraged by him, xi. 415. Goes with his mother to him, 421.
- Volumnius* condemns Herod's two brave sons to death, x. 442.
- *Titius*, made governor of Syria, xiii. 524. xiv. 8 (F).
- a writer of tragedies in the Tuscan language, xvi. 59.
- defeats Herdonius, xi. 464.
- *Flammus*, chosen consul, xii. 120. Succeeds against the Samnites, *ibid.* Falls out with Appius, 121. Defeats the Hetrurians, 122. Sent to cover Samnium, 124. Made General of horse, 124.
- a biting buffoon, put to death, xiii. 401 (U).
- the historian, his account of Brutus, xiii. 405, seq. 407 (Y).
- Volusenus* sent into Britain, xix. 119.
- Volusianus* declared Cæsar, xv. 418. Various names, *ibid.* Death, 419.
- Volusius Saturninus*, his extreme old-age and death, xiv. 381.
- *Proculus*, discovers the conspiracy against Nero, xiv. 422.
- *Gaius*, his bravery before Cremona, xiv. 557.
- Volva*, son of Bacchus, defeated by the Romans, xii. 488. Is suspected of treachery by Sylla, 490. Gets him a safe passage through Jugurtha's army, 491.
- Vonones* 1st. king of Parthia, driven out by his subjects, ix. 514. Chosen king of Armenia, *ibid.* Expelled by Artabanus, *ibid.* Killed by Reimius, xi. 48.
- *Ild.* his short reign, xi. 55.
- king of Armenia, driven out, ix. 514.
- appointed king of Parthia by Augustus, xiv. 12.
- Vopiscus*, his character of Probus, xv. 473. Of Suetonius, 190 (D). Other writings, 512 (K).
- Vortigern*, his base character, xix. 172. Consents to invite the Saxons, 173. Heads them against the Picts and Scots, 179. Divorces his wife, and marries Rowena, 180. Deposed by his subjects, 181. Taken prisoner by the Saxons, 183. Restored, *ibid.* Retirement and death, *ibid.*

- Portimer*, his success and valour against the Saxons, xix. 181, seq. Death and last command, 182. Where buried, *ibid.*
- Portipore*, a British king, his wicked reign, xix. 196.
- Potes*, law against canvassing for them at Rome, xii. 44.
- Plotius Montanus*, his character, xiv. 193 (B). Banished by Tiberius, 199 (B).
- Ptochels*, when, and by whom introduced into the Syriac language, ii. 294, seq.
- Vows* of a two fold nature among the Jews, iii. 65. Of things vowed to destruction, *ibid.* seq. Laws concerning all sorts of vows, *ibid.* seq.
- Uptar*, king of the Hunns, dies of a surfeit, xix. 217.
- † *Ur*, the land of, where situate, xvi. 284.
- Uraia* sent against Belisarius, xix. 58. Against Thomas, 583. Refuses the Gothic crown, 586. Murdered by Ildebald, 587.
- Urania* worshipped at Carthage, xvii. 270.
- † — a city in Cyprus. taken by Demetrius, viii. 253.
- Uranus*, why so called, i. 188. The heaven, *ibid.* His sons, 306. Drove out of his kingdom by his son Chronos or Ilus, 308. How killed by him, 313.
- king of the Celtes, vi. 42. Whence so called, *ibid.* Imprisoned by his son, and breaks his heart, *ibid.*
- his revolt and defeat, xv. 360.
- defeats the Bulgarians, xvii. 108. xix. 533.
- Urban* 11d. pope, encourages the holy war, xvii. 146.
- 1Vth. Supports the tyrant Paleologus, xvii. 183.
- Urbicus Lollius*, subdued by the Brigantes, xv. 201. Builds a wall between the Forth and Clyde, *ibid.* See xix. 157 (P).
- † *Urbium*, and *Urbiventum*, where situate, xix. 577. Taken by Belisarius, *ibid.*
- † — *Hortenfe* and
- † — *Metaurense*, two cities of Umbria, xi. 246.
- † *Urca*; part of the country of the Basilitani, xviii. 471.
- Urgulania* cast by the brave Pifo, xiv. 123.
- Urgulanilla Plantia*, wife of Claudius, xiv. 317. Her children, *ibid.*
- Uriab*, killed by David's direction, iv. 70. Whence called the Hittite, *ibid.* (E).
- Urias* submits to Julian, x. 203.
- Urim* and *Thummim*, an appendage of the Jewish high-priest's garment, iii. 76, seq. 430 (C). The meaning of those two words, *ibid.* How and by whom consulted, *ibid.* Various opinions about its origin, form, &c. 77, seq. 437 (C).
- Urine* taxed by Vespasian, xv. 26.
- Urfacius* exasperates the Germans into a revolt, xvi. 298.
- † *Urfaon*, a city in Spain, xiii. 266. Taken by Fabius, *ibid.*
- Urficinus* opposes Gallus's misconduct, xvi. 183. Goes to Rome, 184. Narrow escape, 187 (I). Sent against Sylvanus, 190. Treacherously murders him, 191. Stripped of his power, 193. Restored and sent into the East, 199. Betrayed by Eusebius, 211. Gallant behaviour, *ibid.* seq. Tried and disgraced, 214. — a Roman general dismissed, xi. 80. Restored, 81.
- a king submits to Julian, xvi. 208.
- Urfula* ungratefully put to death by Julian, xvi. 248.
- the martyr and her 61100 virgins, the story of, exploded, xvi. 379 (U).
- Urfus* ordered to assist the African clergy, xv. 570 (K).
- the murderer of Maximus, xvi. 576.
- † *Uscudama*, metropolis of the Bessi, x. 51, 55.
- Ufdrilas*, slain by the Ostrogoths, xix. 607.
- Ufentine* Tribe, whence so called, xii. 95.
- Ufher*, procures several copies of the Samaritan pentateuch, iii. 217 (Y).
- † *Ufpiter*, who, and where situate, xiii. 168. xiv. 87 (T). Defeated by Cæsar, xi. 168. By Drusus, 516. By Germanicus, xiv. 87. See also Vol. xix. 63.
- † *Ufpiti*, *Ufpitani*, who, and where situate, xix. 3. Defeated by Cæsar, 61. Dangerously tossed round Great Britain, 145. Discovered it to be an island, *ibid.* (L). Join in the Batavian revolt, xv. 13.
- Ufpites*, who, and where situate, xiii. 168 (M). Defeated by J. Cæsar, *ibid.* By Augustus, 516.
- Ufous* in the Phœnician history, who, i. 184.
- † *Uftrigots*, who, and whence, xix. 464. Refuge among the Lombards, *ibid.*
- † *Ufurgula*, mountains described, xviii. 220.
- Ufursers* and tyrants, examples of their tragical deaths, xv. 35 (O).
- Ufury*, how far forbid by Moses, iii. 152. How punished, *ibid.* (B). Abolished in Rome, xii. 60.
- Uiber*, whether the same with Nazaleod, xix. 187, seq.
- † *Uuca*, taken by the Romans, xii. 179. Evacuated, 184. Besieged by Scipio, 323. Abandoned by him, 325. Blockaded, 326. Surrendered to the Romans, 368. Defended by Cato, xiii. 237 (H). Her grief for his death, 243. Surrendered to Cæsar, 244.
- † — described, xvii. 232. Becomes the metropolis of Afric, *ibid.* Taken by Agathocles, 464. Revolts to the Mercenaries, 559. Destroyed by pestilence, xviii. 152.
- Uitani*, come to congratulate Pido's arrival, xvii. 327.
- Uitilus* one of Faustina's gallants, promoted, xv. 241 (M).
- † *Uuis*, Motone, a river in Umbria, xi. 251.
- † *Uuur*

† *Uturgian Hunns*, whence so called, xix. 205. Where situate, *ibid.* Defeat the Cuturgurians, 248.
Vulcan, one of the demi-gods that reigned in Egypt, i. 197, 468. Invents the working of metals, 200. Supposed the same with Tubal-Cain, *ibid.*
 — his reign in Cete, viii. 224. Why worshipped at Lemnos, 345 (C). And in what Senie by the antient Germans, xix. 31 (H).
 — worshipped by the Scythians, vi. 69. By the Numidians, xviii. 135.
 — his feast, why held unlucky by the Romans, xij. 363.
 † *Vulcania* island, where, xvii. 604. Seized by Carthaginians, *ibid.*
Vulcanus Terentianus, his writings and character, xv. 408 (K).
Vulcatius Gallicanus, his writings, xv. 511 (K), *seq.*
Vulger heads the Bulgarians into Mæcia, xix. 514. Killed, *ibid.*
 † *Vulturni*, a city in Etruria, described, xiv. 175 (G).
Vulso L. Manlius, his descent into Africa, xii. 176. Sent into Sicily, *ibid.*
 — *Cn. Manlius*, chosen consul, xii. 349. Subdues the Gal-trans, *ibid.* Triumphs, 350.
Vultureius, one of Catiline's conspirators, seized, x. 140.
 † *Vulturium*, city, where situate, xix. 676.
 † — a city of the Etruscans, xvi. 103. How taken by the Samnites, *ibid.*
 † *Vulturius*, invaded by Hannibal, xvii. 611. Whence so called, 619 (M), *seq.* Why worshipped by the Etruscans, *ibid.*
 — the wind of, whence so called, xvii. 619 (M).
 + — a river in Italy, xi. 218.
Vultures appear at Augustus's installation, xiii. 332.
 † *Uxella*, now Lestwithiel, xix. 80.
 † *Uxellodunum*, where situate, xiii. 178 (A). Taken by Julius Cæsar, *ibid.* xviii. 656.
 † *Uxians*, who, and where situate, v. 317. Subdued by Alexander, viii. 553.
Uxiney, what meant by it, in the Bramen physiology, i. 68.
Ux, the son of Aram, the founder of Damascus, i. 369.
 † — the country of Job different from this, i. 369. xviii. 345.
Uxal, one of Jocktan's sons, i. 382. His name given by the Jews to the capital of Yaman, *ibid.*
 † *Uxians*, who, and where situate, xvii. 129. Invas the Romans, *ibid.* Defeated by the Hungarians, *ibid.*
 † *Uxita*, where situate, xvii. 240.
Uxtanader, a Christian eunuch, tutor to Sapor II. king of Persia, xi. 76. Beheaded by him, 77.
Ux-ab, smitten with death for touching the ark, iv. 65.

Uxziab, king of Judah, dismantles the cities of the Philistines, ii. 252. Builds fortresses to keep them in subjection, *ibid.*

W.

Wacbe, king of the Lombards, his reign, wives, &c. xix. 501.
Wadd, worshipped by the Arabs, xviii. 384.
 † *Wadd-reog*, the district of, 220. How supplied with water, 221.
 † *Waleka*, the mountains of, where, xviii. 262.
 † *Wales* retains the pure antient Celtic, xviii. 616. The reason of it, *ibid.* (Q). Its antient inhabitants, xix. 85. Whence so called, 199 (N), *seq.* Its six regions, 200. Dis-membered of some of its provinces, *ibid.*
Waled, first king of Egypt, of the race of Amalek, ii. 117. Why lurnamed Pharaoh, *ibid.* Supposed the Pharaoh of Moses, *ibid.* His reason for oppressing the Israelites, *ibid.* See xviii. 374.
Wall, built by Sesostris in Egypt, ii. 65.
 — said to be built by Alexander, v. 434 (X).
 — built by Adrian in Britain, its extent, xv. 163. By Severus, 319 (N).
 — long, built by Anastasius, described, xvi. 611.
 — from Geneva to mount Jura, described, xviii. 651. By whom, and how expeditiously built, *ibid.* (L).
Walh, Roman, in Britain, described, xix. 92—95.
 † *Wall's-end*, Finis Walli, in Northumberland, xix. 112.
Wallia, king of the Visigoths, xix. 265. Succeeds Sigeric, 297. Peace with the Romans, *ibid.* War with the Vandals in Spain, 298, 339. Settles at Toulouse, 298. Death, *ibid.* *seq.*
Walram, count, imprisoned by the Romans, xvii. 164.
Walterus, king of the Lombards, xix. 501.
Wamba, king of the Visigoths, xix. 265.
 † *Wanafreefe* mountains in Numidia, xviii. 132.
Wandalar, king of the Ostrogoths, xix. 265, 315.
 † *Wan'dike*, the battle of, xix. 199.
War, its original, i. 387. Art of, among the antient Jews, iii. 124 (C), and (D).
 — Holy in Greece, why so called, vi. 229.
 — *Tebhan*, an account of, vi. 165, *seq.*
 — *Peloponnesian*, the history of, vi. 436, *seq.*
 — *Æginææ*, vi. 409, *seq.*
 — *Macedonian*, vi. 509.
 — *Social*, vi. 509.
 — *Messian*, the first, vii. 28, *seq.*
 — the second, vii. 42.
 — *Phocian*, or Sacred war, vii. 73.
 — *Clement*, vii. 226—235.
 — *Confederate*, vii. 239.
 — *Alibetan*, in Sicily, vii. 560—579.
 — *Carthaginian*, vii. 580.

- *Mithridatic*, x. 544. Renewed, 566. The length of it, 599 (T).
 — how declared among the Romans, xi. 314 (P), seq.
 — *Servile*, the occasion of it, xiii. 5, seq.
 — *Social*, the causes of, xiii. 32, 34. The success of, 37, seq.
 — *Religious*, the first, xv. 568.
 — *Noble*, why so called, xvii. 46. xix. 519.
 — *Holy*. See *Cruade*, xvii. 146, seq.
 — *Incexpiable*, what, xvii. 564.
 — *Unjust*, the acts of, xviii. 440 (F).
Wards, *Son's* laws concerning them, vi. 314.
Warncaut, duke, put to death, xix. 625.
Warnfrid, defeated and killed, xix. 647.
Warni, who, and where situated, xix. 304.
Washing the feet, how and whence the ceremony among the Jews, iii. 163 (C).
 — of dead bodies, a Jewish custom, iii. 173 (P).
Water, supposed by many antients the original of all things, i. 35, seq. Why the gods wore by it, *ibid*. Supercelestial, the notion of, groundless, 87. What meant by those above the firmament, 208 (N). The quantity necessary to effect the deluge, 208, seq.
 — hot and medicinal, plentiful in Palestine, ii. 434, seq.
 — turned into blood by Moses, iii. 374. How long they continued so, 575 (F).
 — of jealousy, instituted by Moses, iii. 137. The ceremony, how performed, *ibid*. seq.
 — mineral of Hierapolis, iv. 438.
 — respect paid to it by the Persians, v. 155.
 — Solon's laws concerning them, vi. 313.
 — hot, of Thermophilæ, vi. 191.
 — *be goes to the waters*, a Roman proverb explained, xi. 369 (F).
 — *Lustral*, or holy, among the Romans, its use, xiii. 85 (Q). Profaned by Catiline, *ibid*.
 — hot, of Pisa, remarkable for a great number of frogs, xvi. 31.
Water-Clock, when introduced at Rome, xii. 133 (H).
 † *Watling-street*, where, and why so called, xix. 115. Its extent, *ibid*.
Wayel, sixth king of the Arabs, xviii. 420.
Weeks, the Jewish feast of, how computed and kept, iii. 25, seq.
 — the planetary division of its days, whence, iii. 231 (M).
Welfar, made duke of Friuli, xix. 647.
Wells at Alexandria, contrivance for descending into them, i. 436.
 † *Welsb*, from whence descended, i. 375. Their language the old Celtic, vi. 30. Its affinity to the Hebrew, 31 (B). See vol. xviii. 615, seq. Visited America, xx. 193.
 † *Wessobacha*, where situate, xix. 174. Inhabited by the Saxons, *ibid*.
 † *Wessogobis*, *Vesigobis*, who, and why so called, xix. 256. Where situated, 265.
 † *Wesalla birds*, Cimbrian islands, where and why so called, xix. 254.
Whales, a particular kind of in the Mediterranean, x. 554 (B).
 — of a monstrous size in India, xx. 69.
 † *Whallop* castle, the ruins of, extant, xix. 89.
Whang-ti, emperor of China, his fabulous reign, xx. 140. Whence named, 142. Supposed to be Noah, 154.
Whipping severely in the temple of Diana, why practised, vii. 19.
Whips, why presented by the Muscovite brides to their husbands, vi. 91 (K).
Whiston's theory of the earth, i. 78, seq. Objections to it, 84, seq. His conjecture about the creation of the world, and formation of man, 91 (i). Account of the changes on the earth after the fall, 138, seq. His reason for its annual prior to the diurnal motion, 140 (Z). Remarks on his account of the Egyptian chronology before the flood, 199 (D). His theory of the flood, 214, seq. Objections to it, 216, seq. Computation of mankind down to the flood, 232 (F). Of the antediluvian year, 235 (I). Effects of the flood upon the earth, *ibid*. Calculation of the increase of mankind after the flood, 362 (C). His observation on it, 363 (C). Table of the ages of persons mentioned in Scripture to the death of David, 364 (C). Observation on it, 365 (C). His proof that Sesostris king of Egypt was Pharaoh who perished in the Red-Sea, ii. 50 (I), seq. Prefers the Samaritan pentateuch, x. 233 (G). His scheme for peopling America examined, and confuted, xx. 177, seq.
White garments, a law against them at Rome, xi. 509.
 — *Hunns*; see *Nepthalites*, xix. 204.
Widmer, king of the Visigoths, xix. 265.
Widows taxed by Servius Tullius, xi. 336.
 — forbid to marry during the year of mourning, xvi. 366.
 † *Wight* island, where, xix. 134. Taken by Vespasian, *ibid*. Inhabited by the Jutes, 176. Put to the sword by Cerdic, 193. Given to his nephew, *ibid*.
William lord of Sicily, wars against Andronicus, xvii. 161, seq.
Willis, Solon's laws concerning them, vi. 311, seq.
Wind, by whom, and why first worshipped, i. 184 (B).
Wines, how kept in Persia, v. 85 (Q). How and when introduced into Persia, 335. The making of ascribed to Bacchus, vi. 194 (D). Muscate of Tenedos, famed, iv. 470 (D). Of Lamsacus, vi. 102. Of Tmolus, 110. Of Lydia, 113. Forbid the Carthaginian soldiers while in the field, xvii. [313]. And to the magistrates during their office, [314]. Not produced in China, xx. 113 (A).
 — mingled, why given to malefactors, x. 601 (Z).
Winitar, king of the Visigoths, xix. 264.
Wismal's signal fidelity to Childeric, xix. 403.
Wise men of the east, account of, v. 408 (P). seq. — come

- come to pay homage to Christ, x. 461.
 Who they were, *ibid.* (B), *seq.* See *Magi*.
Wishnum, a deity of the Malabarians, i. 69.
Wisimar, king of the Sarmatians, defeated and killed, xix. 486.
Witch of Endor consulted by Saul, iv. 54.
Witchcraft, some account of its origin, iii. 489, *seq.*
Witgar the Saxon's arrival in Britain, xix. 192.
Witcomb's history of the Saxons, xix. 173 (B).
Witness, false, Moses's laws against, iii. 153.
 Who excepted from being witnesses, *ibid.* (C).
Witteric king of the Visigoths in Gaul, xix. 264.
Witiza, king of the Visigoths, *ibid.*
Wives, plurality, and distinction of them among the Jews, iii. 141 (F). Dowry paid for them, 142 (G). Their plurality no incumbrance, 146. Many of them among the Numidians, xviii. 138. Held in common by the ancient Britons, xix. 75.
Woden, king of the Goths. See part of his character under Oden, xix. 28, *seq.* (E). His reign and conquests, 259. Settles and dies in Sweden, *ibid.* His character, acts, &c. *ibid.* *seq.* When he reigned, 261. Worshipped by the Saxons, 177.
Wolf, why adored by the Egyptians, i. 481. ii. 29.
Wolves, a reward offered by Solon for destroying them, vi. 313.
 — *Nerians*, said to turn once a year into wolves, vi. 31. The fable explained, *ibid.* xix. 42 (R), *seq.*
Woman, when, and of what formed, i. 92. The reasonableness of this, *ibid.* Punishment for eating the forbidden fruit, 122, 137. An extraordinary instance of resolution in one, xiv. 519 (F). A woman and sucking child dug alive out of the ruins of an earthquake, xv. 139 (Z). Adrian's decree in favour of one brought to bed eleven months after the death of her husband, 182 (C).
Women not admitted by the Persians to minister in religious matters, v. 155.
 — old, held in veneration among the Scythians, vi. 67 (C).
 — esteemed great prophetesses among the Celtes, vi. 67 (E).
 — Scythian, could not marry till they had killed an enemy, vi. 72. Held in common among some of them, 79. Their martial bravery, 71. Sarmatian, their martial genius, 80. Treachery to their husbands, 90. Punishment, *ibid.*
 — had peculiar privileges in Lycia, vi. 128.
 — Arcadian, their surprising valour, vi. 203.
 — Tegean defeat the Lacedemonians, vi. 212.
 — Solon's laws concerning, vi. 312. Against the infamous sort, *ibid.* *seq.* Against the frequenter of them, 314.
 — Spartan, their dress, vii. 12. Singular hardiness, 18. Bravery, 21, 126, *seq.*
 — of Argos, drive the Spartans from it, vii. 57 (F).
 — Sabine, honoured at Rome, xi. 289 (S).
 — Roman, Romulus's laws concerning them, xi. 292. Numa's regulation in their favour, 298. Save Rome, 422. Their reward, 423. A number of them turn poisoners, xii. 72. Dispatch themselves, *ibid.* Two die for joy at the unexpected sight of their sons, 236. Laid under restraints by the Opian law, 342, *seq.* Get it repealed, 343. Turn gladiatrices, 433 (H). Their inheritance confirmed by the Vocontin law, xiv. 21 (Q). Cæcilia's speech against their following the army, 162 (W). Messalinus defends them, *ibid.* Law against their marrying slaves, 358. Degeneracy in Nero's reign, 399 (I). One said to have eaten her own forty children, xix. 137 (B).
 — Numantines, their bravery, xii. 393.
 — Ambrones, their bravery and chastity, xiii. 13. xviii. 611.
 — Cimbric, their gallant behaviour, and tragical end, xiii. 18. xix. 58 (F).
 — German, their bravery, xiv. 94 (A). xviii. 610, *seq.* Old, supposed prophetesses, xix. 25 (B). Whence, *ibid.* Married, their slavish fidelity, 47 (W). Hard laws against them, 48.
 — Agulician, their courage and bravery, xv. 396.
 — Persian, arm and mix with their troops, xv. 431.
 — Etruscan, admitted to nocturnal entertainments, xvi. 38.
 — Carthaginian, prostitute themselves, xvii. 294.
 — Saguntine, their bravery, xvii. 587.
 — Garinantine, held in common, xviii. 226.
 — Gaulish, a court of, xviii. 563 (B). In high repute, 608 (M). Their signal bravery, *ibid.* 610, *seq.*
 — Gothish, fight in men's habit, xix. 275.
 — Alemannic, their bravery, and aversion to slavery, xix. 448.
 — Indian, laws and customs concerning them, xx. 74, 80.
Wonderful, one of the peculiar characters of the Messiah, x. 455 (T), 459 (Y), 460.
Wool of Laodicea, famed, iv. 437.
 — of Caramania, drops off the sheep, v. 55 (D).
 — rains down in Artois, xvi. 303.
Workhouse among the Romans, abused, xv. 182. Regulated by Adrian, *ibid.*
World, how created, i. 2. Its origin, 4, *seq.* Whether possible to be eternal, 5, *seq.* Opinions of philosophers about its nature and form, *ibid.* Answer to the Platonic argument for its eternity considered, 9. True state of the question about its eternity, 10. Difference of the modern from the ancient asserters of its eternity, 12. Not unchangeable, *ibid.* Some maintain the eternity of the matter, and not the form, 18. Proofs that it had a beginning, 22, *seq.* And liable to dissolution,

- tion, 64, seq. Its creation as delivered by Moles, 72, seq. Whether completed in six days, 100. In what season of the year. *ibid.* Whether any thing before it, 101. Destroyed by the flood, 180. Changes made in it according to Burnet and others, 222, seq. Old world more fertile than the present, 231. Notion of its eternity, whence, *iv.* 343 (M).
 — its production according to the Phœnicians, Egyptians, Chaldeans, &c. See under their respective names.
 † *Wormes*, a city in Germany, *xvi.* 567. Taken by Attila, *ibid.*
Wrestlers, encouraged by Augustus, *xiii.* 515 (M). Sent from Rome, *xiv.* 12.
Wrestling, disapproved of by the Egyptians, *i.* 485.
Writers, sacred and profane, their harmony, *ii.* 87.
Writing, how invented, *xviii.* 288 (Z), seq.
Wulfilas, the apostle of the Goths, *xix.* 280 (M). His Gothic character, 248 (A), 260 (B).
 † *Wurglab*, a city in Melanogætulia, *xviii.* 221.

X.

- XAmulxi's* reign in Thrace, *xix.* 255. Who he was, 490 (B).
 † *Xanthians*, who, and why so called, *vi.* 126. Their brave defence against the Romans, *xiii.* 376. Betrayed by Oenandes, 377. Dreadful instances of their love of liberty, 378 (A). Their desperate end, *ibid.* *vi.* 128. Favoured by M. Antony, *xiii.* 422.
Xanthicus, a Macedonian month, *viii.* 405. Ceremonies observed in it, *ibid.*
Xanthippus accuses Miltiades, *vi.* 173.
 † *Xanthus*, a river in Troas, *iv.* 467. The same with Scamander, 467.
 † — river in Lycia, *vi.* 126.
 † — Metropolis of Lycia, *iv.* 126. *xiii.* 375 (Y). Its memorable sieges by the Romans, 375—378. Burnt by its inhabitants, 377, seq.
 — king of Bœotia's contest with the Athenians, *vi.* 187. Killed by stratagem, *ibid.*
 — king of Thebes, killed by Melanthus, *vi.* 200.
 † — city, reduced by Antiochus, *viii.* 193.
 — prince of Pelasgia, comes to Lesbos, *vi.* 293.
Xanthippus, Athenian general, defeats the Persians, *v.* 250. Conveys the Persian spoils to Athens, *ibid.* Conquers the Thracian Chersonesus, *ibid.* Takes Sestos, *vi.* 394. Impales Artaxerxes for sacrilege, 394 (B).
 — the son of Pericles, dies of the plague, *vi.* 445.
 — General of the Carthaginians, *xii.* 181. Defeats the Romans, 182. Retires to Lacedæmon, 183 (A). New disciplines the Carthaginians, *xvii.* [312.] 520, seq.
Xenagoras, measures the height of Olympus, *viii.* 393.

- Xenarchus*, the Achaean Prætor, declares for Perses, *vii.* 297, seq.
Xene sent prisoner to Constantinople, *xvii.* 192. Released, *ibid.*
Xenias, the Elean, expelled by Thrasydorus, *vii.* 82.
Xenodicus, general of the Argentines, *xvii.* 453. His success in Sicily, *ibid.* Defeated by Demophilus, 464.
Xenoclydes's descent on Corcyra, *vi.* 431.
Xenocrates, his principle of indivisible particles, *i.* 41. Sold for a slave, why, *vi.* 324. Character, writings and death, *ix.* 67 (A).
Xenocetas, general of Antiochus, defeated and killed, *ix.* 207.
Xenoi, strangers so called at Athens, *vi.* 324.
Xenon's noble speech to the Roman deputies, *vi.* 302.
Xenophanes, the first who held God and the world to be the same, *i.* 12. Founder of the Eleatic sect, *ibid.* His doctrine of the eternity of the world, and by whom defended, *ibid.* His notion of the production of things, 13.
 — sent from Philip to Hannibal, *xviii.* 13.
 Treaty with Carthage, *ibid.* seq. Taken prisoner by the Romans, 15.
Xenophon's writings and character, *v.* 179. His partiality against Pelopidas, *vii.* 164 (B). Noble retreat out of Persia with the ten thousand, *v.* 270. *vii.* 483, seq. History of it, whether wrote by himself, 438 (A), seq. Various accounts of it, *ibid.* His speech to the Grecian chiefs, 440 (B). Age when he undertook it, 442 (C). Brave reply to the Persian messenger, 443. Calls a council, 453. Speech to them, 454. His advice applauded and followed, *ibid.* seq. His address to the army, 455. Reasons for a brave retreat, 456. Puts them in mind of a remarkable defeat of the Persians, *ibid.* (I). Proposes the order of their march, 457. Approved of by the whole army, 458. Put in execution, 459. His oversight and advice, 460. His bravery and moderation, 465. Speech to the Greeks, *ibid.* Brings up the rear of the army, which is harassed by the Carduchi, 469, seq. Is in great danger, 471. Revives their hopes, 472. His stratagem, 473, seq. Care of the sick, 476 (X). Differs with Chærophiplus, 479. His facetious advice to the officers, 480. Makes a new disposition, 484, seq. Speech to the army, 485. Makes several wise regulations, 487, seq. Secures some ships, 488. Orders the roads to be repaired, *ibid.* His answer to the Sinopians, 493. Projects the settling a new colony, 494. His project betrayed and rejected, 495. His defence to the army, *ibid.* Advice about their march, *ibid.* Declines heading them in their lucrative scheme, 497. A merry reply to him on that occasion, *ibid.* (U). Takes the command of a separate party, 498. Lands with them on the Thracian confines, 499. Speech to them, *ibid.* seq. Marches to assist the Arcadians, 500.

His

- His speech before an engagement, 503, seq. Speech to Cleander, 505. Stops the fury of the Greeks, 507. Greeks being gone home, enters the service of the king of Thrace, 508. Is ill used by him, and leaves him, 509. His poverty, *ibid.* Takes a Persian satrap with a rich booty, *ibid.* Retires to private life, 510. Builds a temple, and institutes a festival in honour of Diana, *ibid.* His account of the length of their march, and time employed in it, *ibid.*
- *Claudius's* physician, highly extolled by him, xiv. 361 (D). His base ingratitude, 365.
- a commander under Arrianus, xv. 170.
- † *Xeroliba*, where situate, xviii. 248.
- Xerxes*, his contest with his brother for the succession, v. 224, seq. Succeeds his father Darius, 226. Confirms all his grants to the Jews, *ibid.* x. 191. Reduces Egypt, v. 226. Dissuaded by his uncle from invading Greece, 227. Pushed on by a three-fold dream, 228 (C). Allies with the Carthaginians, 229. Orders mount Athos to be cut through, *ibid.* And a bridge to be made over the Hellespont, 230. Grows insolent, 231. Views his numerous army and fleet, and weeps over them, *ibid.* Marches over the Hellespont, 232. The number of his forces, 233. His generals, 234. Rescued from danger by Epialtes, 237. Defeats the Spartans at Thermopylae, 238, seq. Indignity to the body of Leonidas, 240. Engages the Athenians at sea, *ibid.* Outwitted by Themistocles, 243. His fleet defeated at Salamis, *ibid.* His flight to Sardis, and distress, 244. The hardship of his army, *ibid.* seq. Hasty flight into Persia, 249. Burns all the Grecian temples, *ibid.* Passion for his brother's wife, 251. His wife's cruelty to her, *ibid.* seq. His barbarity to his brother, 252. Killed by Artabanus, 253. The time of his death, *ibid.* (K). See vii. 420, seq.
- II. his shor treign, v. 260. Murdered by Sogdianus, *ibid.*
- Xerxes's* salutary advice to Antiochus, ix. 210.
- † *Xibam*, Shibam, a city in Arabia Felix, xviii. 351.
- Xiphares*, put to death by his father, ix. 594.
- Xiprias*, *Niceph.* takes Basilus from the Bulgarians, xix. 535.
- Xipshin's* abridgment of Dio Cassius, imperfect, xv. 135 (W), 380 (W). Account of Antiochus Pius, 197. Of the thundering legion, 229 (D). His character, 380 (W).
- the patriarch outwitted by Eudocia, xvii. 130.
- Xipshin's* revolt and submission, xvii. 110.
- Xisubrus*, the tenth of Chaldean kings, according to the Berosus, i. 192. Reigned before the flood, *ibid.* The same with Noah, 193.
- Xubus*, the grandson of Duralion, vi. 232. Adjudges the Athenian crown to Cærops, *ibid.* For which he is expelled Attica, *ibid.* Settles in Achæia, *ibid.*
- Xybus*, discovers the treachery of Perseus to Philip, ix. 122.
- Xylophoria*, a festival of the Jews, so called by Josephus, iii. 97 (P).
- Xystus*, or Olympic stadium of Elis, described, vi. 262 (C).

Y

- YA*, emperor of China, i. 71.
- Yaasar*, eighth king of Yaman, xviii. 420.
- Yacsum*, an obscure Arabian prince, 427.
- Yagbut*, an idol of the Arabs, 384.
- Yahab*, an ancient name of Medina, its import, xviii. 362.
- Yajusi*, a famous wall, described, v. 434 (X), seq.
- † *Yamama*, the province of, described, xviii. 365.
- † — city, *ibid.* Fountain, *ibid.* Princess, *ibid.*
- † *Yaman*, or Arabia Felix, described, i. 371. The meaning of that name, 383. By whom inhabited, xviii. 352. Its extent, 352. Description, 356. Towns, 357, seq. Mountains, 359. By whom founded, 367, 377. Its kings, 419, seq. End of their kingdom, 427. Seized by the Abassides, 439.
- † *Yambo*, *Yambo*, a port in Arabia, xviii. 365.
- Yang*, in the Chinese physiology, what, i. 79.
- Yarab*, son of Joktan, succeeds him in Arabia, xviii. 415. Gives name to it, i. 297. And to the Arabic tongue, *ibid.* The first whose speech deviated from the Syriac to the Arabic, xviii. 377. Founder of the Yamanick ki. glom, 419.
- Yasdejdird* king of Persia. See *Yisdegarden*, xvi. 477.
- Yashub*, the successor of Yarab, xviii. 419.
- † *Yatreh*, the ancient name of Medina, whence, xviii. 362.
- Yau*, an emperor of China, his excellent character and improvements, xi. 147, seq.
- Yauk*, worshipped by the Arabs, xviii. 384 (R).
- Yaur*, antediluvian, how computed, i. 197 (C). First adjusted by the revoulution of the sun by the Egyptians, 496. Four sorts distinguished by the Mosiac law, iii. 35, seq. Those of the Jews, how long, *ibid.* (K).
- *Persian*, of how many days, v. 121 (W).
- regulated by Thales and Solon, vi. 311 (II).
- *Macedonian*, how calculated, viii. 405, seq.
- how regulated by Numa, xi. 299, seq. By Jul. Cæsar, xii. 255 (X).
- Carthaginian, how calculated, xvii. 322.
- *Sabbatic* and *Jubilee*. See under these words.
- Yem-n*, the king of, his wars with K. yliau king of Persia, v. 367. Conquered by Schahour king of Persia, xi. 158.
- Yeu*, or *Yu*, a Chinese prince, his improvements, xi. 116.
- Yezad*, *Jezadar*, the good principle among the Persia

- Persian magi, i. 65. v. 158. Some account of him, 387 (L), seq. See xviii, 388.
Tiar, the eighth month, or April of the Jews, iii. 36 (K).
Ta, in the Chinese physiology, what, i. 70.
Toko, prisoners of war made to pass under, xi. 309.
Toma, the Jewish expiation day, why so called, iii. 45 (T).
Toniko, said to be a fourth son of Noah, i. 264 (E).
 † *Tork*. See *Eboracum*, xix. 88.
Toub, how educated at Sparta, vi. 246. In Macedonia, viii. 404.
 — the goddess of, xi. 328. Her temple, 334,
 — prince of the Roman youths, his office, dignity, &c. xiii. 537 (A).
 † *Tsil*, Isala river in Germany, xix. 22.
Tussif introduces Judaism into Yaman, xviii. 390.
Persecutes the Recusants, 423.
 † *ZAAB*, the district of, where, xviii. 221.
 † *Zab*, river in Assyria, iv. 249 (I).
 — king of Persia, according to the orientals, v. 353. Infamous for luxury in eating, ibid.
 † *Zabach*, the sea of, where, and whence named, x. 149.
Zabat, defeated by the Romans, xv. 454.
Zabatus, a large river, where, vii. 449 (G).
 † *Zabdicene* province, yielded by the Persians to the Romans, xv. 500. Where situate, ibid. (Z).
Zabdiel, murders Alexander Balas, ix. 317.
Zabran sect, their antiquity examined, iii. 23 (D).
 — corrupt the Persian religion, v. 148 (C).
Zacbariab, the Jewish high priest, slain by Joash, iv. 143 (Y).
 the Baptist's father's vision in the temple, x. 446. Is struck dumb, 450. Noble canticle at the birth of his son, 457.
 — patriarch of Jerusalem, carried prisoner into Persia, xi. 138. xvii. 18. Released by Siroes xi. 140. xvii. 22.
 — the son of Baruch, murdered by the zealots, x. 663. Some conjectures about him, ibid. (B).
 — pope's embassy to Luitprand, xix. 671. Sway over him, ibid. seq. Over Rachis, 673. His death, 675.
 — the famed sepulchre of, in the vale of Jehoshaphat, ii. 445 (H).
Za-cho-ne, a remarkable fruit in the plain of Jericho, described, ii. 435 (R). Its uses, ibid.
Zacynthus, peoples the island of that name, iv. 180.
 — the island of, described, viii. 361. Reduced by the Athenians, vi. 417. Wasted by the Palæoponnesians, 445. Bought by the Achæans, vii. 281. Given to the Romans, ibid.
Zadefstrates, a Persian rebel, put to death, xi. 134.
Zadoc and Abimelech, two high priests at the same time, iv. 67 (B).
 — the son of Abitub, high priest, anoints king Solomon, iv. 89.
Zadriades, one of the founders of the Armenian monarchy, ix. 491. King of Armenia Minor, ibid. 529.
Zagean family, usurpation of Ethiopia, xviii. 332.
Zagan diverts Mohammed from raising the siege of Constantinople, xvii. 214.
 † *Zagoria*, where situate, xvii. 35. Given to Trebelis, ibid.
 † *Zagrensi*, who, and where situated, xviii. 176.
 † *Zagrus*, a mountain in Media, v. 7.
 † *Zaine*, a river in Numidia, xviii. 124.
 † *Zaitba*, *Zantba*, where situate, xv. 406. Gordian buried at, ibid. His tomb at, xvi. 261.
Zala, a famed old woman, i. 228. Traditions of the orientals about her, ibid.
 † *Zalacus* Mount, where situate, xviii. 130.
 † *Zalissa*, a city in Iberia, x. 138.
 † *Zalmonab*, a place so called from the brazen serpent there erected, iii. 429.
Zalmunna's cruel war against the Jews, ii. 159. Ravages the Philistines, 231, seq. iv. 15. Defeated and killed by Gideon, ii. 160.
Zal-mer, the father of Rustan, his history, v. 347, seq. Recovers the Persian crown from the Turks, 352. His remarkable loyalty, 353, 357. Taken prisoner by the Persians, 420.
Zaluts, a Tartarian tribe, their fabulous origin, xx. 37.
 † *Zama*, where situate, xii. 332. The battle of, 333. xviii. 76. Besieged by the Romans, xii. 473. Submits to J. Cæsar, xiii. 236.
 — Hannibal's camp at, xviii. 74.
 — the fountain of, its extraordinary quality, xviii. 124.
 † *Zamar*, the city of, where situate, ibid.
Zamaragdus's success against the Lombards, xix. 617, seq.
Zamaris drives the banditti out of the Trachonitis, x. 457 (W).
Zambader, chosen king of Persia, xi. 97. Deposed, and punished, 99.
Zamerga defeated by the Romans, xix. 248. By Sandilichus, 249.
Zames, prince of Persia, why excluded the succession, xi. 102. Plots against his brother, 108.
Zamma, murdered by his brother Firmus, xvi. 310.
Zamolxis, a Dacian philosopher and law-giver, xv. 61.
Zamolxis, a Scythian deity, vi. 69. And Tartarian, xx. 12.
Zamzumum, a gigantic race, driven out by the Ammonites, ii. 139, 142.
Zanara, queen of the Sacæ, a famed heroine, v. 25.

- v. 25. Her exploits and stately monument, *ibid.* (P).
- † *Zancle*, *Messina*, anciently so called, vii. 513. When, and by whom built and inhabited, 530.
- Zanclean*, who and where situated, vii. 513. Defeated by Anaxilas, *ibid.* Invite the Sameans to settle among them, viii. 280. Outed by them, *ibid.*
- Zangrulf*, duke of Verona, put to death, xix. 625.
- Zantibus*, king of the Jazyges, his submission to M. Aurelius, xv. 231.
- Zantius*, removes the mart to Thessalonica, xix. 524.
- Zaphir*, Moses's rod so called by the Jews, iii. 364 (Z). Their fables concerning it, *ibid.*
- Zaphnath panah*, the name given to Joseph in Egypt, iii. 298. Its meaning, *ibid.* (T).
- Zarab*, the brother of Phares, born to Judah, iii. 296.
- the supposed father of Job, iii. 350.
- Zarbiemus*, king of the Gordians, persuaded by Caudius to side with the Romans, ix. 499. With his wife and child put to death, 500. His funeral obsequies celebrated by Lucullus, 505.
- † *Zarceum*, a mountain, said to have been levelled by Semiramis, iv. 290.
- † *Zareban*, since Zeredathan, where situate, iii. 459.
- Zamar*, the Gymnosophist, burns himself, xiii. 510 (H).
- Zariaspe*, antient inhabitants of Bactria, x. 158.
- † *Zariaspe*, whether the same with Bactria, 157. Surrendered to Alexander, viii. 583.
- Zarmanochagas*, an Indian brachman, comes to Augustus, xx. 102. Burns himself at Athens, *ibid.* His monumental inscription, *ibid.*
- Zarmeber*, married to Cobad king of Persia, xi. 176 (Z).
- † *Zarvaspa*, a river in Bactria, x. 157.
- Zarxas* joins with the revolted mercenaries, xvii. 561.
- † *Zea*, St. the famed church of, built by Marcian, xvi. 581.
- at Athens, what and whence named, vi. 322.
- Zeal*, the right of, among the Jews, its extent, iii. 135 (A).
- † *Zealand*, where situate, xix. 174. Inhabited by the Saxons, *ibid.*
- Zealots*, in Judea, the spawn of the Gaulonitish faction, x. 519. Their cruelties, *ibid.* Defeat the Romans, 652. Join with the Sicarii, *ibid.* Put all to the sword, *ibid.* Their cursed character, 660 (X). Horrid butcheries, 661, seq. Seize the temple, *ibid.* Set up a high priest of their own, *ibid.* (Y). Are divided into two factions, 664. Their abominable crimes, 666 (E). Josephus's character of them, 675. Their desperate defence, 676, seq. Suit to Titus rejected, 685. Seized with a fatal delusion, *ibid.* Raise new troubles in Egypt, 693 (G).
- Zeb*, prince of Midian, defeated by Gideon, ii. 160. Killed by the Ephramites, *ibid.* iv. 15.
- Zebab* heads the Midianites, &c. against the Jews, ii. 159. Defeated and killed by Gideon, 160. iv. 15.
- ravages the Philistines, ii. 231, seq.
- Zebede*, the sons of, become Apostles, x. 547 (V).
- Zebina Alexander*. See *Alexander*, ix. 337, seq.
- † *Zeboun* valley, where and whence named, ii. 413.
- Zebul*, kills Abimelech by his command, iv. 20.
- Zebulun*, Jacob's blessing to, iii. 319. His lot in the promised land exactly fulfilled, *ibid.* (I), ii. 458. Cities in it, 459. His monument at Sidon, 329.
- Zechariah*, high priest, succeeds his father Jehoiadah, iv. 143 (Y). Is stoned to death for reproving Josiah, *ibid.*
- succeeds his father Jeroboam II. iv. 148. Massacred after a six months reign, 149.
- a wife counsellor of Azariah king of Judah, iv. 150.
- father of John the Baptist, how of the tribe of Abiah, x. 181 (G).
- prophecies to the returned Jews, x. 190. Assists Ezra in his reformation, 196 (Z). His character, and prophecies, 218 (Q). Those particularly which concern Christ's sufferings, 219, 591 (N), seq. And the destruction of the Jewish commonwealth, 680 (T). His tomb, ii. 445.
- the son of Baruc, whether the same mentioned by our Saviour, x. 663 (B). Indignity done to his corpse, *ibid.* (C).
- Zerb*. See *Zeb*, iv. 15.
- † *Zeira*, where situate, viii. 451. Taken by Philip, *ibid.*
- † *Zela*, a city in Pontus, ix. 533.
- king of Bithynia, killed by the Galatians, x. 127.
- † *Zelis*, where situate, xvii. 177. Whether the Roman Aizilla, *ibid.*
- † — river in Tingitania, xviii. 183.
- Zelophebad*'s five daughters obtain an inheritance from Moses, iii. 434 (A). A law made on that occasion, *ibid.* seq.
- Zelotes*, Simon the Apostle, whence so called, x. 547 (V).
- † *Zembla*, the north part of antient Scythia, vi. 59.
- † *Zemzem*, the famed well of, at Mecca, xviii. 360. The Turks tradition about it, 362.
- Zinacda*, a Mohammedan sect, hold that whatever we see is God, i. 16.
- † *Zindero* island, said to be governed by a dog, xviii. 280 (S).
- † *Zenderud*, a river in Persia, described, v. 65 (L).
- Zendevasa*, the famed Book of, v. 404. 406 (O).
- Zendicism* among the Arabians, what, xviii. 392.

- Zengita*, the third rank among the Athenians vi. 308.
- † *Zengina*, a promontory in Ethiopia, xviii. 272.
- Zeno* held the eternity of the world, i. 12. His notion of the origin of things, 47. Seems to have borrowed it from Heraclitus *ibid.* Where born, vii. 426. viii. 240.
- general of Antiochus, defeated, ix. 207.
- king of Armenia. See Artaxias III. ix. 514. xiv. 136.
- emperor, marries Ariadne, xvi. 590. His extract and rise, *ibid.* Promotion opposed by the Romans, 593. Declares his son his colleague, *ibid.* His wicked character and flight, 595. Pursued into Illyria, 598. Rescued, *ibid.* Dethroned Basiliscus, 599. Shameful peace with Theodoric, *ibid.* Besieged by Marcian, 600. Yields Italy to Theodoric, 602. Horrid cruelties, *ibid.* Treachery to Constantine, xix. 228 (O). To Theodoric, 318. Rejects his offers, 320. Bestows great honours on him, 322. Falls out with him, *ibid.* His death and character, xvi. 602, seq. Writers in his time, 603 (C).
- a priest, his zeal for Cunipert, xix. 610.
- Zenobia's* remarkable adventures, ix. 518, seq.
- married to Odenatus, xv. 430. Created queen, 431. Gets the title of Augusta, 429. Whether accessory to her husband's death, 441 (L). Her reign, *ibid.* seq. Defeats Heraclianus, 441, seq. Conquest of Egypt, 448. Pedigree, learning and valour, 451, seq. Noble exploits, *ibid.* seq. Defeated by Aurelian, 454, seq. Brave defence of Palmyra, 455. Letter to Aurelian, *ibid.* Pursued and taken in her flight, 456. Led in triumph under a huge load of jewels, 459. Her retirement and death, *ibid.* (W).
- Zenobia's* writings and character, xv. 188 (D).
- bishop, whether descended from queen Zenobia, 49 (W).
- oppresses the Chians, viii. 304.
- Zenodorus* why stripped of his toparchies, x. 427. (W). Accuses Herod, *ibid.* Poisons himself, *ibid.*
- † *Zenodotia*, where situate, xi. 15. Taken by Crassus, *ibid.*
- Zenodotus* library-keeper at Alexandria to Ptolemy Soter, ix. 317 (L).
- the first collector of Homer's works, ix. 387. (T).
- his account of the Umbrians, xi. 253, seq.
- the Argives, 262, seq.
- Zenodorus* Zeno's empress, declared Augusta, xvi. 595. Her miserable death, 599.
- Zeno's* success against Alexander, xv. 511.
- Zephaniah's* lively description of the destruction of the Philistines, ii. 23, seq. His prophecy when, iv. 171 (C), 176 (D).
- † *Zephrian* Penar, her temple, ix. 389.
- † *Zephyrium* and other cities submit to Antiochus, ix. 231.
- † *Zephyrium*, a promontory of Cyprus, *ibid.* 237.
- Zerab* the Ethiopian at the head of rebellious Men, defeated by king Afah, iv. 116. xviii. 279, 310.
- † *Zerbi* island, where situate, xviii. 246 (T).
- † *Zeri'sogabusa*, where and by whom founded, xv. 122, 128 (Q).
- Zerubabel* heads the returning Jews, x. 178. His genealogy, 179.
- Zetbus's* birth and exploits, vi. 196 (H). Dies of grief for his only son, who was killed by his mother, 197.
- † *Zeudracarta*, where, viii. 561. Surrendered to Alexander, *ibid.*
- † *Zeugitania* described, xviii. 231.
- † — the sea and inland towns of, 232, seq.
- † *Zeugma*, where situate and whence named, ii. 257. xi. 20.
- Zeus*, a Greek name of the sun, i. 181.
- *Milvius*, a Greek name of Jupiter, i. 186.
- *Belus*, the son of Chronus, whether the same with Mizraim, i. 312 (R). Or Baal, ii. 332.
- Zeuxidas*, Prætor of Acarnania, attached to the Romans, vii. 402. Deposed, *ibid.*
- a Roman, kills the Boeotian Prætor, vii. 498.
- Zeuxes*, opposes Epigenes, ix. 210.
- Zeuxidamus* king of Sparta, vii. 47.
- † *Zia* island, where situate; see *Coa*, viii. 314.
- Ziba*, the treacherous servant of Mephibosheth, outwits him and king David, iv. 77.
- † *Zidon*, see *Sidon*, ii. 119.
- † *Ziglag*, David's retreat, taken and burnt, ii. 186. iv. c1. Where situate, ii. 485 (D).
- Zilpab*, Leah's maid, bears Jacob two sons, iii. 280.
- Zimifex* John's, success against the Saracens, xvii. 91. Ill requited by Nicephorus, 95. Murders him, *ibid.* Submission to Polyencius 96. Proclaimed emperor, *ibid.* Crowned, *ibid.* Takes Basilus and Constantine for his colleagues, *ibid.* Success against the Rossi, 198. Generosity to Borises, 99. Peace with the Rossi, 100. Triumphant entry into Constantinople, *ibid.* Poisoned 101. His character, *ibid.* Cunn. *ibid.* See xix. 530, seq.
- Zimri* brings a Midianitish priestess into the Jewish camp, ii. 158. Slain with her by Phineas, *ibid.* See iii. 433.
- murders Elah, king of Israel, and succeeds him, iv. 118. His short and wicked reign, *ibid.* And terrible death, *ibid.*
- † *Zin*, the famed wilderness of, iii. 486. xviii. 343.
- † *Zion*, the fortrefs of, where, iv. 62, 226. Taken by Joab, 62. Enlarged and fortified by David, *ibid.* seq.
- Zispeus* I. king of Bithynia, wars with the Hæcæleans, x. 126. Dies for joy, ix. 191.

